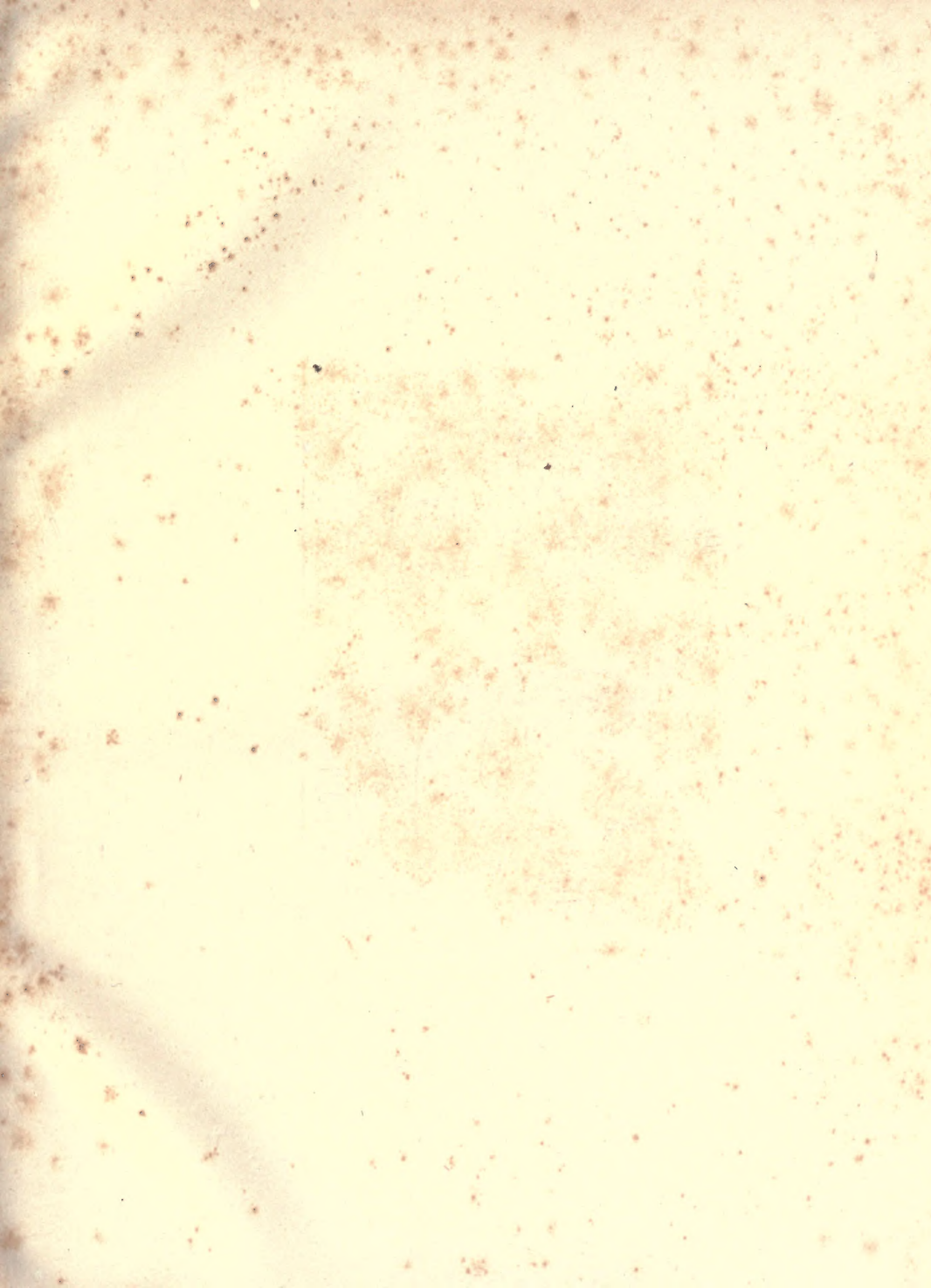






Harry Seane.

London





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# NOTES AND QUERIES:

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"When found, make a note of."—CAPTAIN CUTTLE,

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JANUARY—JUNE, 1884.

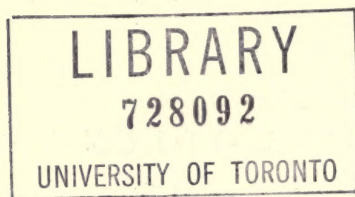
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## Notes.

## SIR FRANCIS BARNHAM AND A PROPOSED ACADEMY OF LITERATURE UNDER JAMES I.: THE FAMILY OF LADY BACON.

In the meagre notice of Sir Francis Barnham given in Rose's *Biographical Dictionary* it is stated that he and his father-in-law Sampson Lennard were, about 1620, nominated members of a proposed academy of literature, to be called the Academy Royal, and to be attached to the Order of the Garter. Of the scheme of this academy something more than Rose tells us may be learnt from two volumes among the Harleian MSS. (6103 and 6143), where its original projectors explain their intentions at length, but its history has never been written and is very obscure. The object was to establish a brotherhood under royal favour to foster learning and to direct the labours of all "writers in humanitie." Between 1617 and 1620 the project obtained much influential support, and Buckingham and the king freely assented to it. In 1622 James I. bade Prince Charles take the necessary steps for putting it in practice (*Cal. State Papers*, June 25, 1622), but James died before anything was done, and Charles I. was solicited in vain by Edmund Bolton—who had taken an active part in arranging the preliminary details, and has been credited with the authorship of the Harleian MSS.

on the subject—to proceed in the matter soon after his accession (*Cal. State Papers*, Dec. 30, 1625). Nothing further is heard of the scheme. Mr. Thompson Cooper has given a brief account of it in his notice of Edmund Bolton in his little *Biographical Dictionary*, and some reference to it is made in the first volume of the *Archæologia* (p. xv), but I have been unable to meet with any list of the members who were to form the proposed academy. I imagine from Rose's account that such must exist, and I shall be grateful if any readers of "N. & Q." can help me to find it.

Assuming the trustworthiness of Rose's statements, I cannot comprehend the claims of Sir Francis Barnham to admission to a literary academy. According to Rose, he was the author of an unprinted history of his family, of which I have been unable to find other mention. A letter from him to Mr. Griffith, the Lord Privy Seal's secretary (July 3, 1613), in Lansdowne MS. 255, No. 155, and some account of his connexion with Boughton Monchelsea (Monchensey), co. Kent, in Harleian MS. 6019, represent all that I have been able to learn of him from the MSS. of the British Museum, and no printed catalogue of MSS. at the Bodleian or in the Cambridge University Library refers to him. I have noted, as Rose, with his customary perfunctoriness, has failed to do, several facts of interest concerning his family, but of his personal history or literary fame I have ascertained little. I should be grateful for further information.

Sir Francis was the eldest son of Martin Barnham, of London and Hollingbourne, co. Kent, by his second wife, Judith, daughter of Sir Martin Calthorpe, Knight, of London, and grandson of Francis Barnham, merchant, who was elected Alderman of Farringdon Without on December 14, 1568, and Sheriff of London in 1570. Martin Barnham was Sheriff of London in 1598, was knighted on July 23, 1603 (*Nichols's Progresses of James I.*, i. 214), and dying on December 12, 1610, at the age of sixty-three, was buried in St. Clement's, Eastcheap (*Stow's London*, ed. Strype, bk. ii. p. 183). Of the three younger brothers of Martin Barnham, Benedict (the most important member of the family) was educated at St. Alban's Hall, Oxford (*Wood's Antiquities*, ed. Gutch, p. 659), was a liveryman of the Drapers' Company, became Alderman of Bread Street Ward on October 14, 1591, and served the office of sheriff in the same year. He joined the Society of Antiquaries, originally formed by Archbishop Parker in 1572, of which Aubrey, Camden, and Spelman, among a number of smaller antiquaries, were conspicuous members, the dissolution of which about 1612 had originally suggested the formation of a literary academy (*Archæologia*, i. xx). Benedict died on April 3, 1598, at the age of thirty-nine, and an elaborate monument was erected above his grave in St. Clement's, Eastcheap (*Stow*, *ut supra*).

Wood tells us that he left 200*l.* to St. Alban's Hall, Oxford, to rebuild "its front next the street," and that "as a testimony of the bene-faction" his arms were engraved over the gateway and on the plate belonging to the "house." He married Alice, the daughter of Humphrey Smith, Queen Elizabeth's silkman, stated to be of an ancient Leicestershire family. By her he had four daughters, of whom Elizabeth, the eldest, married Mervin, Lord Audley and Earl of Castlehaven, of infamous memory, and Alice, the second daughter, became in 1606 the wife of Sir Francis Bacon (*Spedding's Life*, iii. 290). Sir Francis Barnham was thus related by marriage to one of the two most eminent men of the age.

Of Sir Francis's early career I know nothing. He was knighted on July 23, 1603, at Whitehall, on James I.'s accession, at the same time as his father (Nichols, *ut supra*). He inherited in 1613, from Belknap Rudston, the brother of his father's first wife, the estate of Boughton Monchelsea with which genealogists identify him. He married Elizabeth, daughter of Sampson Lennard, of Chevening, co. Kent, who was an antiquary of some eminence in his day. In 1624 he was one of the commissioners empowered to enforce martial law against disorderly soldiery at Dover (Rymer's *Fœdera*, xvii. 647). Sir Francis was apparently long-lived. He represented Maidstone in the Long Parliament, was an intimate friend of Sir Roger Twysden, who describes him as "a right honest gentleman," mildly supported the Parliamentarians during the war, and urged the release of his eldest son, Robert, imprisoned by the Kentish committee in 1649 (*Archæologia Cantiana*, ii. 181, 195; iv. 185). He was the father of fifteen children, of whom a younger son, William, was Mayor of Norwich in 1652. His eldest son, Robert, who seems to have been a Royalist, and probably took part in the Kentish rising of 1648, received a baronetcy from Charles II. on August 14, 1663, resided at Boughton, and died in 1685. He was succeeded in the title by a grandson, with whose death, in 1728, the baronetcy became extinct.

My authorities for the statements not otherwise supported are Hasted's *Kent*, the *Remembrancia of London*, and Burke's *Extinct Baronetage*. Of the dates of Sir Francis's birth and death, or of any clue to his history between 1624 and 1642, I am wholly ignorant.

S. L. LEE.

#### THE ORKNEYS.

Much attention has been given of late, by holiday travellers and others, to the Orkneys, and deservedly so; for few places offer a greater variety of objects to attract and interest. Their position, dotted around the northern extremity of our island, is extremely picturesque. During the summer months their bright green shores, watered

by the genial flow of the Gulf Stream, present, on a near approach, an agreeable contrast with the deep blue of the surrounding sea. Their irregular outlines of shore and of fell are also striking and in some cases fantastic. Precipitous headlands, with summits looking out like sentinels through mist and cloud, over the broad expanse of the Atlantic, and with bases which receive the full swing of the billows that roll and break against them, present a bare, rugged, and defiant appearance; while grassy slopes that rise from the water's edge around many of the inland bays—in many cases so surrounded by land as to resemble lakes—seem quite pastoral. Lovers of the picturesque may find much of the attraction of southern lake scenery, combined with the sterner beauties of the ocean. Some of the smaller islands, or holms as they are called, have low indented shore lines, on the bright sand of which the waves lap and curl; while often on some inland part of their surface they seem gathered up into heaps, resembling in their contorted forms so many marine monsters crouching in the water, or making ready for a spring. The entire absence of trees enables one at a glance to seize on these natural inequalities of outline. Many of the islands have received names of animals, from some fancied resemblance of this sort. There is at least one horse, the Horse of Copinsay. Several small islands are called calves; there is a Hen and Chickens; and one rock bears the commonplace name of the Barrel of Butter.

The Norsemen, who gave names to most of the islands, were close observers of nature, and quick to seize any peculiar characteristic of men or things. Any oddity of personal appearance never failed to give rise to a nickname; which, however, conveyed no opprobrium, but was applied to the most illustrious among them. From the want of family names, the use of such *sobriquets* as Fair Haired, Blue Tooth, Bare Legs, and countless others to be found in the sagas, seems to have been the only means that remained to identify one another with precision. This faculty of observation was developed in the poetry of their scalds. Through a sort of rude rhetoric, devoid of imagination, things are therein called by names coined from some other attribute than that indicated by the ordinary name. A spade is no longer called a spade, but it may be an earth-opener. Had the Norsemen then been a little more imaginative—in which case no doubt they would not have come up to our modern idea of them, nor played the important part that has been assigned them in the world's history—or been possessed of a little more knowledge of natural history we should have had less homely and more appropriate names to enumerate. One or two of the islands are flat—one, Sanday or the

Sandy Isle, is uniformly so. It consists of a nucleus of sand banks, surrounded by narrow outlying ridges, and looks like a large octopus floating on the surface of the water, with its arms distended, waiting for its prey. When the north wind howls around the storm-swept islands, the prey, unfortunately, does not fail to arrive. Once caught between these low spurs of land, that remain unperceived until too near to be avoided, a ship seldom escapes. These are nature's sterner aspects, as seen during the winter months. During the months of June, July, and August the scene is different. The long northern twilight prevails from the end of May till the beginning of August. The sun then just dips below the horizon, as if his setting was a mere form; the daylight remains uninterrupted. This is the proper season to visit the islands. The charm of these long evenings must be seen and felt to be appreciated.

Some persuasion is necessary to induce natives of a southern country to visit the north. There has existed, since the time of Hebrew prophets and the earliest historians and poets, something like a prejudice against the north. It has been regarded as the land of darkness and desolation, while the south has been described as the region of luxuriant vegetation and of romance. The sun has always attracted the wonder and the aspirations of our race, who have followed its course in their migrations from east to west; and to its fancied home both the Grecian sage and the untutored savage have looked, in the hope of there enjoying another state of existence. An old commentator on Horace places the Fortunate Isles beyond the Orkneys. He was no doubt badly informed as to the position of the latter. It could only be owing to their supposedly western position that they could be imagined to be near the fabled Islands of the Blest.

The Orkneys are frequently mentioned by classical authors in connexion with Thule and the ends of the earth. Pomponius Mela states them to be thirty in number; Solinus, a later writer, gives the number as three, which is supposed to be an error for thirty-three. This latter writer says, in describing the islands, "Thule larga et ditissima et ferax pomarum est." Thule is large, and very rich and fertile in fruits. A blundering copyist, paying no attention to the usual contracted form of writing the gen. pl. by a stroke across the letter preceding the termination, copied the text, "Thule larga et ditissima et ferax pomona est." A succeeding copyist wrote *pomona* with a capital letter, and thereby gave a name to the principal island in the Orkney group, which has been received by geographers, but has never been accepted by the inhabitants, who call it the Mainland. By the saga writers it is called Meginland, or Hrossey, *i. e.*, the Horse Island.

The name *Orcades*, from which has been derived *Orkney*, was, no doubt, given to the islands by the Romans, from their proximity to Cape Orcas, Dunnet Head. That the name was not of native origin, any more than that of *Pomona*, is attested by a document drawn up by Thomas, Bishop of Orkney, with the aid of his clergy, in the year 1446, wherein it is stated that on the arrival of the Northmen, A.D. 872, the land was not called "*Orchadie*," but the land of *Pets*—the northern manner of writing *Picts*—in proof of which is adduced the name of *Petland Firth*, the strait that separates the islands from Scotland. This name is still generally pronounced in Orkney *Petland*, and not *Pentland*, *Firth*. Saxo, the historian, terms the islands *Petia*. The document referred to goes on to state that, on the invasion of the Northmen, the islands were occupied by two peoples, called *Peti*, or *Picts*, and *Papæ*. These latter have been proved to be Irish monks, who appear to have obtained a footing on the islands at a very early period. They had also preceded the Northmen in Iceland. Ari, the historian of Iceland, states that before the arrival of the Northmen there were men settled there called *Papa*, and that they were Christian and holy men who had come from the west; for there were found after them Irish books and other articles, from which it was easily understood that they were Westmen. They were found settled in *West Papey* and in *Pappli*. It may be seen from the Irish books, adds Ari, that at this time there was much intercourse between the countries. Any reader who may wish to pursue this matter further will find it treated in the work of the Irish monk, Dicuil, *De Mensura Orbis Terrarum*, of which there is a good recent edition (Berlin, G. Parthey, 1870).

The early residence of these monks in Orkney is indicated by many names of islands and places yet remaining. We find *Papa Stronsay*, *Papa Westray*, *Papdale*, *Papley*—the latter often a family name—*Egilesey*, *i. e.*, the Church-isle; *Enhallow*, *i. e.*, *Egin-Helga*; the Holy Isle, *Daminsey*, *i. e.*, *St. Adamnan's Isle*. There are also remains of chapels dedicated to *St. Columba*, *St. Ninian*, *St. Bridget*, and *St. Tredwell*. The town of *Kirkwall*—*Kirkuivag*, *i. e.*, the Bay of the Kirk—took its name from a church that has now disappeared. The Northmen are said to have destroyed, on their arrival, all the previous inhabitants of the islands; hence the knowledge of the Christian religion thus early introduced was obliterated by the pagan superstitions of the newcomers.

Numerous prehistoric monuments are to be found on the islands, the most striking of which are the *Stones of Stennis*, a circle of monoliths only second in importance to that of *Stonehenge*. Their erection dates from a remote antiquity, many centuries before the arrival of the Northmen.

There are also very numerous remains of buildings termed Peights (Picts) Houses. This name has been given too indiscriminately to buildings of various sorts, intended evidently for defence, for sepulture, and for the performance of superstitious rites. The fact of certain of them having subterranean chambers devoid of air and light, and of such dimensions as not to allow a person within them to stand upright, has probably given rise to the notion that the Peight was a dwarf. The two words in Orkney have become synonymous, and seem to be still further confused with the names of the dvergs and trolls of northern superstition. These latter were the Titans of the Norse mythology. It is an old saying in Orkney that the cathedral of St. Magnus, at Kirkwall, was "a' biggit in a night by the Peights."

J. G. FOTHERINGHAM.

(To be continued.)

#### CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from 6th S. viii. 442.)

With regard to the association of St. Paul in all traditions of this episode, it might suffice to observe that in the early traditions concerning St. Peter's pontificate in Rome the "twin apostles" are never separated, and a painter of the thirteenth century would never think, probably, of introducing one without the other. That St. Paul, already confined in the neighbouring Tullian dungeon, united his prayers with those of St. Peter is, however, according to P. Franco, mentioned by several early writers.<sup>a</sup> Another item of the tradition was that in St. Peter's prayer for the discomfiture of the impostor was a distinct petition that he might not be killed on the spot, but survive long enough to repent of his errors.<sup>b</sup> Instead of thus employing the respite obtained for him, he made another attempt at showing his power of flying, from a villa called Brunda at L'Ariccia, whither his disciples carried him to cure him of his wounds. Again he fell; and, not yet convicted of his follies, he ordered that he should be buried alive, promising that he would in that case rise again whole the third day—an order executed<sup>c</sup> by his disciples Marcellus and Apuleius.<sup>d</sup> His miserable

fate does not appear, however, to have put an end to his sect, which lingered on, perhaps as late as the tenth century.<sup>e</sup> Of his writings some fragments are preserved in Grabe, *Spicilegium SS. Patrum*,<sup>f</sup> and they are frequently cited in the *Philosophumena*.

The demonographers of the sixteenth to the eighteenth century continually allude to the flight across the Forum as effected by the aid of demons;<sup>g</sup> and, only to cite one, Menghi, cap. xiv. lib. ii., treats it as such an accepted fact that he brings it forward among his proofs that demons do actually and bodily transport persons through the air at the bidding of magicians.<sup>h</sup>

*Strega* and *lamia*, the two most common appellations for a witch, have both remained in use, the one in the mouth of the people, and the other in the writings of the learned in such matters, almost unaltered from old Roman times. *Strega* is the *strix*, the screech-owl, of which it was fabled on the authority of Ovid and Pliny that it sucked the blood of young children, or strangled them in the cradle; and the word has remained in Italian only in this figurative sense, for a screech-owl is now *civetta*.<sup>i</sup>

*Simon Magus*, and *De Simonis Volatu*, &c., Naples, 1755.

<sup>a</sup> Moses Barcephas, quoted by Moroni, lxxvi. 160. That he had a great following at one time is found in Orig., *Contro Celso*; Justin Martyr; St. Clement, &c. (P. Franco).

<sup>b</sup> His chief work seems to have been the *Book of the Contradictions or Great Negation*, ἀντίρρσεις μεγάλη (Moroni and P. Franco). Of his doctrines and followers speaks St. Irenæus, *Contr. Hæres.*, i. 23 (P. Franco, note 98).

<sup>c</sup> So had the painters of the preceding centuries. Among the obscure early paintings in the collections at the Vatican, Siena, Turin, and other places, the subject may be seen thus treated—quaint demons carrying the magician through the air. I have a copy of one ascribed to Giotto in the private collection of a friend, which I should be happy to show any one interested in the subject.

<sup>d</sup> I have thought it admissible to treat the subject thus at length not only on account of its intrinsic relation to my subject, but also because I have so often found that the two altarpieces in St. Peter's representing the subject, as well as the stone whereon St. Peter is said to have knelt that day, preserved in Sta. Francesca Romana in the Foro Romano, excite the curiosity of visitors to Rome to make acquaintance with the legend, which I think has not before been provided completely and handily in English.

<sup>e</sup> In the list of Italian words derived from Latin appended to Dr. Andrews's English rendering of Freund's *Lexicon*, *striscia* is noted as derived from *strix*. I can find no meaning to *striscia*, however, in any Italian dictionary to which I have had access, connecting it with a screech-owl; *striscia* means "a strip" of anything, and sometimes in poetry a serpent. Since writing the above I have met in the *Compendio dell'Arte Esorcista* a misderivation of the word *lamia*, which coincides with this fortuitously in a very odd way. In lib. iv. p. 236, Girolamo Menghi, the author, derives *lamia* from *laniare*, "to destroy," "to rend in strips," as denoting "one so cruel as to tear in strips her own children"

<sup>a</sup> He quotes to this effect Sulpic. Sev., *Stor. Sac.*, ii. 28; St. Cirill Geros., *Catech.*, vi. 15; St. Maes. Torin., *Omel.*, lxxii.; and most distinctly of all St. Isid. Ispal., in his *Chron.*, "Adjurante eos [dæmones] Petro, per Deum, Paulo vero orante [Simon] dimissus crepuit." Similar testimony may be found in Cuccagni, *Vita di S. Pietro*, iii. cap. ix.

<sup>b</sup> *Eccid. Geros.*, ii. 2; *Costit. Apost.*, vi. 9 (in P. Franco's note 150).

<sup>c</sup> *Eccid. Geros.*, l.c.; Arnob., *Contro i Gent.*, ii. 12; Lucidi, *Mem. Stor. dell'Arc.*, ii. i. 317 (note 151).

<sup>d</sup> Arnobius, quoted by Moroni, lxxvi. 160, who also refers to Golt., *Dissertation on the Flight and Fall of*

Concerning the word *lamia*, which remains unaltered from the use of both Greeks and Latins, Tartarotti has collected some curious particulars. Among these he quotes from Diodorus Siculus (lib. xx.)

"that Lamia was a beautiful queen of a country of Africa, who, having lost all her own children, decreed that the children of other women should be destroyed as soon as born; that her bereavement had driven her to find solace in wine-drinking; and that when the affairs of the kingdom went to the bad through her neglect, she said it was not her fault, for she had no eyes to see how things went on; but the fact was, she kept her eyes all the time in her pocket."

He gives another version of the story from Aristophanes the grammarian, making her the daughter of Belus and Lybia. Jupiter fell in love with her and carried her to Lybia in Italy, and Juno, in jealousy, had all her children destroyed as soon as born. Lamia then, in desperation, wandered over the earth, slaying the children of other women. Juno further deprived her of the power of sleeping, and Jupiter, in compassion for her weariness, gave her the faculty of removing her eyes and replacing them at pleasure; he also endowed her with the power of assuming whatever form she pleased. Duri, commenting on the story, observes that nurses in Greece at his day quieted children by threatening to call Lamia to them. Tartarotti further quotes from Pausanias that her father was not Belus, but Neptune, and that of her union with Jupiter was born the first Sibyl, though how this daughter escaped Juno's persecution is not stated. Among the later Greeks, he says, the same superstition is current under the name of Gello, adducing some curious instances too long to quote; but he does not give the derivation of the new appellation.

Among the Hebrews Tartarotti finds "in the Rabbi Ben Sira"<sup>k</sup> a counterpart legend, in which Adam takes the place of Jupiter. Lilith, as the *lamia* is here called, was the first wife of Adam before the formation of Eve. As they could never live together in peace she decided to abandon him, and, pronouncing the sacred name of Jehovah, suddenly disappeared. Adam, vexed at finding

(tanto crudele che straccia o lania gli proprii figli). Even he, however, does not connect it in any way with the synonym *strega*, which he derives exclusively from the night-bird *strix*. His derivation, though undoubtedly erroneous, is not exclusively his, as Gianfrancesco Pico de la Mirandola had mentioned it long before his time among derivations that had been advanced ("Libro della Strega, ovvero delle Illusioni del Demonio, del Sig. Giovan Francesco Pico de la Mirandola. .... In Venetia nella contrada di Sta. Maria Formosa al segno de la Speranza, 1556." Gianfrancesco was nephew of Giovanni Pico, surnamed *la fenice del suo secolo*, and died 1494).

<sup>j</sup> Just as we find one doing under the character of an *orchessa* in the story called "La Sposa del Mercante di Campagna," and others in my *Folk-lore of Rome*.

<sup>k</sup> I.e., in the Talmud.

himself left alone, laid his complaint before the Lord. The Lord had compassion on him, and sent three angels, Sanoi, Sansanoi, and Sammangalaph, to seek for Lilith. These, after a long search, discovered her by the banks of the Red Sea. The three angels required that she should instantly return to her husband, threatening that if she would not they would drown her in the depths of the sea, or else put to death a hundred of her children, that is evil demons, for all the children of Lilith were demons. Lilith refused absolutely to return to Adam, and chose the latter of the two penalties of her disobedience, for she assured the angels she had been made for nothing else but to infest nurseries and destroy new-born children; she made the promise, however, that whensoever she met with Sanoi, Sansanoi, and Sammangalaph, she would spare the children of that house.<sup>1</sup> In consequence of this tradition, Hebrew fathers were wont to make a circle round the door of the room in which their children were born, and write in it the names of Sanoi, Sansanoi, and Sammangalaph.

In the Bible the word *lilith* only occurs at Isaiah xxxiv. 14, and the Vulgate renders it by *lamia*. The mediæval rabbi David Kimchi explains it to be an animal crying by night or a bird flying by night. Buxtorf renders it "*Strix*, avis nocturna querula et horrenda," and the English Bible has "screech-owl," with the marginal reading of "night monster."

Tartarotti has collected the testimony of Plautus, Strabo, Horace, and other writers of antiquity to the fact that the thirst of the *strix* for children's blood was a tradition current in Rome in their time, and it is doubtless owing to a popular belief, recorded by Serenus Samonius (cap. 59), ascribing to garlic the property of acting as a counter charm to the fascination of the *strix*, that its use has become painfully prevalent among the lower orders (quoted also by Canth, *Storia Universale*, ed. Turin, 1845, vol. xv. p. 451, note 3).

If *strix*, *striga*, and *lamia* were the bugbears of naughty children of the Augustan age, Tartarotti brings also the evidence of Ausonius and Festus that they had not lost their hold on popular credulity under the later empire. So far from this, the transition of personality from a bird to an old woman would appear to have been completed in the interval; though Propertius is, perhaps, one of the first to make allusion to the idea. He goes on to quote a statute of Charlemagne, lamenting the vices and follies which had been handed on to his age from these pagan practices, and registering sentence of death against those who,

<sup>1</sup> I find Del Rio (*Disquisitionum Magicarum Libri Sex, quibus continentur Accurata Curiosarum Artium et Vanarum Superstitionum Confutatio*, Lugduni, 1602), lib. ii. p. i. q. ii., gives a similar version of this legend.

believing in magic arts, ate human flesh or gave it to be eaten by others.

He further traces the handing down of these superstitions to the Middle Ages, and shows how the belief in one malevolent destroyer of children expanded till it fabled of whole crowds of witches pervading every country, no longer confining their depredations to cradles,<sup>m</sup> but working evil to the whole human race; flying by night through the air,<sup>n</sup> astride of all manner of beasts, on distaffs and flaming brooms (also, according to Gianfrancesco Pico, on a stick called a *gramita*, commonly serving for hanging out flax and hemp), for midnight congresses always attended by banquets and dancing, and accompanied by all kinds of depravity, the origin of which he endeavours to trace to the diversions attendant on many pagan mysteries. Diana is continually spoken of by name as the presiding genius of these weird festivals, and her mysteries were celebrated with dancing. Callimachus, in a hymn to her, says Jupiter gave sixty dancers, daughters of Ocean, to attend her, and the Italian word *carolare*,<sup>o</sup> to dance in a circle, the witches' dance, may come from the dance invented in her honour by Castor and Pollux at Carya. That this was a circular dance Tartarotti decides on the strength of a passage from the *Achilleis* of Statius in the first century of our era, and in the *Deipnosophistæ* of Athenæus a century later.

Selden (*De Diis Syris*), too, establishes the identity of Lilith and Diana.

The use of the word *volatica* as applied to a witch, first established by Festus in the fourth century, constitutes another link in the chain of traditional ideas on this subject.

R. H. BUSK.

(To be continued.)

**GERSUMA.**—Prof. James E. Thorold Rogers's *History of Agriculture and Prices in England* is a work so valuable to all those who are interested in the history of English rural life, that it becomes a duty to make it as correct as possible. I think there is an error—a misprint only, it may well be—in vol. ii. p. 609. We there read: "1276. Stillington, *Gersinna*, pro terra John Utting, 8s." Is not this *gersuma*, which Spelman defines "sumptus, præmium"? The word occurs in Domesday, and is explained by Kelham in his *Domesday Book Illustrated* as "reward, riches, treasure, or

<sup>m</sup> Del Rio (lib. iii. p. i. q. ii.) quotes briefly from Pedro Chieza (*Descript. Indice*, p. ii. c. 196) that in "Panamá Peruvise" were many witches who sucked the blood of infants, but he does not say whether the idea was found there or introduced by his own countrymen.

<sup>n</sup> See a tradition of one in the story in *Folk-lore of Rome* called "La Principessa colla Testa di Capra." Also note 7 to "Pietro Baillardo," in the same work.

<sup>o</sup> It is curious to remark that the singing which accompanied dancing in a circle has given us *carol*, just as *ballare*, ordinary dancing, has given us *ballad*.

money paid beforehand; sometimes fine or income." Mr. Macray, in his *Notes from the Muni-ments of St. Mary Magdalen College, Oxford*, p. 139, gives instances of this word in the forms *gersona* and *gersua*. Mr. Seebohm, in his *English Village Community*, p. 56, quoting the chartulary of Worcester as to the customs of the villains of Newenham, says that they had to pay *gersuma* for their daughters. In later times the word became *gressom*. In this form it lingers in our speech to the present hour. The *Westmorland Gazette*, July 9, 1881, is quoted in "N. & Q.," 6th S. iv. 251, as advertising an estate at Mallerstang subject to the payment of *gressam*. One of the customs of the manor of Skipton was that the tenant paid every tenth year a year's rent by way of *gressome* (Dawson's *History of Skipton*, p. 58). Pilkington, Bishop of Durham, in his "Exposition upon Nehemiah" (*Works*, Parker Society edit., p. 462), in dwelling on the evil deeds of the landlords of his day, speaks of them as raising their rents "and taking unreasonable fines and *gressans*." EDWARD PEACOCK.

Bottesford Manor, Brigg.

**OCCAM = OAKUM.**—As an illustration of the old spelling of *oakum*, it may not be amiss to cite the following passage from "John Eldred's Narrative" (Hakluyt's *Voyages*, ii. 1599), Arber, *English Garner*, iii. 164: "These ships are usually from forty to sixty tons, having their planks down together with cord made of the bark of date trees, and instead of *occam*, they use the shiverings of the bark of the said trees; and of the same also they make their tackling." Of this word Prof. Skeat, in his *Dict.*, says: "Spelt *ockam* in Skinner, ed. 1671," but gives no earlier example.

F. C. BIRKBECK TERRY.

Cardiff.

**POST OFFICE PERSEVERANCE.**—As much fault is occasionally found with our Post Office authorities, it is only fair to make a note of the fact that a book catalogue from the South of France reached its consignee in spite of the following extraordinary address: "Monsieur [name], 12, Rue Villorinum Stind, Angleterre." J. W.

**PARLIAMENT IN GUILDHALL.**—Could not our friends of the Corporation put up a tablet to commemorate the Parliament of 1326, referred to by PROF. THOROLD ROGERS (6th S. viii. 405)? There is this incitement that their predecessors did not neglect the opportunity of having words in the oath for the franchises of the city, "Et les franchises de la cite de Loundres maintendrez." Indeed, in these days, when traditions are not known as they were half a century ago, and when there is such a large floating population, a few memorials of the historical events that have taken place in that building would greatly raise the interest of

the spectator. There was a time when books on the history of London were to be found in the house of every citizen, but now no one knows anything of this treasury of great events.

HYDE CLARKE.

HUTTON CRANSWICK FONT, YORKSHIRE.—The following ought, I think, to be gibbeted in "N. & Q." One might fairly have hoped that such wanton vandalism and desecration were things of the past. I quote from Kelly's *Post Office Directory* (1879) for Yorkshire East Riding, p. 610, under "Hutton cum Cranswick," as follows:

"The massive embattled tower [of the church], containing three bells, is the only original part remaining; the rest of the building was restored in 1875-76 by the principal landowners and parishioners.....The quaintly carved old font, supposed to be of Saxon origin, is now in the garden of the vicarage adjoining, having been replaced by a handsome new one," &c.

Can this really be true? If so, what next?

T. M. FALLOW.

Chapel Allerton, Leeds.

A CURIOUS BLUNDER.—In Hazlitt's *English Proverbs and Proverbial Phrases*, first edit., 1869, at p. 395, occurs the proverb, "There's a hill again a stack all Craven through. Equivalent to Every bean hath its black (Higson's MSS. Col., 172)." The proverb is given identically in the second edition, 1882. If any one has noticed this proverb, he must have been puzzled to know what connexion there could be between a hill and a stack. I have known the proverb as a Yorkshire one all my life, but for "stack" read *slack* = a hollow or depression. Carr's *Craven Dialect* gives, "Ollas a hill anenst a *slack*," and quotes passages in illustration of the use of *slack*.

F. C. BIRKBECK TERRY.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

QUAINT PHRASES EMPLOYED BY JOHN MARSTON.—*Pith of parkets*.—What is the meaning of this phrase, which occurs in Marston's *Faune*, II. i. (*Works*, Halliwell's edition, vol. ii. p. 31, l. 3)? It is mentioned among a number of aphrodisiac articles of food. Mr. Halliwell has a note on *erringoes*, a word with which every reader of the Elizabethan drama must be acquainted; but not one word about this phrase. I cannot find in any of the glossaries, or among my notes, any such word as *parket*, but it is probably a contracted form of *parrakeet*. Is the *pith*, or marrow, of parrakeets or *parkets* mentioned in any other passage as a provocative? Cotgrave, under "Perroquet," gives the following explanation, "A Parrat ;

also, the herbe Aloe, or Sea-nigreen ; also, a black-backt, yellow-bellied, and green-find sea-fish, proportioned somewhat like the river Pearch"; but he does not mention that it was considered to possess any aphrodisiac qualities. The whole passage runs thus: "The onely ingrosser of eringoes, prepar'd Cantharides, culleses made of dissolved pearle and brus'd amber, the *pith of parkets*, and candled lamstones are his perpetual meats."

*Rowle the wheele-barrow at Rotterdam*, same play, act, and scene (vol. ii. p. 39, l. 25).—Were those small carts—half cart, half wheelbarrow—drawn by dogs, and pushed from behind by boys or men, which one sees in Belgium, Holland, and other countries, common in the Low Countries in Marston's days? I have not come across this expression, which would appear to be proverbial, in any other old play.

*To wear the yellow*.—This phrase appears to have another meaning besides that of being jealous. In Act IV. scene i. of the same play (vol. ii. p. 65, l. 21), it seems to indicate that yellow was a distinctive colour of court uniform. In *Look about You*, sc. xxviii. (Dodsley's *Old English Plays*, Hazlitt's edition, vol. vii. p. 475), occurs the following passage:—

"Ha, sirrah ; you'll be master, you'll wear the yellow,  
You'll be an over-seer? marry, shall ye!"

where, certainly, it does not mean to be jealous, but evidently refers to the colour worn by people in authority. Ben Jonson, in *The Silent Woman* (Gifford's edition, vol. iii. p. 368), mentions yellow doublets as the dress of fashionable people. We know that in China yellow is the colour worn only by mandarins of high rank. There may be some connexion between this phrase and the yellow stockings of Malvolio.

*Fumatho*.—In the same play, Act IV. sc. i. (vol. ii. p. 66, l. 9), occurs this passage, "Or a Spaniard after he has eaten a *fumatho*." I cannot find any word in any Spanish dictionary at all like this. There is an Italian word *fumati*, signifying "any kind of smoked fish," given in Florio.

*Flaggon bracelets*.—In the same play, IV. 3 (p. 67), "Alas ! I was a simple country ladie, wore gold buttons, trunk sleeves, and *flaggon bracelets*." What does this mean? I find the same expression in Brome's *City Wit*, Act. V. (*Works*, Pearson's edit., vol. i. p. 370): "Tryman. Why dost heare modestly mumping Mother-in-Law, with thy French-hood, gold-chain, and *flaggon-bracelets*, advance thy Snout."

*Nocturnal play*.—In the Induction to *What You Will* (vol. i. p. 222) I find:—

*Atti*. What's the plaies name?

*Phy*. What you will.

*Dor*. Is't comedy, tragedy, pastorall, morall, *nocturnal*, or historie?

What is a *nocturnal* play

*Lapy-beard*.—In the same play, III. i. (vol. i. p. 255), occurs *lapy-beard* :—

*Fra.* What I know a number,  
By the sole warrant of a *lapy-beard*,  
A raine beate plume, and a good chop-filling oth, &c.

What does *lapy-beard* mean?

*Taber-fac'd*.—In the same play, II. i. (p. 240) :—

"For a stiffe-jointed,  
Taltr'd, nas'y, *taber-fac'd*—Puh," &c.

Does this epithet occur elsewhere? Later on in the same play (p. 272) we have the line,

"His face looks like the head of a *taber*,"

which sufficiently explains the meaning of the word. F. A. MARSHALL.

**BEST MAN.**—What is the exact meaning of this phrase as applied to the *groomsman* who attends the bridegroom at a wedding? I cannot find it in any dictionary. Is it a corruption of some compound word, or does it mean simply *best friend*? F. A. MARSHALL.

**KING JAMES'S "BOOK OF SPORTS."**—On May 2, 1643, the cross in Cheapside was demolished; on May 10, eight days after, King James's *Booke of Spartes upon the Lord's Day* was burnt by the hangman in the place where the cross stood, and at the Exchange. Is it possible a copy of this book may be in existence; and where could one see it? RUBY D'OR.

**SHRINE OF ST. JOHN OF WAPPING.**—Can any of your readers refer me to some authentic account of this shrine, which is said to have stood on the site of the old parish church, demolished in 1760? Sailors disembarking at the famous old stairs immediately opposite are supposed to have been in the habit of frequenting this shrine. Is there any, and how much, truth in this? The patron saint of the parish is St. John the Evangelist.

ARTHUR R. CARTER, M.A.,  
Rector of Wapping.

**"BURIED CITIES."**—Most persons are acquainted with the game so called. A little skill is exercised to conceal the name of some town in a few lines of verse or prose. Is not fat King Henry, the devourer of churches and monasteries, buried in the following nursery jingle, which I remember to have heard more than fifty years ago?—

"Eight, nine, ten,

A big-bellied hen,

He ate the church, he ate the steeple,

He ate the priest, and all the people."

Surely no *he* was ever hen, except Henry VIII. The satire seems to glance at his mating so many women and killing them. If the composer intended to foster a contempt for his character and proceedings, and to teach it early in the nursery, it is possible the lines are traceable nearer to Henry's era. Can any one add to, or throw light upon them? W. B.

**ROYAL COSMOGRAPHERS OR GEOGRAPHERS.**—Where may a list of these individuals be found, and what were their duties? I have lately met with the names of three: John Ogilby, 1600–76, author of the road maps, 1675; Emanuel Bowen, who issued a set of county maps, calling himself thereon "geographer to his Majesty," George II.; and Thomas Jefferys, geographer to George III. in 1772. J. E. BAILEY.

Stretford.

**"BISOMS INNE."**—In the year 1627 certain burgesses of Walsall journeyed to London to obtain a royal charter confirming the rights and privileges of the people of their town. In a statement of the expenses of their journey they say they "gave the chamblyns, ostlers, and mayds at Bisoms Inne iys. viid." Is anything known of the whereabouts of this "inne"? W. C. OWEN.

Walsall.

**SHAG-EAR'D.**—In all editions since Steevens, Collier's and the Cambridge excepted, this, in *Macbeth*, IV. ii. 82, has been spelled *shag-hair'd*, although it is *shagge-ear'd* in F. 1, F. 2 and Quarto 1673, *shag-ear'd* F. 3, and *shag-ear'd* F. 4. Can any one give an instance—a provincialism or from books—of the word? The question is asked the rather that I have a belief, almost amounting to a conviction, that in my youth I heard it, and that more than once. Rightly or wrongly, also, I seem to myself to have understood it as *ears*, it may be large and coarse, but that also stood out abnormally from the head. Of course the uses I speak of may possibly have been taken from this very *Macbeth* passage; but it appears to me that the phrase is expressive, and that when Dyce remarks "that King Midas ..... is the only human being on record to whom the epithet could be applied," he is guilty of an unjustifiable assertion and exaggeration. Be it noted also that he in saying this admits the use of the word, and assigns it a meaning similar to that I had in my youth put upon it. All those, moreover, who so glibly tell us that *hair* was frequently spelled *hear* or *heare*, seem to have forgotten that in this passage we have *ear'd*. Be it that *shag-hair'd* is more expressive and was more common, that is not the question. The first question to be answered is, Did or does the *shag-ear'd* of the first five copies exist? BR. NICHOLSON.

**MATTHEWS FAMILY OF GLOUCESTERSHIRE.**—The Matthews family has been the subject of considerable discussion in these columns. Does any one know anything of a family of the name of Matthews, living at Tewkesbury, co. Gloucester? Edward Matthews, of the Lodge, Tewkesbury, died in 1612, leaving a son James, who is supposed to have emigrated to

New England as early as 1634, and to have died at Yarmouth in N. E. in 1686, leaving issue. The Yarmouth family spelt the name indifferently Matthews, Mathews, and Mathew. Edward Matthews's will is sealed with the following arms: Sa., a lion rampant ar.; crest, an eagle displayed per fesse, sa. and ar. These arms, if properly borne by the Tewkesbury family, would seem to point to a connexion with the Glamorganshire family of Mathew, of which branches were scattered at this time or later through Hereford, Warwickshire, and all that part of England. Can any one throw any light on the origin and fate of the Matthews family of Tewkesbury? M.

**BEAR-SKIN JOBBER.**—"Buying and selling between the Devil and us is, I must confess, an odd stock jobbing; and indeed the Devil may be said to sell the bear skin, whatever he buys." This passage, from Defoe's *History of the Devil*, is to me very enigmatical—as is also the earlier one in the same volume, "Every dissembler, every false friend, every secret cheat, every bear-skin jobber, has a cloven foot." What is the origin of the bear-skin allusion? JAMES HOOPER.

7, Streatham Place, S.W.

**"DOWN IN THE MOUTH."**—This phrase is used by Bishop Hall. He says: "The Roman orator was *down in the mouth*; finding himself thus cheated by the money-changer: but, for aught I see, had his amends in his hands" (*Cases of Conscience*, decade i. case 6). I shall be glad to know of any earlier instances of what is now regarded as a slang expression for being disconsolate. F. C. BIRKBECK TERRY.

**GENERAL GROSVENOR: GENERAL WOLFE.**—At Eaton, near Chester, the seat of the Duke of Westminster, there is an exceedingly fine portrait by Hoppner of General, afterwards Field Marshal, Grosvenor. He is represented amid the surroundings of a battle-field, wearing crossbelts and carrying a musket, and I wish to ask, Was it usual for a general officer to carry that weapon?

There is at Eaton another picture which gives some countenance to this idea, West's "Death of General Wolfe," where the dying hero is lying across the centre of the painting, the doctors stanching a wound in his breast, while below him lie a musket and belt, with the initials of Wolfe on the lock. Wolfe died young, and General Grosvenor looks young in the picture, which may, perhaps, account for the matter. General Grosvenor was born in 1764, a few years after the death of Wolfe. G. D. T.

Huddersfield.

**SITE OF TOMB WANTED.**—The following appeared in an article in the *Daily News* a few weeks ago. Who is "the gifted and brilliant English-

man" referred to, and where is the churchyard which is described? After much research I have failed to identify either:—

"We have in mind at present a melancholy, picturesque, quaint old churchyard. It stands by the very brink of a river. As one leans over the low wall on the river-side, he sees the little waves ripple up almost within touch of him. The old tombstones tell of forgotten generations. On the doors of the church itself are posted notices of gifts to be given away in connexion with some eccentric old foundation or endowment such as it would have gladdened the heart of Nathaniel Hawthorne to study. For mere picturesqueness that churchyard on the water's edge seems to us far beyond the burial ground at Scutari, which every English traveller feels bound to visit. Within that church lie buried the remains of one of the most brilliant and gifted Englishmen who ever distracted or saved a state. The place is lonely, unknown. Now and then some painter with a peculiarly inquiring genius for the picturesque comes to make sketches, or some eccentric literary man goes there to study the spot and steep himself in its associations. But to the general public of the great city, whose spires and towers and domes and columns and shipping you may see from the river-side of that graveyard, the place is absolutely unknown. We do not intend to disclose the name of the place; nay, we shall not even give the name of the city within whose sight it rests on the river's edge unknown."

F. J. GRAY.

Louth, Lincolnshire.

**EARLIEST GLASGOW DIRECTORY: GLASGOW AND DUNBARTONSHIRE HISTORIES.**—Can any of your readers kindly tell me what is the date of the earliest Glasgow directory, and where it may be seen; also the names of the best histories of Glasgow and its neighbourhood, and also of the county of Dunbartonshire? G. F. N.

**THE MSS. OF THE REV. ANDREW BROWN, DD., RELATING TO NOVA SCOTIA.**—Has this collection ever been published; and, if so, by whom edited? These MSS. are in the British Museum, Series Add. 19069-76, comprising 8 vols., 1710-1794. P. BERNARD BENOIT.

Kensington, W.

**PEMBERTON'S PARLOUR.**—Can any of your readers tell me why the embrasure in Chester Walls is called Pemberton's Parlour?

E. H. P.

**"REMINISCENCES OF HALF A CENTURY."**—Who was the author of this work? It was published by Hatchard in 1838, and on the title-page it is said to be "by an Accurate Observer." The author gives in it some very interesting sketches of society, literary, sporting, and aristocratic, both at home and abroad. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**BRIDGHAM FAMILY.**—In the *Gentleman's Magazine*, vol. lviii. p. 81, is the following: "At St. Giles's Church, 1788, Sir John Hatton, of Long Station, co. Cambridge, Baronet, to Miss Bridgham, daughter of Mr. Bridgham, an American refugee.

They came from Boulogne together for that purpose. The lady is about seventeen years of age." Also, vol. ix. p. 83: "—Bridgham, Esq., formerly of Boston, late of Prince of Wales American Regiment, to Miss Nichols, only daughter of — Nichols, Esq., of Devonshire, Oct. 9, 1789." I am extremely anxious to affix, through the descendants of these Bridghams, some links in the still earlier branches of the family, which was here at an early date in 1644. H. P. POOR.

Boston, Mass.

SIR HENRY HAYES. — Mrs. Farrer, in her *Recollections of Seventy Years*, p. 107, mentions "Sir Henry Brown Hayes, who ran off with a Miss Penrose, of Cork, about 1811." This is an error; it was Miss Pike, not Miss Penrose. The young heiress was of an amatory disposition. After a flirtation with Mr. Cleburne, of the Bank, a connexion of her father's, she excited the attention of such a host of fortune-hunters, that, to save further trouble, Sir Henry ran off with her. He was tried before Justice Day at Cork Assizes in 1801. Perhaps some correspondent will favour me with a copy of the ballad of which, I think, the first stanza was,—

"Sir Henry kissed, Sir Henry kissed,  
Sir Henry kissed the Quaker;  
And what if he did, you ugly thing?  
I'm sure he did not ate her."

VIATOR.

"CASTLE FOGGIES."—"My company is now forming into an invalid company. Tell your grandmother we will be like the *castle foggies*" (extract from a letter in my possession, written by an officer from Harwich to his son at Edinburgh, April 5, 1821). Cf. "N. & Q.," 1st S. viii. 154, where there are some interesting remarks on this term for the Edinburgh veterans by J. L. I wish to know the etymology of *foggy* used in this sense.

A. L. MAYHEW.

ARCHBISHOP'S BARGE.—Where can I see a picture of the archbishop's barge, which was formerly moored at Lambeth Stairs? SENEK.

"ITINERARY" OF RICHARD OF CIRENCESTER.—I see it stated that the *Itinerary* of Richard of Cirencester has been proved to be a forgery. I shall be obliged by being referred to the evidence.

R. W. C.

HALSAKER, BOYNACLE, AND SATRISTON.—Can any one tell me whether the above names, which occur in the parish registers of St. Mary's Church, Dover, in the seventeenth century, are of Dutch or foreign origin? CONSTANCE RUSSELL.  
Swallowfield Park, Reading.

"VITA DI OLIVIERO CROMVELLE."—I have just picked up an Italian life of Cromwell, entitled *Historia e Memorie recondite sopra alla Vita di Oliviero Cromvelle*, scritto da Gregorio Letti,

Amsterdamo, 1692. The work is in two volumes or parts. I shall be glad to know if this life is better known by scholars in England than it is by me, and what is its historical value.

G. L. FENTON.

San Remo.

"A DAY'S JOURNEY OF THE SUN."—I met last year in a collection of British poetry with verses headed something as above. Not finding the book again, nor being helped by any friend to the work or the author of the verses, I beg the assistance of your readers.

WYATT PAPWORTH.

33, Bloomsbury Street, W.C.

THE PRISONER OF GISORS.—Who was he? This query has appeared twice in "N. & Q." (3rd S. i. 329; 4th S. iv. 514). I think no answer has been given. I contribute the little information I possess in the hope of obtaining more. I have an engraving with this title from a picture by Wehnert, published by the Art Union in 1848. In the left-hand bottom corner it has the following explanatory note: "Every one at Gisors has heard of the unknown criminal, whom state reasons, now forgotten, immured alive in that tomb, which is still called the Prisoner's Tower, where he has perpetuated his memory in bas-reliefs, executed, it is said, with a nail on that part of the wall where the solitary sunbeam which entered his cell enabled him to see his work" (Nodier, *Normandie*, ii. 141). The prisoner is seen at work on a representation of the Crucifixion. Above it he has shaped the words, "O Mater Dei, miserere mei Pontani."

T. G.

CHARLES BANNISTER.—According to report, Charles Bannister, the father of Jack Bannister, was born in Gloucestershire in 1738. I shall be much obliged for precise information, if such is obtainable.

URBAN.

AUTHORS OF QUOTATIONS WANTED.—

"Ecce Britannorum mos est laudabilis iste,  
Ut bibat arbitrio pocula quisque suo."

R. G. DAVIS.

"First you must creep along, then up and go;  
The proudest old Pope was a Cardinal low.  
First be a courtier, and next be a king;  
The more the hoop's bent, so much higher the spring."

CHAS. A. PYNE.

"Dreams are the interlude which fancy makes;  
When monarch Reason sleeps, this mimic wakes,  
Compounds a medley of disjointed things,  
A court of cobblers, or a mob of kings."

I believe they are Dryden's; but where? C. M. I.

"The naked Briton here hath paused to gaze  
Ere bells were chimed

Or the thronged hamlet lit its social fires."

It is, I think, by a Cornish author—at least, so I was informed when at Penzance recently.

EDWD. BROOKMAN.

Replies.

WOODEN TOMBS AND EFFIGIES.

(1st S. vii. 528, 607; viii. 19, 179, 255, 454, 604; ix. 17, 62, 111, 457; 6th S. vii. 377, 417, 451; viii. 97, 337, 357, 398.)

There are four wooden effigies in the parish church of Clifton Reynes, in Bucks. I do not know whether they have been fully described, but, as I saw them and took notes of them this summer (1883), it may be convenient to state their present condition; and I here transcribe my brief notes almost literally, retaining a (?) as to doubtful points, for the figures are much worn, though they are in fair preservation. The four figures consist of two pairs, each pair a knight and his dame. All of them are recumbent; they are of small size, not much more than five feet long.

First pair, somewhat the earlier and ruder. —No. 1, Plain round helm (no vizor) and circlet; chain mail (?) on the arms; breastplate over surcoat; chain mail on the legs, which are crossed; feet on a (hound?) couchant; head on a diagonal cushion; right arm drawing sword. No. 2 (separate from No. 1, but adjoining it), Lady in hood and wimple and long narrow gown; hands held up in prayer, head on diagonal cushion, feet on hound couchant.

Second pair.—No. 3, Plain round helm, no vizor or circlet; surcoat of threefold thickness, the lower edge of the inmost fold plaited, and that of the outermost fold embattled; chain mail (?) on the arms and legs; legs crossed; blank shield on the left arm; right arm drawing sword, but the sword is gone; feet on a (hound?) couchant; head on a square cushion; whole figure much wormed. No. 4 (separate from No. 3, but adjoining it), Lady in hood and wimple, &c., as No. 2; head on diagonal cushion.

Nos. 1 and 2 lie side by side, only a foot or so above the floor level, under a plain arched recess in the north wall of the north (which is the only) aisle of the chancel. Nos. 3 and 4 lie side by side under one of the south arches of the same aisle, upon a lofty base of stone, decorated on three sides with quatrefoils and coats of arms. There are five of these shields, each different, of course, from the others, and most of them showing the alliances of one family. I regret that I had not time to take down the blazons. Under the other and easternmost of the two south arches is a third tomb, richer and later, whereon lie the figures, in alabaster, of a knight of the same family and his dame. It may be added that each of the four wooden figures is, so far as I could judge, of oak, and is hollow underneath, and portable, inasmuch that a strong man might readily shoulder it and carry it off.

To me the chief interest about them is that they

show, or seem to show, that in earlier as in later centuries a man was represented on his tomb in armour which he can seldom have worn in his lifetime, and with his legs crossed, though he probably never took the cross; for it would appear that the two wooden knights (and, indeed, the alabaster one also) were members of an undistinguished family named Reynes, who came from Statherne, in Leicestershire, and acquired by marriage the principal manor—there were two manors—at Clifton, in the latter part of the thirteenth century. They held it in the male line till 1556. Joan Borard, who brought this manor into the family, was a descendant of William de Borard, who in William I.'s time held the manor under Robert de Toden, and whose descendant, Simon de Borard, acquired it *in capite* from Henry III. after it had been forfeited by William de Albin in the reign of John.

This quiet rural parish of Clifton Reynes has at least three points of contact with the old-fashioned glories of England. First, it, or part of it, belonged, as I have said, to the distinguished house of De Toden and De Albin. Secondly, the eminent Serjeant Maynard bought the manor and estate in 1672, and was lord of it till his death. Thirdly, Cowper's friend and would-be sweetheart, Lady Austen, lived there, while Cowper lived just across the river at Olney.

I am indebted for some of the foregoing facts, especially for those concerning the families of Borard and Reynes, to a little monograph on Clifton Reynes, which was written in 1821 by the Rev. Ed. Cooke, Rector of Haversham, Bucks. Mr. Cooke gives no account of the figures which I have numbered 1 and 2. Figure 3, he says, represents Ralph de Reynes, who died "before the year 1310." If so, figure 4 is presumably one of Ralph's two wives, who were, according to Mr. Cooke, Amabel, daughter of Sir Henry Green, of Boughton, Northants, by Catharine, daughter of Sir John de Drayton; and Amabel, daughter of Sir Richard Chamberlain, of Petso. The two alabaster figures are, says Mr. Cooke, those of John Reynes, who died in 1428, and of his first wife, Catherine Scudamore.

The MS. of Mr. Cooke's monograph was handed by him to his friend the Rev. William Talbot, Rector of Clifton Reynes, with a written request that it might go down to future rectors "with the registers of the parish." Mr. Talbot, who died in 1832, had the MS. bound, and it has been duly passed on to his successors. The present rector has wisely had it printed (as a pamphlet of twenty-three pages), and is, I believe, prepared to send a copy to any one who will furnish one shilling or upwards towards the works of repair which have just been done—honestly and of necessity, so far as an outsider may presume to judge—at the parish church.

A. J. M.

I do not know whether MR. MARKHAM has included in his list the three elm figures in the Oglander Chapel, Brading Church, Isle of Wight, of members of that family. If not, the following description may be of service to those interested in the subject. The most ancient of the three represents a life-size male figure, in complete plate armour (fifteenth century), reclining on its side, with the face turned to the right, the head leaning on the hand. The second is a small figure, almost a counterpart of the first, about, I should say, twenty-four inches long. The third is a life-size figure, in half armour, recumbent, *temp.* James I. or Elizabeth, wearing a ruff, the head bare, and the hands raised in the attitude of prayer. They all surmount altar tombs, and the two larger have their feet to the east end of the chapel. The smaller was placed, I think, when I saw it, north and south, under the east window. The chapel, together with the church, had lately been restored, but not spoilt, and the figures had been repainted in accordance with the remains of the old colours found on them (after removing whitewash and other abominations), by the order of Lady Oglander. I regret I did not take a note of the inscriptions.

E. T. EVANS.

63, Fellows Road, South Hampstead.

A FORMER ROYAL INHABITANT AT EASTWELL (6th S. viii. 103, 192, 251).—Since my previous notes on this subject I have had an obliging communication from the Rev. Gorges E. Gwynne, the present rector of Eastwell, and I think it will be interesting to many readers to know from so authentic a source that the exact wording and spelling (hitherto variously quoted) of the entry under discussion are, "Anno domini: 1550 Rycharde Plantagenet was buryed the xxij's daye of Desembor, Anno di supra," and that the register containing it, dating from 1538 (but he believes copied about sixty years later\*), is still extant and in good condition. With regard to the "banker's tick" against this and other names in the register, which Mr. P. Parsons (Mr. Gwynne's predecessor) and Burn (*History of Parish Reg.*, 1829, p. 115) suppose to denote noble birth, I think Mr. Gwynne's suggestion will be allowed to be much more probable, viz. that it was simply put there by some one of the Finch family to mark off entries interesting to himself

\* He says the ink is so faded that he cannot make sure if the day is xxii or xxix. He further tells us that this register is interesting for containing the Solemn League and Covenant, the Protestation, the Vow and Covenant, 1642-3, with the original signatures of the parishioners; also a list of the rectors, beginning, oddly enough, at the year 1550. It has further the entry of Sir Thos. Moyle's burial, Oct. 2, 1560. In 1804 this register was produced at the bar of the House of Lords on occasion of the claim of Lord Fitzgerald and Sir H. Hunlock to the barony of Ross.

which he had copied out. If Mr. TEW is still to the fore, who wrote to "N. & Q.," 4th S. vi. 567, dating from Patching, Arundel, he would aid this investigation by stating what sort of book is *The Portfolio*, which is his authority for the statement that an autobiography exists. I cannot find it in the only book with that title in the Brit. Mus.

Mr. Walford, *Tales of our Great Families*, first series, vol. i. p. 172, in a story entitled "The Wooing of Sir Heneage Finch," says the said story is taken from one of the old MSS. preserved among the archives of the Surrenden Derings, a Sir Ed. Dering having been a suitor for the hand of the same lady as Sir Heneage Finch. If the Derings have such a great collection of MSS., perhaps the autobiography may still be discovered among them. Finally Mr. Gwynne informs us that besides the register entry there are two other local traditions of Rd. Plantagenet at Eastwell.

1. There is a tomb of Bettenden marble, under a sepulchral arch on the north side of the chancel, where, according to popular belief, his remains were laid. This is, *perhaps*, of too early a date to justify the tradition.\* Mr. Gwynne says that Canon Scott Robertson, the well-known secretary of the Kent Archaeological Society, objects to its being considered his (as Hasted did consider it) because among the brasses of which it has been stripped appear to have been four small scrolls, probably bearing the prayer "Jesu, mercy; Lady, help," which would not have been used in Ed. VI.'s reign. (Some antiquarian contributors will perhaps tell us whether such scrolls had so utterly fallen into disuse by 1550 that this should be final.) Canon Robertson seems also inclined to object to the register entry because he says there was no such name as Plantagenet in the sixteenth century. But surely the register is sufficient to *prove* that there *was* this one instance of it.

2. There are at Eastwell an ancient cottage (inhabited by the estate carpenter) and a disused well, both of which still retain the name of Plantagenet.

I cannot pass over a very ingenious piece of criticism sent me by Mr. D. J. Stewart, who remarks that the first printed edition of Horace with date was in 1474, and asks whether there was time for the book to become well known in England. This, I feel bound to allow, there hardly was as, according to *The Parallel*, Richard parted with his "Latin school-master of Lutterworth" only ten years later. At the same time it seems to me not improbable that just because the book was rare this master, whose "taste for classic writers" is specially mentioned,

\* There is, however, a large altar tomb to Sir Thomas Moyle on the south side of the chancel, which may have been so placed to correspond with one erected by him to Rd. Plantagenet.

should have chosen it as a parting gift to one who might have come to be acknowledged as the king's son, nor that Richard should have prized it, both for its rarity and for the giver's sake, to the end of his days.

R. H. BUSK.

**MOULD, OR MOLD, OF THE HEAD** (6th S. viii. 309).—This does not mean a "suture of the skull." In the *Cambridge Eng.-Lat. and Lat.-Eng. Dictionary* (1698), the phrase is translated by "forma capitis, cavitas sincipitis, bregma." This explanation is adopted by Littleton and others, but Coles has *bregma* only. This is the Gr. *βρέγμα*, which means the upper part of the head. Bailey (fol. ed. 1724) has "Mould, mold, a form in which anything is cast; also, the hollowness in the upper part of the head." It is evident, therefore, that the word *mould*, as applied to the head, bore three several meanings, probably at successive times. These were (1) the general form of the head; (2) its upper part, from the forehead to the apex; and (3) as there is often a hollow near the highest point, this hollow part. It is derived from the Fr. *moule*, which has, however, only the ordinary meaning of "form" or "matrix." The Cambridge dictionary referred to is interesting as having been formed, among other sources, from "a large manuscript, in three volumes, of Mr. John Milton." This was the poet Milton.

J. D.

Belsize Square.

In the old London Bills of Mortality the term "headmouldshot" long stood as the vernacular for a form of hydrocephalus, or water on the brain. If we read this as a sprained or stretched condition of the *mould* of the head, we may, I think, be justified in suggesting that the mould was the *anterior* fontanel, as that projects greatly in many hydrocephalic heads. "Horseshoe head" was, perhaps, the vernacular for cases in which the posterior fontanel, which is somewhat of that form, was remarkably prominent. For *mould* or *mold* I would read *mole* (*moles*) of the head.

CALCUTTENSIS.

In the London Bill of Mortality for 1784, printed at the end of vol. liv. of the *Gentleman's Magazine*, fifteen deaths are attributed to "Head-mouldshot, Horseshoehead, and Water in the Head." Possibly this may give Dr. NICHOLSON a clue.

WALTER HAINES.

Farringdon.

There is some doubt about the exact meaning of this term. Torriano, in his *Vocabolario Italiano ed Inglese*, 1688, has, "The mould of the head, service." Phillips, in *The New World of Words*, ed. 1720, gives, "Mould.....the Dent in the upper Part of the Head." *The Glossographia Anglicana Nova*, 1707, has, "Mould.....the Hollowness in the upper part of the Head."

F. C. BIRKBECK TERRY.

**DATES ON FONTS** (6th S. viii. 188, 432).—The font here, at Chapel Allerton, bears an inscribed date, and is of somewhat curious design. The original base has disappeared, but the shaft and bowl remain; the whole is very rudely carved in stone; so much so that inexperienced critics have at times supposed that the shaft is a piece of Saxon work, appropriated in later times to its present use; this, however, is not the case. The bowl of the font is octagonal externally, and is sloped out angularly from the shaft. In the compartment now facing the east is a rude representation of three rose branches with three roses, the two side branches slanting in either direction from that in the centre. In the compartment to the north of this there is a rudely carved fleur de lys, and in that to the south a thistle. The other five compartments are filled with nondescript designs of no significance. Round the upper portion of the outside of the bowl is a flat rim, about two inches in depth, and along this, beginning on the side now facing the south, is very rudely carved in raised letters (some of the *h*'s being sideways for want of room), the following inscription: THER : IS | ONE : LORD | ONE : FA | IT : ONE | BAPTI | SME : EP : ES | ANS | 4 . 5 . 1637. The font has been frequently moved, and the church rebuilt twice since 1637.

T. M. FALLOW.

Chapel Allerton, Leeds.

The lead lining of the font of Walsall parish church bears the following, in raised letters, &c.:—

S'C CWARD  
R.B 1712,

and opposite to this the letters *N S*. Between the lines are placed, opposite each other, a large boss and a cherub's head. The font itself is an ancient, and a very fine one. It stands on a gothic pedestal, octagonal, like the font. On each panel is a small pedestal, evidently intended to hold a figure. The upper part exhibits on each face an angel bearing a shield charged with the arms of a noble family, each being different.

W. C. OWEN.

Your correspondent gives an inscription on a font at Keysoe, Bedfordshire, without explanation, perhaps because it may be deemed too easy. At first it seemed puzzling, but with a little pains I arrived at it. It reads thus: "† Cestui qui par d'ici passerai, pour Leal Newarel prie, que Dieu de sa grace vrai merci lui fasse. Amen." Probably Leal Newarel was the donor of the font.

J. CARRICK MOORE.

The font at St. Sennen (The Land's End) Church, Cornwall, bears a mutilated inscription, at the base or footpace, which I had no time to transcribe on the occasion of my visit. It records, however, the dedication of the church on the anniversary of the decollation of St. John the Baptist (Aug. 29), 1444 (Murray).

T. M. N. OWEN, M.A.

I hope that MR. HOLGATE'S inquiry on the subject will bring forward more information than we are at present able to find in any book, and that it will come from all parts of the country. I have myself, in the very many churches that I have been into, only found one instance of a date on a font, and that was at Hascomb, in Surrey, where there is the name of a former rector (which I have not got down), and the date 1693 carved on one side. It is a solid square font, and is, I should think, considerably older than this date, which may possibly have been put on after a restoration and the incoming of a new rector. S. T. J.

Cambridge.

SETTING THE THAMES ON FIRE (6th S. viii. 446, 476).—We have now got a little further in this question. It appears that this fable (as I suspect it will turn out to be) can be traced back as far as March 25, 1865, when it was first started by a correspondent signing himself P. in "N. & Q.," 3rd S. vii. 239. Observe that P. puts forward his solution quite as a mere guess, saying that "the long misuse of the word *temse*...may possibly have tended to the substitution of sound for sense." Mr. Hazlitt merely *copies* what is there said. The statement made is that "an active fellow, who worked hard, *not infrequently* [the italics are mine] set the rim of the temse on fire by force of friction against the rim of the flour-barrel." Mr. Hazlitt improves this into the "*iron* rim of the temse," it being, of course, quite easy to set iron "on fire." Now I think we have a right to expect some sort of proof of the statement. If "an active fellow" could do this once he can do it now. Well, I should like to see him do it. Who can quote the phrase from a book older than 1865? See P. *Plowman*, c. 7, 337. WALTER W. SKEAT.

I have seen it stated during this discussion and elsewhere that a *tems* in North and West Lancashire means a grain riddle; but this is not exact. A *tems* proper is a sieve with deep sides, very like a peck measure, is ten or twelve inches in diameter, and has a bottom of woven horsehair. It is used for taking small particles of butter out of the butter-milk just after churning; one person holds the tems over a vessel and another pours in the buttermilk, the hair-work passing the milk and catching the particles of butter. This would not cause a fire, neither is a grain-riddle firing by ordinary hand usage more probable. When worked at the quickest one man riddles while another fills, and the riddle is emptied several times in a minute. The grain also is cold in its normal state, and there is no chance of it or the riddles getting heated by friction. To a practical man a riddle firing would sound most absurd. If you say to a Lancashire labourer, "Tha'll ne'er set th' tems a fire," a hundred to one he would understand the river Thames. But if you substi-

tute Ribble for Thames, as I have heard scores of times used in everyday life, the dullest clodhopper in the county would want no interpreter, as you would soon discover by his features or words, if not by both.

EDWARD KIRK.

Seedley, Manchester.

In borrowing from us the French have substituted "*Seine*" for Thames.

R. S. CHARNOCK.

THE WORD "GA" (6th S. viii. 426, 477).—MR. TAYLOR'S statement that the suffix *-gay* is the same as the German *gau*, and his identification of *gau* with Kemble's explanation of *gá*, cannot be admitted without proof. They are against all phonetic laws. The E. *day* is A.-S. *dæg*, so that *gay* would be *geg*; or else, since E. *hay* (in names) is A.-S. *hege*, *gay* would be *gege*. How E. *ay* = A.-S. *á*, is a mystery. Again, the G. *au* = A.-S. *éa*, as in G. *baum* = A.-S. *beám*. Anything can be said if phonetic laws are not to count.

WALTER W. SKEAT.

Cambridge.

"HUNDRED OF LAUNDITCH" (6th S. viii. 368).—In *The Genealogist*, for 1880, vol. iv. p. 291, will be found a review of part iii. of the late Mr. Carthew's *Hundred of Launditch and Deanery of Brisley*, which is stated to be published at Norwich by Miller & Leavins. Part iii. was dated 1879.

NOMAD.

A ROMANO-BRITISH LITURGY (6th S. viii. 341).—If your correspondent H. C. C. had seen the original MS. or the account of it in *The Liturgy and Ritual of the Celtic Church*, Oxford, 1881, he would not have entertained those views of its nationality and date which he has based on some extracts from it in the *Academy* of Nov. 20, 1879. It is a genuine Irish MS. in orthography, execution, and ornamentation. Many of the rubrics are in the Irish language. There are two handwritings in it, one of which is of the ninth century, and the other of the eleventh century at the earliest. The intermixture of the Roman canon with passages belonging to a totally different genus of liturgy points to a transition period in the history of the services of the Irish Church. It is certainly strange that an Irish scribe should have transcribed from a Roman model passages which must have been perfectly meaningless to an inhabitant of Ireland; but our wonder is lessened by the fact that the petition "*pro imperio Romano*" in the Roman Missal only ceased to be used by authority in 1861. Learned conjectures as to whether St. Palladius or St. Patrick, &c., brought the missal into Ireland therefore vanish into air. With regard to the title "*Stowe Missal*," it has at least the merit of pointing to an episode in the later wanderings of the MS. Lord Ashburnham at the time of its publication pressed me

to christen it the "Ashburnham Missal." It was difficult to refuse the request of its noble owner, who had placed the MS. so liberally at my disposal, and to whom I was indebted for so much courtesy and hospitality. But I was fortified by a letter from Dr. Reeves, Dean of Armagh, objecting to that, or, indeed, to any other change of nomenclature.  
F. E. WARREN.

It seems a natural inference from this interesting document that the language of South Britain during the Roman period was Irish; an inference confirming the deductions of those who have adopted a similar conclusion from the examination of place-names, and various manners, customs, and words surviving from that period. No doubt many who, for various reasons, were refugees from England, would find an asylum in Ireland, and some would resent the submission to Roman rule and influence of those who remained, and therefore called them *speckled* = mongrel, and stigmatized their speech as stammering, a defect which may be attributed to the changes induced by the lapse of time and intercourse with Romans and others of foreign speech. Through such immigration it is not unlikely Christianity was introduced into Ireland, whence it may have been revived when dormant in England. JOSEPH BOULT.

Liverpool.

GOODWIN SANDS AND (?) STEEPLE (6th S. viii. 430).—The editor of Burt's *Letters* has substituted "Salisbury" for "Tenterden." This is the original passage:—

"Well then (quoth Maister Moore) how say you in this matter? What think ye to be the cause of these shelves and flats that stoppe up Sandwich haven? Forsooth Sir (quoth he) I am an old man, I thinke that Tenterden steeple is the cause of Goodwin sands. For I am an old man, Sir (quoth he) and I may remember the building of Tenterden steeple, and I may remember when there was no steeple at all there. And before that Tenterden steeple was in building, there was no manner of speaking of any flats or sands that stopped the haven, and therefore I thinke that Tenterden steeple is the cause of the destroying and decay of Sandwich haven. And even so to my purpose is preaching of gods word y<sup>e</sup> cause of rebellion, as Tenterden steeple was cause that Sandwich haven is decayed."—Sermon preached at Westminster before King Edward VI., 1550; Latimer's *Fruitful Sermons*, 4to. 1578 or 1596, pp. 106, 107.

JOHN E. T. LOVEDAY.

See Latimer's *Sermons*, fol. 109, ed. 1575. The passage referred to is quoted by Southey in his *Colloquies*, notes, p. 323 (London, John Murray, 1829), from Sir Thomas More's *Dyalogue*, fol. 145, ed. 1530. J. B.

The editor of Burt's *Letters* must have written from a dim recollection, and so blundered "Tenterden" into "Salisbury." The passage in Latimer occurs in his last sermon preached before Edw. VI. In the edition of the *Sermons* edited for the Parker

Society, Cambridge, 1844, the reference is p. 251. The story is derived from Sir Thomas More. See the note by the editor on that page.

J. INGLE DREDGE.

"Salisbury" is obviously an error. The reference to Latimer is the *Last Sermon Preached before King Edward VI.*; see also Sir Thomas More's *Dyalogue*, iv. 145.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

"GOD BE WITH US!"=THE DEVIL (6th S. viii. 385).—I think I have several times met analogous instances of the involution of phraseology inquired for, rendering the sense by the contrary expression. At the present moment I only recall three. 1. In the passage in Job where his wife says to him, "Curse God and die" the Douai version has the rendering "Bless God and die." 2. From the constant use of the oath "Sacré nom de Dieu!" one may sometimes hear Frenchmen of the lower orders adopt it as an actualappellation for the thing'sworn at. I remember once hearing this carried still further in the days of diligences over Mont Cenis. Complaining of the lean appearance of the horses provided at one of the posts, the driver, in the midst of a volley of other invectives, said, "Il paraît que vous ne donnez que de la mousse à ces salanés noms de Dieu!" 3. In the ordinary law report (not in the column of *facitæ*) of an Irish newspaper I once saw a portion of a woman's evidence given thus: "There was no other blessed sinner present but myself and the great God." R. H. BUSK.

THE FOWLER FAMILY (6th S. viii. 427, 459).—In the *Norman People* "Fowler" is derived as follows: "Rainerus Auceps, or Fowler, of Normandy, 1198 (M.R.S.). Gamel Auceps paid a fine in York, 1158 (Rot. Pip.). Stephen and Thomas Aucuparius of England, c. 1272. Also Juliana, Adam, Walter Fouldre (R. H.)." Fludyer, Fullagar, Foulger, and Fulger, the author of the above book considers to have been corruptions of De Fougères, or Fulgiers, in Bretagne. The barons of Fulgiers had many branches in England, which he enumerates.

STRIX.

SPREAD: NORFOLK PRONUNCIATION (6th S. viii. 346).—The invariable pronunciation of *spread* among the working classes in the country is *spread*, whenever used: thus, "Let me *spread* your butter."

WM. VINCENT.

HARRIS [OF BOREATTON] (6th S. viii. 408).—In Burke's *Gen. Armory* (1878) your querist would have found mention of this baronetcy, created in 1622 in the person of Sir Thomas Harris, of Boreatton, co. Salop, Master in Chancery, extinct in 1685. The arms are given as, "Or, three hedgehogs az."; crest, "A hedgehog or." Harris of Lakeview, Blackrock, co. Cork, as confirmed to

William Prittie Harris, of the family of Harris of Assolat, co Cork, is the only Irish coat resembling Boreatton. NOMAD.

REYNOLDS (6th S. vii. 328; viii. 36).—The arms of Chief Baron Reynolds were Az., a chevron ermine between three cross-crosslets fitchy arg., a crescent for difference; crest, a dove (or eagle close) arg., ducally gorged, and line reflexed over the back or. I shall be glad to give Mr. COBBOLD further information of the judge's family, or the correspondent who inquired a few weeks ago concerning the chief baron's great-grandfather, Sir James Reynolds of Castle Camps.

REGINALDUS.

SIR JOHN ODINGSSELLS LEEKE, BART. (6th S. viii. 448).—While endeavouring to follow up some phantom knights, in the account of another family, I found it expedient to trace the generations of Leeke, of Newark-upon-Trent. A baronetcy, conferred on Francis Leeke of that place, Dec. 15, 1663, became extinct, by the death of his only son Francis, A.D. 1682. In May of that year Clifton Leeke, of Newark, proved the will of his nephew, the said second baronet; his own will, dated March 13, 1682/3, being proved May 4 following. In the last-named will mention is made of John, son of John Leeke, of Epperstone; and Thoroton's *Notes* (p. 294) shows that his name in full was John Odingsells Leeke. He was a lawyer, and some of his documents in the British Museum are indexed as being those of Sir John Odingsells Leeke; but the last of the series, dated May 13, 1730, is endorsed "Mr. Leeke's opinion of Copyhold." All which tends to show that his son, or grandson, "dubbed" him baronet after his decease. If descendants exist your correspondent at Norwich would appear favourably situated for acquiring a knowledge of them; but it gives me pleasure to offer the foregoing information.

J. S.

The name of this baronet does not appear in the English, Scotch, or Irish lists of baronets in the *Royal Kalendars* of 1815 or 1816; nor (as it appears from the *London Gazette*) was any such baronetcy created in those years. It is also worthy of notice that neither the *Annual Register* nor the *Gentleman's Magazine*, in their respective notices of Sir John's death, give him the appellation of baronet.

G. F. R. B.

RED CASTLE (6th S. viii. 428).—Surely the place of which your querist is in search is the "Rouge Chastiel," or "Castle of Radeclif," of the Audleys of Helegh and Red Castle, and in that case it is in Shropshire, not in Wales. Some account of this Red Castle will be found in Mr. Eyton's *Shropshire*, vol. ix. p. 344, s.v. "Weston," where it may be seen how it came to the Audleys from Matilda Extranea, and how Henry de Audley

had letters patent 11 Hen. III. to build the said castle, or rather, as Mr. Eyton notes, the word used being *firmare*, more probably simply to increase the strength of a pre-existent "Castrum de Radeclif." It became one of the designations of the Audleys, and the manor is still called Weston-under-Red Castle. NOMAD.

This is Castell Coch, Powys Castle, near Welshpool. T. W. WEBB.

Hardwick Vicarage, Hay.

Red Castle, in Wales, is Powis Castle, Montgomeryshire, the principal seat of the Earl of Powis. It is about a mile distant from the town of Welshpool. W. W.

THE GLASTONBURY THORN (6th S. vi. 513; vii. 217, 258).—Several trees which are descended by cuttings from the Holy Thorn still exist in and about Glastonbury. One of them, of somewhat scanty and straggling growth, occupies the site of the original thorn, on the summit of Weary-all Hill. Another, a much finer tree, compact and healthy, stands on private premises, near the entrance of a house that faces the abbot's kitchen. These descendants of the Glastonbury thorn inherit the famous peculiarity of that tree. C. W. S.

THE FIFTH CENTENARY OF THE DEATH OF WYCLIFFE (6th S. viii. 492).—At this reference you did me the honour of inserting a note of mine about the completion at the end of this year of five hundred years, or exactly half a millennium, since the death of Wycliffe, the "morning star of the English Reformation." It is remarkable that, as in the case of Luther, the precise date of his birth is somewhat uncertain, although it was probably 1324. But this note is concerned with the question of the exact date of the final seizure with paralysis, of which he died on the last day of the year 1384. It is commonly stated to have been Innocents' Day, i.e. December 28, three days before his death. But we are told by his biographer, the Rev. John Lewis (formerly Vicar of Minster, Thanet), that the *Teignmouth Chronicle* and Walsingham say that it took place the day after, i.e. Dec. 29, which was that of the feast of Abp. Becket; and he quotes one of Wycliffe's adversaries as saying that "on the day of St. Thomas the Martyr, Archbishop of Canterbury, viz. Dec. 29, the day after H. Innocents, John Wielif, the organ of the Devil, the enemy of the Church, the confusion of the common people, the idol of heretics, the looking-glass of hypocrites, the encourager of schism, the sower of hatred, and the maker of lies, when he designed, as it is reputed, to belch out accusations and blasphemies against St. Thomas in the sermon he had prepared for that day, was suddenly struck by the judgment of God," &c. Apparently, therefore, the day of the seizure must remain uncertain, and may have been

Dec. 28 or 29; that of his death is by all stated to have been Dec. 31. W. T. LYNN.  
Blackheath.

A FELLOWSHIP (6th S. viii. 513).—The difficulty of this phrase is not in the *fellowship*, but in the *a*. Here *a* is not the indefinite article, but the M.E. prep. *a*, short for *an*, which is the more correct form of *on*, and signifies (as often in Middle English) *in*. It occurs in *a-foot*, *a-sleep*, and the like. Hence *a fellowship* means "in fellowship," i. e., in good fellowship, in the name of good fellowship, and is a mere phrase, like the phrase "I pray thee," which occurs for it in our Authorized Version. It occurs again in the phrases "*a* God's name" often in Shakespeare, and in "*a* this fashion" (*Hamlet*, V. i. 218).

WALTER W. SKEAT.

Cambridge.

WARINE WOSE (6th S. viii. 515).—*Wose* is ooze, or soft mud, particularly used of the mud of a harbour, as in *The Tale of Beryn*, l. 1742. *Warine* I guess to be Warren, near Pembroke, a place situated above Milford Haven; and I guess *Warine wose* to mean Milford Haven, which is certainly "an oppyn hayyn that well men knowe." I cannot find any place called Warren except this one, which is given in the *Clergy List*.

WALTER W. SKEAT.

Cambridge.

NAPOLEONIC PROPHECY (6th S. vii. 404; viii. 51, 112, 296, 316, 337).—I have met with yet another Napoleonic anagram, making the word *nihil* :—

"Napoleon imperator Gallorum,  
Ioachim rex Neapolitanus,  
Hieronymus rex Westphaliæ,  
Ioseph rex Hispaniæ,  
Ludovicus rex Hollandiæ."

R. H. BUSK.

CHRISTMAS EVE OBSERVANCE (6th S. viii. 516).—The lines quoted by LECTOR evidently refer to the time when the festival of the Nativity was celebrated by three masses, the first commencing at midnight, the second at daybreak, and the third at the third hour, or 9 A.M. It has always been the custom of the Church to celebrate the mass at the commencement of the day, between daybreak and 9 A.M. The only exceptions to this rule are (1) the midnight mass on Christmas Day; (2) in cases of necessity, as, *a*, where a person is sick or about to die, and there is no consecrated Host available; *b*, where a bishop is travelling he may not depart without having heard mass; *c*, by dispensation. The use in the Romish Church of three masses on Christmas Day is very ancient. Theophylactus, who was Pope A.D. 127, decreed that three masses should be sung in *Festo Nativitatis*, to denote that the birth of Christ brought salvation to the fathers of three periods, viz., the fathers

before, under, and after the law. Down to 1549 it was usual to have three masses on Christmas Day in this country. In the Prayer-Book issued that year only two were appointed, and in 1552 only one mass is ordered. For the doctrinal significance of the three masses I refer LECTOR to Durandus, *Rationale Divinorum Officiorum*, ed. 1486, lib. vi. fol. cli, and Burchard's *Ordo Missæ*, ed. 1512, fol. ii. F. A. B.

Christmas Eve is the only night when mass is sung. Mass is always said before 12 noon, except on Maundy Thursday, when it may be said as late as 3 P.M., and Christmas Eve. The practice of evening communions is an innovation within living memory, and is against all precedent. To receive fasting is the rule of the Catholic Church, still observed by many old-fashioned people in various parts of England, and is again reviving.

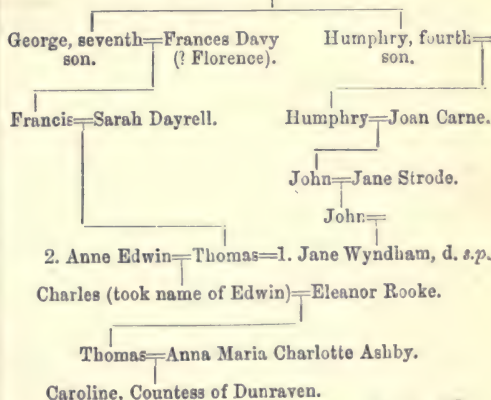
E. LEATON BLENKINSOPP.

The lines are a simple description of midnight mass, which is usually celebrated in Catholic countries at midnight between Christmas Eve and Christmas Day. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CAROLINE, COUNTESS OF DUNRAVEN (6th S. viii. 517).—Her great-grandfather married Jane, daughter and heiress of John Wyndham, great-grandson of Humphry Wyndham, but she is descended from his second wife, Anne Edwin.

Sir John Wyndham=Joan Portman,



H. S. W.

LADY BELLENDEN (6th S. viii. 309).—It was no "Pretender," but "his most sacred Majesty King Charles II.," who once sat in the state chair in the Tower of Tillietudlem (see *Old Mortality*, *passim*). Sir Walter knew so many old ladies who held sentiments similar to those of Lady Belenden, that perhaps no single one of them was in his mind more than the rest. J. T. F.

Bp. Hatfield's Hall, Durham.

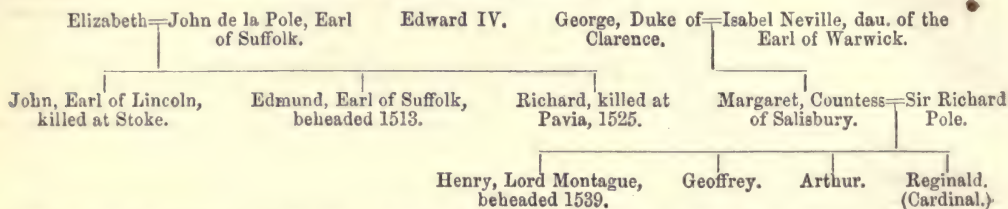
Allow me to correct an error in MR. WHIST'S communication concerning Lady Bellenden. Minna and Brenda were not the daughters, but the nieces, of Mr. Morritt of Rokeby, Sir W. Scott's friend. They were the daughters of his brother, Edward by him. E. C.

AARON BURR: TURNERELLI (6th S. viii. 495).—P. Turnerelli, not Turnevelli, exhibited a bust of Col. Burr at the Royal Academy in 1809, No. 788. Peter Turnerelli was born in 1774 at Bel-

fast. He was brought up as a priest, but preferred art. He came to London at the age of eighteen, and was a pupil of M. Chenu, and a student of the Royal Academy. He was appointed sculptor to the Queen, and died March 20, 1839.

ALGERNON GRAVES.

CARDINAL POLE (6th S. viii. 429).—To show the relationship between John de la Pole and Cardinal Pole allow me to append the following genealogy:—



The De la Poles came from Hull, and Sir Richard Pole's father was a Welshman. The first Earl of Suffolk was Chancellor of Richard II.

F. J. W.

Cardinal Reginald Pole was the fourth son of Sir Richard Pole, K.G., and Margaret, only daughter of George, Duke of Clarence. By her second marriage she became Countess of Salisbury. Sir Richard Pole was son of Sir Geoffrey Pole, descended from an ancient stock of that surname in Wales. In 21 Henry VIII. the cardinal's eldest brother was summoned to Parliament as Lord Montague.

R. S. DAVIS.

Buckland, Faringdon.

THE UNIVERSITY OR "TRENCHER" CAP (6th S. viii. 469).—Planché, in his *Cyclopædia of Costume*, does not give the date at which this was regularly adopted, but *temp.* Henry VIII. all professional persons seem to have used flat caps, and caps of particular forms seem to have become peculiar only to such persons from the commencement of the seventeenth century. Dufrey, in his *Ballad on Caps*, which has for its burden,—

"Any cap, whatever it be,  
Is still the sign of some degree,"

calls the "cap divine" (the square cap now used by the university) "Square; like the scholars and their books."

STRIX.

DANIEL RACE (6th S. viii. 446).—The inscription at the bottom of the picture, which hangs in the lobby of the Bank parlour, will answer MR. STROTHER'S query:—

"Daniel Race, Chief Cashier of the Bank of England, in the 76th year of his age and 55 of his service. This portrait was here placed March, 1773, by order of the Governor and Directors, in testimony of his singular excellence of mind and manners, eminent abilities, fidelity, and attention, uniformly exerted for the interests of the Bank and the Public."

Daniel Race was Chief Cashier of the Bank of England from 1739 to 1775; Charles Jewson then held the office for two years, and was succeeded by the well-known Abraham Newland; Henry Hare succeeded the latter in 1807; Rippon, Matthew Marshall, William Miller, and George Forbes intervening between Hare and our present cashier, Frank May, appointed in 1873.

The picture, painted by Thos. Hickey, 1773, is a very good one, and so is that of Abraham Newland, and if MR. STROTHER desires to see them, he can ask at the door of the parlour, and one of the servants will show them.

HENRY H. GIBBS.

AWNE: OWN: ONE (6th S. viii. 247, 457).—I have examined a copy of the book of Common Prayer, printed by Richard Jugge and John Cawood, with the date 1560, and find it is "one oblation."

OCTAVIUS MORGAN.

It may perhaps interest your correspondent F. A. B. to know that in Edward VI. Prayer Book of 1549 the term "one oblation" is given.

C. L. PRINCE.

CONTINUATION OF THE "SENTIMENTAL JOURNEY" (6th S. viii. 428, 475), *not* by Eugenius, but by Mr. Shandy, who, in his preface to the sequel describes himself as "a base-born son of Yorick, who has attempted to trace the path his sire had marked out, and to speak of incidents that would, in all probability, have happened in his way, had he lived to have trod the ground himself." My copy of the sequel, edition 1793, fcap. 8vo., and 2 vols. bound in one, was printed for T. Baker, Southampton, and S. Crowder, Paternoster Row, London. The sequel abounds in "mots à double entente," and there, I doubt, all likeness ends between son and sire. Is it known who the former was?

FREDK. RULE.

AUTHORS OF QUOTATIONS WANTED (6th S. vi. 430; vii. 119).—

"Omne rarum carum, vilescit quotidianum."

I have lately met with what is apparently the original source of this line, for which inquiry was made *u.s.* :—

"Rarum esse oportet, quod diu carum velis."

Publius Syrus, *Sententie*, l. 235, p. 22,  
Anclam., 1838.

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*London Cries: with Six Charming Children.* The Text by Andrew W. Tuer. (Field & Tuer.)

In the shape of an illustrated gift-book Mr. Tuer has supplied a volume equally interesting to the bibliographer and the antiquary. To the latter his *London Cries* appeals, on the strength of preserving some of the quaintest features of London life in Tudor and Stuart times as well as in modern days. The former cannot fail to prize a volume reproducing with absolute fidelity illustrations which fetch long prices in the sale-rooms. Few books of the season are handsomer or more attractive than this, the designs being in their way unsurpassable and the letterpress sparkling and vivacious. For his illustrations Mr. Tuer has laid under contribution Rowlandson, several of whose characteristic *Sketches of the Lower Orders*, 1820, are copied in facsimile, including the colour. A series of Catnach cuts are taken from the wooden blocks of the famous Catnach press. Three or four designs are from George Cruikshank, and others are taken from children's books now of excessive rarity. "Six Charming Children," which are given as full-page illustrations, and are printed both in red and brown, were first published in 1819, a copy of the early edition being now worth ten to twelve guineas in the auction rooms. Of the authorship of the designs nothing is known. They are in the style of Cypriani. With the marked conviction that purchasers will tear out the illustrations for the purpose of putting them in scrap-books, Mr. Tuer employs one side only of the page. Those capable of thus treating the volume must be singularly deficient in reverence and in taste for archæology. The letterpress has very distinct value, and should in itself secure the popularity of the volume. As Mr. Tuer says, most of the cries have entirely disappeared. Every variety of goods seems to have been at one time sold in the streets. More of these cries and noises than is generally supposed still exist. Through our quiet streets the vendor of crockery still wanders, knocking two basins together, for the joint purpose of showing the soundness of his wares and making a noise compared with which the bell of the muffin-man seems almost musical. "Buy a clothes prop!" is shouted out daily, with a strange snapping accentuation of the word "prop." The musical cry "Young lambs to sell!" is still to be heard in the London streets, and in one or two districts some announcements concerning "baked tatars" are equally melodious and incomprehensible. As Mr. Tuer states, some of the cries are intended to be unintelligible. Apart from such cries as "Milk ho!" and "Old clothes!" which have been abbreviated into wholly meaningless ejaculations, some cries are made to sound like something different and comical. "Holloway cheese cakes," a cry now disused, was thus pronounced, "All my teeth ache." To the lover of the past Mr. Tuer's book may be confidently recommended. It is a delightful gift-book, and, especially in the shape of the large-paper edition, a most desirable possession.

*A Narrative of Events connected with the Publication of the Tracts for the Times.* With an Introduction and Supplement extending to the Present Time. By William Palmer. (Rivington & Co.)

MR. PALMER is well known as a writer on theological controversy. Long before "N. & Q." came into existence, long before most of its writers and readers were born, Mr. Palmer was at work studying the early liturgies. In those days few people knew anything about the service-books of the early and middle ages. Many not ill-educated people in those days thought that nearly everything in the Prayer-Book of the Church of England was written for the first time in the sixteenth century. Mr. Palmer's *Origines Liturgica* was one of those books which satisfied an undeniable want. It does not detract from its merits to say that more recent writers, whose antiquarian and historical knowledge has been wider, have produced works which have in a great measure displaced the *Origines* as a book of reference. Of Mr. Palmer's other contributions to literature we can say little. He has always proved himself a sturdy and well equipped controversialist in favour of the old High Church opinions of Andrewes, Laud, and Cousin. His present book, though in name a history, is, in fact, a defence of his own views. Apart from all theological bias it will be found well worth reading. Whatever position we may take up, we must all of us feel that the Oxford movement, like the rise of Methodism under the teaching of the Wesleys, is an historical fact of which, if we would understand the growth of English thought, we cannot afford to be ignorant. We have read many books treating on the beginnings and development of what, in the slang of forty years ago, was called Trinitarianism. We cannot call to mind one that gives a clearer account of what happened. In his judgments of motives we think Mr. Palmer often one-sided, but we are sure he always tells us the truth just as it appeared to him. A gentleman who holds that the repeal of the Test and Corporation Acts, the Roman Catholic Emancipation Bill, and the admission of Nonconformists to Oxford and Cambridge, were political mistakes, dangerous to the cause of religion, cannot, it will be conceded, be expected to write without party bias.

*The Natural Genesis.* By Gerald Massey. 2 vols. (Williams & Norgate.)

"THE NATURAL GENESIS" is the second half of *A Book of the Beginnings*. The two together complete Mr. Massey's contribution to the study of evolution, of which the author is a staunch champion. The chief contention of the book is that Africa, not Asia, is the cradle of the human race; that all myths, types, and religion may be traced to an African origin, and explained with Egypt as an interpreter. Throughout the whole work the author displays extraordinary labour and learning of a very varied character. Every age and country contributes to illustrate or support Mr. Massey's theories. But it is impossible to offer an estimate of the value of such a book, which is the result of aboriginal research, and which deals with primeval matter. The subject is so special, the treatment so peculiar, the mass of facts so portentous, that few persons in England are as yet competent to appreciate at their real merits the many ingenious theories and suggestions which are scattered over these pages. At the same time, while it is sometimes difficult to follow the author's drift, there is always much to instruct and interest the reader. Unenlightened persons will be none the less amused if here and there the illustrations seem rather omnivorously than critically collected, the comparisons made on the Macedon-and-Monmouth principle, the facts treated in Procrustean fashion. It may be as well to mention that Mr. Massey

is led by his studies to regard Christianity as a transformation from astronomical mythology.

THE Corporation of Birmingham is doing good work in publishing a catalogue of the Reference Department of its Free Libraries. In the first part, which deals with the letter A, are about ten thousand volumes. Under the head America appear 1,570 volumes, and under Australia and Australasia 434 volumes. Arts and Artists claim among them no less than 2,187 volumes; Archaeology, 291; Architecture, 593; Astronomy, 195. The completed catalogue will be a very useful work. The entire series of catalogues published in connexion with these libraries constitutes an important contribution to bibliography.

THE Rev. Dr. Jessopp's "Daily Life in a Mediæval Monastery," in the *Nineteenth Century*, is likely to interest our readers. The *Contemporary* has an essay by the Bishop of Ripon, entitled "Thoughts about Apparitions." "The Literature of Introspection" is the subject of an essay in *Macmillan*. Mr. Andrew Lang appears among this month's contributors to *Merry England*.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

ANTONY ("Serbonian Bog").—"Serbonis was a lake 200 furlongs in length and 1,000 in compass, between the ancient mountain Casius and Damiatra, a city of Egypt, on one of the more eastern mouths of the Nile. It was surrounded on all sides by hills of loose sand, which, carried into the water by high winds, so thickened the lake, as not to be distinguish'd from part of the continent, where[by] whole armies have been swallowed. Read Herodotus, l. iii., and Luc., *Phar.*, viii. 539, &c.

'Perfidia qua tellus Casis excurrit arenis  
Et vada testantur junctas Ægyptia syrtes.'

Hume, quoted in Newton's *Milton*, vol. i. pp. 135-6, ed. 1790. Information supplied in our columns is gratuitous.

R. EDGECUMBE ("Toby Fillpot").—The question as to Toby Fillpot, or Phillpot, and his connexion with Derby and Mortlake pottery, was threshed out in "N. & Q." 5<sup>th</sup> S. xii. 523; 4<sup>th</sup> S. i. 160, 253, 425, 494, 615; ii. 23, 90. At the last reference but one an important answer is elicited from our valued contributor Mr. CHAPPELL. The only allusion to Toby Fillpot as yet found is in the famous Toby-jug song, commencing,—

"Dear Tom, this brown jug, that now foams with mild ale  
(In which I will drink to sweet Nan of the vale),  
Was once Toby Fillpot, a thirsty old soul,  
As e'er drank a bottle or fathom'd a bowl," &c.  
The last line is,—

"And with part of fat Toby he form'd this brown jug."

J. NICHOLSON ("The Original").—A copy of the *Original*, of which Mr. Thoms speaks, lent by the kindness of Mr. A. W. Dubourg, whose uncle was associated with Mr. Thoms in the task of editing, is before us. It is a quarto publication, the full title of which is, "The | Original | a Weekly Miscellany | of | Humour, Literature, and the Fine Arts, | 'Of many colored wood and shifting hues.'—Shelley. | 'To cheer, to pierce, to please, or to appal.'—Byron. | London | Published for the Proprietors, by G. Cowie, 312, Strand; and sold by all Booksellers. | 1832." A comic picture appears on

the title-page. Several correspondents have confounded the book with *The Original* of Walker. We are commissioned to show it to Mr. NICHOLSON if he will tell us how to send it.

MRS. R. H. BATE ("Dalnacardoch").—It is simply, as described in Macgregor's *Pocket Gazetteer of Scotland* (Edinburgh, W. P. Nimmo, 1860), "a well-known stage inn in Perthshire, on the great Highland road to Inverness, 83 miles from Edinburgh, 70 from Inverness, and 11 from Blair-Athole." We cannot trace any place of the character attributed by you to the subject of your inquiry under the same name. There are, of course, seats in the neighbourhood, but not of that name. The village itself is not even mentioned in Lewis's *Topographical Dictionary of Scotland*.

MRS. POLLARD.—Phelps's *History of Somersetshire* can be seen at almost any of the established libraries, such as the London Library, &c. The original scheme embraced four volumes, of which two only were published.

R. R., Stoke ("Book-plate").—The use of a book-plate with crest and motto renders the employer liable to the charge for armorial bearings.

G. ELLIS ("Green-Room Twelfth Cake").—What is known as the Baddeley Cake is still symbolically eaten in Drury Lane green-room on Twelfth Night. Under the present management a handsome supper to a large number of guests has sometimes been substituted for Baddeley's modest bequest.

S. MORE RICHARDS ("Pouring oil on troubled waters").—See 6<sup>th</sup> S. iii. 69, 252, 298; iv. 174; v. 97, 377. The second of these references gives the amplest information. As a question to which there is no decisive answer it is continually presenting itself.

X. X. ("Cockshut").—Correspondents seeking further information on this subject are referred to 2<sup>nd</sup> S. vi. 345, 400, 423, 512; vii. 347, 405, 463, 484; xi. 16.

SCOTTISH ("Charles I. and Ghost of Strafford").—The authority for the legend is to be found in Coritani Lachrymantes, quoted in Rastall or Dickenson's *History of Southwell*. See 6<sup>th</sup> S. vi. 111.

INQUIRER No. 41 ("Eternal fitness of things").—All that is known concerning this is that it is employed by Square, the philosopher, in Fielding's *Tom Jones*. See 6<sup>th</sup> S. viii. 79.

S. C.—*A Mad World, My Masters*, is the title of a comedy by T[homas] M[iddleton], acted by the children of Paul's, 4to. 1608, 1640.

R. I. ("Curious Epitaph").—This has appeared in our columns. See 6<sup>th</sup> S. viii. 454.

E. R. VVYVAN ("Popular Superstitions").—Will appear. ("Cinderella's Slipper").—The subject has been fully discussed in "N. & Q." See 5<sup>th</sup> S. xi. 188, 485, &c.

C. W. STRETTON.—The MS. on the Manx language shall appear next week.

C. M. I. ("He left us, &c.").—Much obliged, but the reference to these lines has been given, 6<sup>th</sup> S. viii. 339.

ERRATA.—In "Powis Horses," 6<sup>th</sup> S. viii. 514, for "peroptiona" read *peroptima*; for "Belesmo" read *Belesme*; and for "caravera" read *caravera*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 12, 1884.

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## Notes.

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 6.)

The identification of pagan divinities with manifestations of the spirit of evil is the common theme of all writers on demonology. Pomponaccio points out that part of the functions of the witches' Sabbath consisted in dancing round a goat, a remnant of the worship of Pan, and that it is in memory of this that the wearing and setting up in the house of a horn as a counter charm is common in Italy. Sulpicius Severus, biographer of St. Martin of Tours, famous for destroying the pagan temples in his diocese, which he still found honoured in the fourth century, says that the devil appeared to him under the character of Jupiter, Minerva, Venus, and Mercury; cited in Gianfrancesco Pico's *Libro della Strega*, p. 57, with the obvious gloss that the object of the first apparition was to tempt him to ambition, of the second to recall him to the pursuit of arms, in which he had gained renown in his younger days, and so on.

St. Gaudentius, Bishop of Brescia (*Serm.* 13), and St. Maximus, Bishop of Turin (*apud Muratorum Anecdol.*, t. iv. p. 99), in the fifth century, reproved the landowners of their time that they suffered their poor dependents to go on ignorantly worshipping idols. St. Benedict found a temple to Apollo still frequented on Monte Cassino (St. Greg.

Magn., *Dial.*, lib. ii. cap. viii.). Azzo, Bishop of Vercelli, in the tenth century, lamented (Muratori quoted by Moroni, *Dizionario di Erudizione Storico-ecclesiastico*, lxxi. 63) that even down to his day the pest of pagan superstition lasted, fostered by magicians, aruspices, augurs, and sorcerers.

It would seem that the dancing propensities of the daughter of Herodias, and her evil renown as the betrayer of the Baptist, caused her to be reckoned another leader of the witches' congress. Assigning her the name of Herodias (for that of Salome does not appear in the Bible), Ratero, Bp. of Verona in the tenth century, deprecated "the honour paid as to a queen, or rather as to a goddess, to Herodias, the murderess of St. John Baptist, by certain little old women and still more to be blamed men (*multum vituperabiliores viri*)." By a decree of the provincial Council of Treves, in 1310, the superstitious regard paid her was condemned, together with that to Diana; as also by another decree of Cardinal Ivo, Bp. of Chartres in the eleventh century, and by one of Angino, Bp. of Conserano (i.e., St. Lizier, dept. Arière). Not only are the honours paid to Diana and Herodias mentioned as demoniacal illusions, but those also offered to a certain Benzoria, and this still more at length in the writings of William of Paris. In many parts of Europe it would seem that meat and drink were left spread out by the peasants in the belief that they would serve for these nocturnal assemblies, and that such ministrations would bring abundance to the purveyor, whence arose the conception of another president of the feast under the name of Abundantia. This superstition is mentioned by Xenophon as practised among the Persians, and by St. Jerome as in existence among the Egyptians. Lorenzo Anania, who wrote *De Natura Daemonum*, in the sixteenth century, mentions (lib. iii. cap. xv.) that at his native place of Taverna, in the kingdom of Naples, "there was a superstitious custom among the girls (*femellas*), as an augury that they may become mothers of happy families, to prepare sacrificial feasts (*dapibus*) for the fairies (*fatis*), so," he says, "they call these spirits" (I introduce this custom as another instance of the identity, in the popular mind of Italy, between the nature of fairies and witches). At other times it was the devil himself who, under various names and descriptions, was the presiding genius of the feasts. In Italy he seems to have been usually called Martinetto or Martinello, and is described by witches, who deposed to having seen him, sometimes as having the hands, feet, and horns of a goat, sometimes going on two feet, sometimes on four, sometimes riding on horseback, yet having the tail of a serpent.<sup>a</sup> The witch interrogated by Gianfrancesco Pico gave her demon

<sup>a</sup> Tartarotti, *Congresso*, &c., lib. ii. cap. x. § iv. Also Del Rio, lib. ii. Q. xvi. p. 81, col. 1 C.

lover the name of Ludovico, and described him as wearing the human form in every respect, but in having feet like a goose, which turned inwards. The "judge" is made in the accompanying fancy dialogue to interrupt the interrogatory with the observation that such had been the description of the devil given in all the cases that had been brought before him (p. 29). Then follow six pages (by number, but in reality twelve, for only the leaves, not the pages, are numbered) of reasons suggested for this peculiarity.

If Tartarotti has been diligent in collecting the traditions that lingered from pagan times among the vulgar in Italy, he has also, though with somewhat less voluminous result, brought together some of the opinions on the subject that have been recorded by the educated among his countrymen at different dates, and has compared them with those of other lands. It is impossible not to observe in the earlier canons and ecclesiastical writings concerning witchcraft that it is treated as a mere error of the unlearned, and not as an actuality and a crime, as it became after the Renaissance. In a decree of Pope St. Damasus at the Council of Rome, mentioned in Rinaldi's Annals, anno 382, No. 20, those who pretend to exercise diabolic arts are threatened with excommunication, but no temporal penalty. Agobardus, Bishop of Lyons (born circa 780), who has also left a treatise against duelling, wrote a book *De Grandine et Tonitru*, in which there is a great deal about demonology conceived quite in this spirit. He gives an account of a special class of alleged magicians popularly called "tempest-makers," who were in league with the inhabitants of a certain mysterious country called Magonia, or Magician's Land; and says it was thought that the grain which the "tempest-makers" destroyed passed in the hands of the men of Magonia. He mentions an occasion on which he came across three unlucky strangers whom the people had caught in his own neighbourhood and accused of having dropped down from this Magonia; but, so far from contributing to their punishment, he delivered them out of the hands of the people, who wanted to stone them. He adds this remark:—"With so great fatuity (*stultitia*) is this wretched world oppressed, that now absurd things obtain credence of Christians which the very pagans, ignorant of the Creator of all, could not have been got to believe." Reginone, about a century later, also wrote a great deal about witches, and just in the same style. He does not speak of their being carried through the air, but says that certain miserable women, *believing themselves to be carried through the air on the backs of animals*, serve Diana with pagan rites. He goes on to deplore that an innumerable multitude, deceived by this false opinion, believe it to be true, and so believing it are led astray from the right faith, and turned back into pagan errors. He calls

upon the clergy to expose these follies, and to show that any one who believes that any creature can be turned or changed into any other form or similitude by any power but the Creator, by whom all things were made, *procul dubio infidelis est.*<sup>b</sup> Burkhard, Bishop of Worms, a century later on (*Decret.*, lib. i., cap. "De Arte Magica") directs his advice similarly against the folly of supposing there are enchanters who, by invoking the devil, can raise tempests or alter the minds of men, cause to love or hate, ride through the air upon beasts by night, &c. And John of Salisbury writes of those who *miserrime et mendacissime* believe such things. He does not treat the assumed powers of witches, &c., as crimes, but as unrealities and false follies—*vanitates et insanias falsas* are his words—and desires that no one should listen "to those falsehoods." William of Paris (*De Universo*, ii. 2, cap. xxii.), combating the above-named superstition of the "Abundantia," says that those who aver they have seen such victuals disposed of by spirits must be under a delusion, for "it is manifest that *substantiæ spirituales* cannot make use of corporeal meat and drink." He further distinctly ascribes the seeing of such apparitions to a bodily infirmity produced by melancholy.

R. H. BUSK.

(To be continued.)

#### NAPOLEON BONAPARTE, PRESIDENT OF THE FRENCH REPUBLIC.

It has been frequently asserted, and as often denied, that no sooner was Prince Louis Napoleon Bonaparte elected President of the French Republic than he aspired to Imperial power. It seems to be evident from the following correspondence, which has been placed in my hands for publication, that the Prince had in view the possible attainment of the Imperial dignity so early as the spring of 1849.

In "N. & Q." 3<sup>rd</sup> S. i. 213, 334, proofs will be found of Mr. Forbes Campbell's intimacy with Prince Louis Bonaparte when an exile in England. The *Autographic Mirror*, Feb. 17, 1866, contained a facsimile of a letter from the Prince to Mr. Forbes Campbell, which had appeared in "N. & Q.," March 13, 1862.

A Son Altesse Impériale le Prince Napoléon Louis Bonaparte, Palais de l'Elysée.

Paris, ce 12 Avril, 1849.

Monseigneur,—Peu de jours après votre miraculeuse délivrance, j'ai eu l'honneur de vous offrir les premiers volumes de mon édition Anglaise de la grande histoire de Monsieur Thiers, ouvrage immortel comme le Héro dont il a peint les gigantesques travaux.

La Providence a voulu que ce soit au Chef Elu de la Nation que je fasse hommage du volume qui vient de paraître.

<sup>b</sup> *De Ecclesiasticis Disciplinis et Religione Christiana*, lib. ii. cap. cccxiv., by Reginone, Abbot of Prum, in Hungary, in the tenth century.

Me sera-t-il permis, Monseigneur, d'émettre le vœu qu'en offrant à Votre Altesse Impériale la fin de l'ouvrage, il me soit donné de vous saluer par un titre plus *Auguste*?

Je suis, Monseigneur, avec le plus profond respect, de Votre Altesse Impériale

le tout dévoué serviteur  
(Signée) D. FORBES CAMPBELL.

(Translation.)

To His Imperial Highness, Prince Napoleon Louis Bonaparte, Palace of the Ellysée, Paris.

Paris, April 12, 1849.

Monseigneur,—A few days after your miraculous escape [from Ham] I had the honour to present to you the first [five] volumes of my English version of M. Thiers's *History of the Consulate and the Empire*, a work worthy of the hero whose prodigious achievements it records.

By the will of Providence it is to the Elected Head of the French Nation that I now offer an early copy of the volume which has just appeared.

May I venture, Monseigneur, to express the hope that when presenting to your Imperial Highness the sequel of the work, it may be granted me to salute you with a more august title?

I am, with the profoundest respect, Monseigneur, Your Imperial Highness's most devoted Servant,  
(Signed) D. FORBES CAMPBELL.

Présidence de la République, Cabinet No. 1163.

Paris, le 14 Avril, 1849.

Monsieur,—Le Président de la République accepte votre dernier volume Anglais de *l'Histoire du Consulat et de l'Empire* avec les mêmes sentiments qu'il s'est plu à vous témoigner autrefois, quand, dans son exil, vous lui avez offert les premiers.

Les faits mémorables racontés dans cet ouvrage touchent particulièrement le neveu de Napoléon, et le digne interprète de son auteur célèbre en a, à ses yeux, accru l'intérêt, en faisant payer par votre langue, un nouveau tribut à la grandeur et à la gloire de la France.

Il me charge, Monsieur, de vous renouveler l'expression de tous ses remerciements.

Agréez, Monsieur, l'assurance de ma considération distinguée.

Le Chef du Cabinet

(Signée) MOCQUARD.

A Monsieur Campbell, 38, Rue Laffitte, Paris.

(Translation.)

Presidency of the Republic, Cabinet No. 1163.

Paris, April 14, 1849.

Sir,—The President of the Republic accepts the last volume [eighth] of your English translation of *The History of the Consulate and the Empire* with the same feelings as he was pleased to express towards you when in his days of exile you presented to him the first [five] volumes.

The memorable deeds recorded in that work have a deep interest for the nephew of Napoleon, and the worthy coadjutor of the illustrious historian has, in the President's opinion, increased that interest by paying in the English language a fresh tribute to the greatness and glory of France.

He directs me again to offer you his best thanks.

Accept, Sir, the assurance of my high consideration.

(Signed) MOCQUARD, Chef du Cabinet.

To Monsieur Campbell, 38, Rue Laffitte, Paris.

C. H. E. CARMICHAEL.

New University Club, S.W.

# CHURCH RESTORATION, &c., IN THE FIFTEENTH CENTURY.

I send you a copy of one of the charters at Rougham Hall, which will interest some of your readers; first, because instances of a seller of property giving a tithe of the proceeds of the sale to the restoration of a church are rare, to say the least; and, secondly, because it is not very often that we meet with any mention of churchwardens at this date as officials whose functions were recognized in a manner so marked as in this charter. A third reason exists for drawing the attention of the curious to this charter. The present church of Rougham, a mere fragment of what stood there in Roger North's days, is a structure of the early part of the fifteenth century. I believe it to have been begun, at any rate, by John Yelverton, Recorder of Norwich, who died in 1409; and it is not improbable that the work, or some of the work, was still going on at the time this charter was executed, and likely to go on for some time, and that Mr. Furbichour was quite safe in expecting that when his own nine marks should have been paid the churchwardens would readily find a use for the tenth in the way of *emendation*.

"Sciatis presentes & futuri quod ego Galfridus Furbichour de Gryniston dedi concessi & hac presenti carta mea indentata confirmavi Andree Neve de Rougham hereditibus & assignatis suis unum messuagium edificatum iacens in villa de Rougham predicta inter messuagium Roberti Couper ex parte orientali & regiam viam ex parte occidentali & capud australe abbatat super regiam viam & capud aquilonare abbatat super terram quondam Johannis Reed quod quidem messuagium nuper habui ex dono & feoffamento Rogeri Mendham. Habendum & tenendum predictum messuagium cum omnibus pertinentiis suis prout iacet sive sit plus sive minus predicto Andree Neve hereditibus & assignatis suis de capitalibus dominis feodi illius per servicia inde debita & de iure consueta in perpetuum sub condicione que sequitur videlicet quod predictus Andreas Neve solvet vel solvi faciet apud Rougham predicto Galfrido Furbichour vel eius certo attornato nonem marcas sterlingorum et unam marcam legatis monete emendacioni ecclesie Sancte Marie de Rougham predicta in quinque annis proximis sequentibus post datum presentis videlicet in quolibet festo Pentecostes duas marcas sterlingorum quousque predicta summa decem marcarum plenarie fuerit solutum et in ultimo & quinto anno predictus Galfridus Furbichour vult & concedit perperentes quod predictus Andreas Neve solvat vel solvi faciat predictam unam marcam custodibus catallorum ecclesie parochialis de Rougham qui pro tunc tempore fuerint. Et si predictus Andreas Neve deficiat in parte vel in toto ad aliquem terminum prelimitatum de solucionibus predictis, quod tunc bene liceat predicto Galfrido Furbichour hereditibus & assignatis suis in predictum messuagium cum omnibus pertinentiis supradictis reintrare et illud retinere in perpetuum sine ullo impedimento predicti Andree, ista carta indentata & sesina inde liberata ullo modo non obstantibus. Et ego predictus Galfridus Furbichour & heredes mei predictum messuagium cum omnibus pertinentiis suis prefato Andree Neve hereditibus & assignatis suis contra omnes gentes Warrantizabimus & defendemus in perpetuum. In cuius rei testimonium

presentibus cartis indentatis alternatim sigilla nostra apposimus. Hiis [testibus] Willielmo Pyncham, Roberto Couper, Rogero Mendham, Adam [sic] Puttzing, Johanne Gravo [?] & aliis. Data apud Rougham supradicta die Lune proxima post festum Ascensionis Domini. Anno regni Regis Henrici quinti post conquestum septimo [May 29, 1419]."—*Rougham Charters*, No. 537.

AUGUSTUS JESSOP.

CHRISTMAS IN MONMOUTHSHIRE.—It may interest some of the readers of "N. & Q." to know that in Monmouthshire a rude play, substantially the same as that performed by the Sussex "tipteerers" (see 6th S. viii. 483) is still acted by parties of mummers at Christmas, and the custom has been duly observed this season. In the Monmouthshire play a little more prominence is given to the combats, and a "Bold Sailor" is introduced as well as a "Valiant Soldier"; but the greater part of the dialogue is identical, and here, as in Sussex, "King" George takes the place of the saint. In Monmouthshire small bands of carol-singers go round from house to house, not only on Christmas Eve and Christmas Day, but also on New Year's Day and on Old Christmas Day, the last named being still observed as a holiday on at least one farm in this neighbourhood. The favourite carol is known as *The Holly and the Ivy*, and appears to be local. It should be noted that carol-singing is here confined exclusively to men and boys, women never taking part in it. On New Year's Day the village children carry about a kind of wooden tree, on the branches of which are oranges and apples, usually gilded, and stuck all over with small sprigs of yew. This custom is now, however, only occasionally observed, probably because it has been found that as many pence may be gained, at far less trouble, by carol-singing.

A. E. LAWSON LOWE, F.S.A.

Shirenewton Hall, near Chepstow, Mon.

"DOUBLE PONIES."—I have written this in the English fashion, but it is really a French expression. Some years ago I heard a French lady of my acquaintance call a pair of cobs *des doubles poneys*, and then I learned for the first time that in French *double poney* (the French prefer the form *poney*, which is also sometimes found in English) was equivalent to our *cob*. *Double poney* is not to be found in Littré, though he gives *double bidet*,\* and explains it (s.v. "Double"), "*Bidet*

\* *Bidet* means a small horse, rather bigger than a pony, say a nag or galloway. *Double bidet* is also given by Littré under this word, and his explanation varies a little from that given above. It is, "*Bidet plus grand et plus renforcé que les bidets ordinaires*"; and I much prefer it to the other, for it shows us that the increase is not only in height, but also in strength and substance (*renforcé* implies both, for Littré defines *étouffe renforcée*, "*Etoffe plus forte et plus épaisse que d'ordinaire*"), and

de plus haute taille que les bidets ordinaires." But *double poney* is to be found in Gasc,† who translates it *cob*. I write this note not only because I think few Englishmen know how to render *cob* in French, but also because this use of the word *double* seems to me strange and somewhat ludicrous. *Double* is, indeed, sometimes used in English as an augmentative, both physically (as in *double stout*), and morally, as frequently in Shakespeare, e.g., "*A thrice double ass was I*" (*Temp.*, V. i.), "*Cloten, thou double villain*" (*Cymb.*, IV. ii.); but in the first of these cases (the only one applicable here) it implies an increase in strength, and not in height, as it does in our case, though from note \* it is evident that an increase in bulk and strength is included, and is probably the more prominent, in spite of Littré's definition s.v. "*Double*." To us a *double poney*, if it conveyed any idea at all, would probably convey that of a misshapen animal, after the manner of the Siamese and Pygopagi§ twins or the Two-headed Nightingale. However, the French are welcome to their expression, round about as it may appear to us, and although it can scarcely fail to make an Englishman laugh. Upon the same principle, a *triple poney* would be a London dray-horse; but these are scarcely to be found in France, though one does see very thick-set horses there of smaller stature. A *double boy*, too, would mean a cobby man. In one respect, indeed, the French have the advantage of us in their use of our word *pony*. They also write it *ponet* (they pronounce *poney* very much in the same way), and this lending itself to the formation of a feminine, they use *ponette* and *double ponette* (see Gasc), whilst we are obliged to say female or mare pony and cob mare.

F. CHANCE.

Sydenham Hill.

we thus see how the *double* added to *poney* turns it into a *cob*, which is more conspicuous for substance and consequent strength than for any great increase in height. This is well shown by the fact that *bidet renforcé* is also used=*double bidet*, and yet, strictly speaking, contains no idea of any increase in height.

† Gasc's *Dict.*, though small (2 vols. 8vo.), is by far the best Fr.-Eng. and Eng.-Fr. dictionary I know, particularly the Eng.-Fr. part.

‡ Shakespeare has *double beer* (2 *Henry VI.*, II. iii.), whilst in Littré I find *double bière*, *encore double*. The French use it also morally, as *double pènard*, *double traître*. We say also *treble stout*, and in Shakespeare it is also found used morally, as *treble jars* (*Taming of Shrew*, III. i.) and *treble guilt* (2 *Henry IV.*, IV. iv.); whilst in French we find *triple coquin*, *triple gueux*. *Duplex* and *triplex* seem also to have been similarly used in Latin. *Triple* in English, however, seems to be used only in its literal sense; and this is natural, for it is, of course, a more modern form than *treble*, which is found also in old French.

§ Twins (females) recently exhibited at the Egyptian Hall, whose bodies are joined together at the lower end of the back, and then merge into one, though they have four legs.

**CURIOUS INSCRIPTION.**—A curious epitaph has been noticed in "N. & Q." (6th S. viii. 454). I cannot recollect having seen the following inscription, which forms a puzzle of the same sort, in "N. & Q." I cut it from a newspaper forty or so years ago :—

"Captain Bart, grandson of the renowned Jean Bart, during his stay at Malta, where he had put in from a cruise in the Mediterranean, met with a Carmelite who had been into Persia as a missionary. This man told him that he had availed himself of an opportunity which offered, to gratify his curiosity, by visiting the ruins of the ancient Persepolis. Chance discovered to him a marble on which were inscribed some Arabic characters. As he was acquainted with the language, he translated them into Latin. The following was the translation :—

dicas	scis	dicis	scit	audit	expedit
facias	potes	facit	potest	facit	credit
credas	audis	credit	audit	credit	potest
expendas	habes	expedit	habet	petit	habet
judices	vides	judicat	videt	judicat	est
non	quod-	nam	quod-	quod-	quod-
	cumque	qui	cumque	sepe	non."

ED. MARSHALL.

**AN UNPUBLISHED LETTER BY BURNS THE POET.**—It may be worth while for "N. & Q." to save in its columns the following piece of somewhat characteristic letter-writing by Robert Burns, which does not seem to have appeared before in his biographies or anywhere else. That it came from his Edinburgh period, when he was in his twenty-eighth year, is indicated by internal evidence, as well as by the address to "the Hon. Henry Erskine, Dean of Faculty, Edinburgh." In the prose of Burns there is a hollowness of rhetorical humility that has no place in his poems, which are finished, as Lord Lytton well said, with the precision of Greek art. There are, at any rate, few references of the uncomfortable kind of which this letter has one typical example in its "sincerest gratitude for the notice with which you have been pleas'd to honour the Rustic Bard." The famous Scottish poet missed sound manhood by protesting too much as to its value in verse, and by prostrating himself before his practical inferiors in education under the consciously assumed guise of rusticity. His character is of such psychological interest that it would have drawn great attention had he not written a line, and these few sentences show him with considerable clearness on his less attractive side :—

Two o'clock —.

Sir,—I showed the enclosed political ballad to my Lord Glencairn, to have his opinion whether I should publish it; as I suspect my political tenets, such as they are, may be rather heretical in the opinion of some of my best Friends. I have a few first principles in Religion and Politics which, I believe, I would not easily part with; but for all the etiquette of, by whom, in what manner, &c., I would not have a dissocial word

about it with any of God's creatures; particularly, an honoured Patron, or a respected Friend. His Lordship seems to think the piece may appear in print, but desired me to send you a copy for your suffrage. I am, with the sincerest gratitude for the notice with which you have been pleas'd to honour the Rustic Bard, Sir, your most devoted humble Servant,

ROBERT BURNS.

The letter has just appeared in an Ulster newspaper, and there is reason to believe that it was contributed by an accomplished Ayrshire admirer of the poet. The sender declares that it is unfamiliar to him, and probably all students of poetry will agree that this was its first public appearance.

T. S.

**COUPLET ON BELLS.**—In my young days I spent a good deal of time at the house of an uncle residing at Glinton, near Peterborough. The church in this place had a peal of very sweet-toned bells, while the churches in the neighbouring villages were noted for just the opposite. This set a wag to perpetrating the following couplet, which is worthy of a place among the curious things of English literature :—

"Helpstone cracked pippins and Northborough cracked pans,

Glinton fine organs and Peakirk tin pans."

Helpstone is the village in which dwelt your unfortunate rural poet John Clare, and in Northborough resided one of the daughters of Oliver Cromwell. She died there, and was buried in or under the church with the "cracked pans."

JOSEPH HOLDICH.

Morristown, New Jersey, U.S.A.

**A REMARKABLE EPITAPH.**—In my youth I went to boarding-school at Whittlesey. Our school premises were separated from St. Mary's churchyard by only a brick wall. I used to wander in this yard to read the inscriptions on the gravestones. While I was there a young man was buried, on whose gravestone was inscribed the following, which I have never seen in print. I think it worth preservation :—

"Beneath this stone William Briggs Boyce lies,  
He cares not now who laughs or cries,  
He laughed when sober, and when mellow  
Was a harum-scarum harmless fellow.  
He gave to none designed offence,  
So 'Honi soit qui mal y pense.'"

JOSEPH HOLDICH.

Morristown, New Jersey, U.S.A.

**REPUTED CENTENARIANS.**—I find the following in a note on p. 347 of Warner's *Tour through Cornwall in the Autumn of 1808*, published in the following year :—

"Carew, who lived in Queen Elizabeth's time, observes, touching the temperature of Cornwall, 'The ayre thereof is cleansed, as with bellows, by the billows, and flowing and ebbing of the sea, and therethrough becommeth pure and subtle; and by consequence healthfull. So as the inhabitants do seldom take a ruthless and reaving experience of those harmes which infectious

diseases use to carry with them,' p. 5; and again, p. 61, he remarks that 'eighty and ninety years of age was ordinary in every place,' and among other instances of longevity names one Polzew, who died a little while before he was writing aged one hundred and thirty. Borlase also observes that 'Mr. Scawen, a gentleman of no less veracity, in his MS. tells us that in the year 1676 died a woman in the parish of Gwythien (the narrowest and, therefore, as to the air to be reckoned among the saltiest parts of this county) one hundred and sixty-four years old, of good memory, and healthful at that age; and at the Lizard, where (exposed as this promontory is to more sea on the east, west, and south than any part of Britain) the air must be as salt as anywhere, there are three late instances of people living to a great age; the first is Mr. Cole, late minister of Landawidnec (in which parish the Lizard is), who by the parish register A.D. 1683, appears to have been above one hundred and twenty years old when he died. Michael George, late sexton of the same parish, buried the 20th of March, *ibid.*, was more than a hundred years old; and being at the Lizard with the Rev. and worthy Dr. Lyttleton, dean of Exeter, in the year 1752, we went to see a venerable old man called Collins; he was then one hundred and five years old, of a florid countenance, stood near his door leaning on his staff, talked sensibly, was weary of life, he said, and advised us never to wish for old age. He died in the year 1754."

BOILEAU.

CUNEDDA: ORDOVICES. — Many deeds are ascribed to Cunedda in early British history, and the name is supposed to be personal. It may be so, but it has all the appearance of being an interesting relic of the title *comes*, as *dux Saxonici littoris*, of the Roman occupation, which was first expanded into *comitista*, and then settled down into *Cunedda*. *Ordovices* have recently been explained to mean "the hammerers," from the Celtic *ord*, a hammer, it being supposed by archaeologists that the stone hammer continued to be in use as a weapon of war down to historical times. This is clearly wrong, as the word *ord* is borrowed from Latin *rostrum*, which includes among its meanings that of hammer, or something like it, it being a rule with Celtic words borrowed from Latin words beginning with *r* either to omit it or to lead up to it with a prefix.

J. PARRY.

Cambridge.

SIR WALTER MANNY. — I have long entertained a conviction that the accepted spelling of this good knight's name was erroneous, and that instead of *Manny* it ought to be *Mauny*. Having just found confirmation of my view in the mention of "Margareta Mareshall, domina de *Maweny*," allow me to submit the point to the readers of "N. & Q." It occurs on the Close Roll for 50 Edw. III., part 2.

HERMENTRUDE.

TENNYSONIANA. — Collectors of Tennysoniana may note that at the services at Emerson's funeral (April 30, 1882), Dr. Furness "recited Tennyson's *Deserted Home*, and repeated from Longfellow words read at that poet's own funeral a few weeks ago. Appropriate quotations from Scripture fol-

lowed" (Alex. Ireland's *R. W. Emerson*, 1882, p. 42). According to the newspapers, the Poet Laureate, at the Copenhagen gathering of kings and queens, read to his royal audience *The Grandmother*.

WILLIAM GEORGE BLACK.

Glasgow.

SINGULAR SUPERSTITION. — The following appeared in the *Birmingham Daily Post* of November 26, and should, I think, be recorded in the columns of "N. & Q." —

"At the Brierley Hill Police Court yesterday—before Mr. Firmstone and Mr. Freer—Jane Wootton, a brick-maker, was charged with an assault upon Ann Lowe. The complainant said she was passing along the road when the defendant came up, and, without a word, pinched her ears and scratched her face with a needle. When asked for an explanation defendant said, 'You have bewitched me, and now the spell will leave me.' Yesterday she repeated the same words in court, and said a woman had told her that if she drew the 'witch's blood' the spell would go. (Laughter.) The bench remarked on the folly of the defendant and the trivial nature of the assault, and dismissed the case."

W. A. C.

Bromsgrove.

SHEPHERD FOLK-LORE. — Speaking to a very old lady, aged ninety-three, about eating larks, she said, "No one in Shetland would eat a lark; there are three black spots on its tongue, and for every lark you eat you get three curses."

I. C. G.

CURIOUS EPITAPH IN LYDD CHURCHYARD, KENT. — The following epitaph, which I copied from a tombstone in the graveyard attached to the fine old church at Lydd, Kent, in August last, is, I think, both historically and from its quaintness, well worthy to occupy a space in "N. & Q." The stone is inscribed to the memory of Lieut. Thos. Edgar, R.N., who died 1801, aged fifty-six years. He was present at Admiral Hawke's glorious engagement with the French, and sailed round the world with Capt. Cook, and was with him when that great circumnavigator was murdered by the natives of Owyhee: —

"Tom Edgar at last has sail'd out of this World,  
His shroud is put on, and his top-sails are furl'd,  
He lies snug in death's boat without any concern,  
And is moor'd for a full due ahead and astern.  
O'er the Compass of Life he has merrily run,  
His Voyage is Completed, his reckoning is done."

W. A. WELLS.

CANNON STREET, CITY. — Readers of "N. & Q." may be glad to note the fact that the present fine wide thoroughfare of Cannon Street, leading from St. Paul's in the direction of the Tower of London, was nearly two centuries in execution. Pepys writes in his *Diary*, under date May 5, 1667, "Sir John Robinson tells me he hath now got a street ordered to be continued, forty feet broad, from Paul's through Cannon Street to the Tower, which will be very fine." E. WALFORD, M.A.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CHURCHWARDENS' ACCOUNTS.**—I have been favoured by the Vicar of Cheswardine, near Market Drayton, with a sight of a very good book of churchwardens' accounts of that parish, ranging from 1554 to 1628. At the beginning is an inventory of the vestments (including "one whyt for good fridday"), books, candlesticks, &c., belonging to the church. I shall be glad of explanations of the following entries:—

1554. (Paid) for a corā noia, ijs. vjd.  
for the fechyng of the said corā noia, xxiiij.  
1555. (Received) for owre ladys nue yerres gyft, ijs. iiijd.  
(year after year).  
1562. (Paid) to a peyntour for peynetyng the rode soler, xijd.  
for lyme, ijd.  
for polyng downe of the rode loft, iij.  
for substans to the Com'eneon, xijd.  
1567. (Paid) for Substaunce at Easter, vs.  
1570. (Paid) to tomas browne for ceruyng the parryse withe the coupe, iiijd.

Did they first paint and then destroy the rood-loft? Does *substance* mean the bread and wine? Was Thomas Browne employed to administer the cup at the Holy Communion; and if so, is it likely that he was a layman?

J. T. F.

Winterton, Brigg.

**FORFARSHIRE.**—Some few years ago Mr. Andrew Jervise was collecting information for, I believe, a more extended county history of Angus (or Forfarshire) than his work called *Memorials of Angus and Mearns*, and published in 1861. The work must have been in a forward state, at least in parts, as he sent me a "pull" of the particulars of a certain parish and estate belonging to the head of my family, and received from me a condensed pedigree or "tree," which he acknowledged, and said would be added to those of other families in an appendix which he designed for the work. I am informed that Mr. Jervise, who was then resident at Brechin, has deceased; and perhaps some reader of "N. & Q." could state whether the projected work is in the hands of any one else for completion; or in whose possession the material collected by Mr. Jervise now is. W. C. J.

**ASHKEY.**—What is the derivation of the word *key* as applied to the pericarp of the ash and some other trees, called by botanists the samara? The *Encyclopædic Dictionary* says, "their length and lateral compression create the resemblance to keys," thus suggesting that the shape is the origin of the name. I must confess I cannot see much resemblance to a key in the samara of the ash-tree; and I would ask whether it is not more likely that the

word (which, so far as my personal experience goes, is nearly obsolete) is derived from the purpose than the shape of this seed-covering. Even, however, if this be admitted, some doubt remains. Our word *key* comes from the A.-S. *cæg*, connected with *cæggian*=to lock or shut fast, the instrument being apparently regarded rather as a means of enclosing or locking than of opening or unlocking, as the word generally signifies in a metaphorical sense now. On the other hand, the word *quay*, which originally meant enclosure, and is a Celtic word connected with the Welsh *cae*, was in Middle English spelt *key*. This may be the source of the word used in speaking of the samara of a tree, and in any case I would submit that *ash-key* means that which encloses the seeds of an ash. Whether it is Teutonic or Celtic I desire information.

W. T. LYNN.

Blackheath.

**WILLIAM LLOYD, BISHOP OF ST. ASAPH.**—According to Chalmers, this prelate was born in 1627, was entered at Oriel College, Oxon, in 1638, when he was eleven years of age, obtained a scholarship at Jesus College the following year (twelve years of age), proceeded B.A., and left the university in 1642 (fifteen years of age), returned in 1646, when he commenced M.A., and was chosen fellow of his college, being then nineteen years of age. Are these dates correct; and if so, is not this a very unusual and remarkable case of going through the college course and taking the various degrees at such an early age? The biographical account goes on to state that Lloyd was ordained deacon in 1649, that he was presented to the rectory of Bradfield in 1654 (but soon afterwards resigned it), and that he was ordained priest in 1656. Could he accept and hold a living while yet only in deacon's orders?

J. H. COOKE, F.S.A.

Berkeley.

**BARRE AND KENDALE, ELIZABETH.**—This lady was widow of Edward de Kendale, and under age May 22, 1376 (*Rot. Claus.*, 50 Edw. III., pt. i.). Thomas Barre, Knt., had lately received royal licence to marry the said Elizabeth, and had married her accordingly, Feb. 1, 1381 (*Ib.*, 4 Ric. II.). Of what family was this Elizabeth, and why was it necessary that when she attained her majority she should release to Alice Perrers her right in the manor of Hitchin, co. Herts, on account of a debt of 200*l.* owed to Alice by Sir William Croyser? What was her connexion with these persons?

HERMENTRUDE.

**POPE'S FAN.**—Can any reader of "N. & Q." tell me what has become of the fan which Pope painted himself for Miss Martha Blount? It afterwards came into the hands of Sir Joshua Reynolds and was stolen from his study. Has it

ever been heard of since? At a time when there has been brought together at the Grosvenor Gallery so many of the great master's works, it cannot be inopportune to ask this question concerning this interesting relic. G. F. R. B.

PEASANT AND PEASANTRY.—Can any reader of "N. & Q." say at what time these words came into our language, what was the extension of their application, and whether those to whom the terms applied used these words to describe themselves and their class, just as a man would describe himself now as a "labourer" or a "labouring man"? J. C.

STORY WANTED.—Can any of your readers tell me where I can obtain a short story of Lover's, *Jimmy Hoy's Voyage to America*? I believe it was not published in his *Works*, as it was found amongst his papers after his death. J. L. H.

QUOTATIONS IN GREEN'S "SHORT HISTORY OF THE ENGLISH PEOPLE."—

"'In every house,' says a shrewd English observer of the time, 'strangers who arrived in the morning were entertained till eventide with the talk of maidens and the music of the harp.'"—P. 155.

"'Children in school,' says a writer of the earlier reign, 'against the usage and manner of all other nations, be compelled for to leave their own language and for to construe their lessons.....in French.'"—P. 212.

Who are the authors referred to? IVON.

HORN.—Can any of your readers kindly explain the meaning of this syllable in such place-names as Culhorn, Dreghorn, Distinkhorn, Kinghorn, &c.? W. M. C.

SECRET SOCIETY BADGE.—I have a small copper or bronze pendant, shaped like an Orsini bomb impaled on a dagger, which I believe to be the badge of some secret society. Can any reader of "N. & Q." help me to identify it? I obtained it from a ship captain some twenty years ago, who could give me no information about it, except that he found it in some continental port, but where he could not remember. J. M. CAMPBELL.  
Kelvingrove Museum, Glasgow.

MR. SALKINSON.—Can you give me any information regarding Mr. Salkinson, a gentleman who is mentioned in the *Athenæum*, Nov. 16, 1878, as translator into Hebrew of *Othello*, *Romeo and Juliet*, and *Paradise Lost*? Is the translator a native of England? R. INGLIS.

CRAINE AND CAMBIE FAMILIES.—Where can I find a pedigree or account of these Tipperary families? Alice, daughter of Henry Craine, married Solomon Cambie, a major in Cromwell's army. Catharine, widow of Sir Wymond Cary, of Snettisham, co. Norfolk, about 1613-14, married Henry, son of Robert Craine, of Chilton, co. Suffolk. Sir Robert Craine is mentioned in a list of

members of the House of Commons that advanced horses and money for the defence of Parliament June, 1642. Henry Craine emigrated from England in Cromwell's time, settled at Dorchester, Massachusetts, and became an ancestor on the maternal side of John Quincy Adams (see *Savage, General, Dict.*). How are these Craines connected, and where can I find a detailed account of the family? VIATOR.

MARKS ON SILVER COIN.—To what do the letters refer that are sometimes found punched on the neck of the sovereign's head on current English silver coin? I have taken fifteen coins so marked within ten years, and subjoin a list of them:—

Shilling	Geo. III.	1817	T.T.
Half-a-crown	"	"	IM.P.
"	"	"	J.P.
"	"	"	J.I.
"	"	1818	J.P.
"	"	1819	J.Y.
"	"	1820	J.P.
Crown	Geo. IV.	1821	M.B.
Half-a-crown	"	"	M.B.
"Lion" shilling	Wm. IV.	1826	M.B.
Half-a-crown	"	1834	M.B.
Shilling	Victoria	1838	M.B.
Sixpence	"	1839	M.B.
Half-a-crown	"	1844	M.B.
"	"	1845	M.B.

It will be observed that the same letters were always used since the accession of Geo. IV. In size they are the same as the capitals to addresses at end of queries in "N. & Q." They were not stamped at the time of coining, as the letters are sunk, not raised, and have been done with a punch. Neither have they been done for mischief, as their sequence will testify. I have Spanish dollars (prize money), which passed current in England, stamped in a similar manner with the head of the English sovereign. MURANO.

SOURCE OF COUPLET WANTED.—Over the mantel-piece of a manor house in Kent is the following couplet, newly carved or painted, I forget which:—

"Welcome by day, welcome by night,  
The smile of a friend is a ray of light."

Whence come these lines; are they ancient; and who is their author? E. WALFORD, M.A.  
Hyde Park Mansions, N.W.

JAMES BRUTON.—Can any reader of "N. & Q." help me to see a portrait of "Jimmy" Bruton, a South London humourist and comic poet? A short account of his life and performances would be gratefully received. COLON.

DE HUCH.—I have a beautiful and minutely finished landscape in oils. I believe it to be Italian. It belonged to my grandfather, but how much longer it may have been in the family I cannot say. On a large piece of detached rock in the foreground is the name De Huch. Can any of

your readers give me any information about him? I have searched Walpole, Bryan, and other authorities, but without success.

E. K.

**LORDS DANGANMORE.**—Can any of your readers inform me what was the family name of the Lords Danganmore, the last of whom, I believe, fought against King William at the battle of the Boyne, and subsequently forfeited his title and estates?

W. A. L.

**THOMAS WITHINGTON.**—Can any reader inform me when Thomas Withington was Lord Mayor of London? I have a silver medal bearing his name engraved under the City arms, with the royal arms on the reverse. Is this practice still continued?

T. W. G.

**HASWELL.**—Capt. Robert Haswell, R.N., son of William Haswell, Esq., of London, married Mary Cordis, Oct. 17, 1797, at Reading, Middlesex County, Massachusetts. I am desirous of obtaining particulars of his life, services, and death. Any information will greatly oblige.

EDWARD WALTER WEST.

New York.

**PERCY.**—Is there any portrait in existence of Alan Percy, who was appointed Master of St. John's College, Cambridge, on March 20, 1515-16? He was the son of one of the Earls of Northumberland.

T. B.

Settle.

**PAID REPRESENTATIVES.**—I shall be glad if you or any of your correspondents can tell me: (1) The earliest instance on record of representatives in deliberative assemblies being paid; (2) the countries in which at present such payments are being made; (3) the amount paid per head, and the number receiving payment.

IGNORAMUS.

**COMING OF ARTHUR.**—Can any one throw light on the antecedents of the family which now furnishes a leader to a nation mainly of British origin, President Arthur, U.S.A.?

W. M. C.

**C. TANNER, ANIMAL PAINTER.**—Can any of your readers give me any information respecting the above artist, and whether his paintings are valuable? Date about 1832.

A. H. W.

**J. OR T. LODER, BATH, ANIMAL PAINTER.**—Any information about the above will be acceptable. Date about 1831.

A. H. W.

**A CURIOUS MEDAL.**—A gentleman from Chard showed me the other day a curious medal, which has been in his family for the best part of a century. It is of silver, very light in weight, oval, about an inch in length. One side represents a lady with a small crown or coronet; she is rather *décolletée*; round her head is the legend, "Que

sim post terga videbis." On the reverse is a skeleton, leaning on a table and contemplating an hour-glass. Over the head of the skeleton is another legend, "Sic nunc, pulcherrima quondam." In the corner under the table are the words, "Cum privil. Cæz," and, apparently, the initials "C. M." Can any of your readers explain it?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

**"THE THEORY OF PERSPECTIVE," BY JAMES HODGSON, F.R.S.**—Can you give me the date of the earliest edition of *The Theory of Perspective*, by James Hodgson, F.R.S.? I have a copy without date, but the illustrations of which are of the time of Charles II.

ARTHUR R. CARTER, M.A.

**NEWCASTLE-ON-TYNE DIRECTORY.**—Is there any directory of Newcastle-upon-Tyne of the latter end of the last century to the middle of the present? I am searching for particulars of addresses of persons living in the town at that time, but do not find the information I want in any local history. Is there a good second-hand bookseller living in Newcastle at the present time? I can get no particulars of any from booksellers in London.

STRIX.

YORE-ZEIT.—

"Your mother has been a widow a long while, perhaps," said Deronda. 'Ay, ay, it's a good many *yore-zeit* since I had to manage for her and myself,' said Cohen, quickly. 'I went early to it. It's that makes you a sharp knife.'—*Daniel Deronda*, bk. iv. ch. xxxiv.

What is this word? It seems to have a queer spelling, partly English partly German. Does it stand for German *Jahr-zeit*? I wonder if the form is intended to represent the pronunciation of the German word by a Jew. A. L. MAYHEW.

**STATUE OF ROMAN SOLDIER.**—I saw the other day at the museum at York a stone figure of a Roman soldier dug up in or near the city. They call it a statue of Mars. It strikes me as being a good specimen of the Roman soldier, very broad shouldered, but of low stature—just the kind of man to have rushed upon the Teutones and Cimbri. In the left hand is a shield, and by the side hangs a sword, eagle-headed; I saw several of the same pattern the other day, called Roman swords, at Warwick Castle. I never saw any statue like this in Italy. Is anything known about it?

GEO. S. STONE.

**DR. GUY CARLETON.**—Dr. Carleton was rescued from the Lollards' Prison at Lambeth by his wife. Where shall I find the best account of this incident? Is there a portrait of the Doctor to be seen?

J. F. B.

**PETER KENWOOD, OF TOPSHAM.**—He resided in Boston, U.S.A., a short time about the year 1740, and

then returned to Topsham, where he was living in 1761. Can any one give particulars respecting him?

J. P. BAXTER.

Portland, Me., U.S.A.

#### AUTHORS OF BOOKS WANTED.—

*Iter ad Astra*; or, the Portraiture of a Suffering Christian: with an Introduction of Man's Creation. London, printed for John Salusbury, at the Atlas in Cornhill, near the Royal Exchange, 1685. 12mo. Dedication to Algernon, Earl of Essex, signed J. P. "E Museo meo Londini, die Maie 25. 1685."

The Kalish Revolution; containing Observations on Man and Manners. By Darius, King of Kalikang; who was born in the Reign of the Emperor Augustus, travelled over most of the Globe, and still exists. Edinburgh, Bell and Creech, 1789. 8vo. pp. 448.

C. W. SUTTON.

#### Replies.

##### VEGETARIANISM.

(6th S. viii. 496.)

Your correspondent MR. HUGHES asks in particular after Shelley's writings on vegetarianism, and in general after the bibliography of that subject. Shelley was an enthusiastic believer of the vegetarian gospel, and has expressed his faith in one of the finest passages of *Queen Mab*, which appeared in 1813. A lengthy note to that poem was reproduced as a pamphlet, with the title of a *Vindication of Natural Diet*, and was published in the same year. This is now excessively rare, but it is included in the edition of Shelley's *Works* by Mr. H. Buxton Forman. The proof-sheets of a cheap edition of the *Vindication* are now lying before me, and will shortly be published by the Vegetarian Society at the instance of Mr. H. S. Salt, of Eton, who has written an introduction.

The wider question remains as to the bibliography of vegetarianism. This topic has not escaped attention. There is a list in Robert Springer's *Wegweiser in der Vegetarischen Literatur* (zweite vermehrte Auflage, Nordhausen, Huschke, 1880), of which the first edition appeared in 1878. Still more important is Mr. Howard Williams's *Ethics of Diet*, which offers a catena of authorities against flesh-eating. Mr. Williams gives critical and biographical sketches of Hesiod, Pythagoras, Plato, Ovid, Seneca, Plutarch, Tertullian, Clement of Alexandria, Porphyry, Chrysostom, Cornaro, Thomas More, Montaigne, Gassendi, Ray, Evelyn, Mandeville, Gay, Cheyne, Pope, Thomson, Hartley, Chesterfield, Voltaire, Haller, Cocchi, Rousseau, Linné, Buffon, Hawkesworth, Paley, St. Pierre, Oswald, Hufeland, Ritson, Nicholson, Abernethy, Lambe, Newton, Gleizes, Shelley, Phillips, Michelet, Cowherd, Metcalfe, Graham, Lamartine, Struve, Daumer, Schopenhauer, the Golden Verses, the Buddhist Canon, Musonius, Lessio, Cowley, Tryon, Hecquet,

Jenyns, Pressavin, Schiller, Bentham, Sinclair, and Byron.

Similar in form is Springer's *Enkarpa, Culturgeschichte der Menschheit im Lichte der Pythagoräischen Lehre* (Hannover, Seefeld, 1884). In this the relation of the Pythagorean diet to the older Egyptian learning, to Brahminism and Buddhism, as well as to the philosophers and writers of the classical ages, is discussed. The fathers of the church and the members of the monastic orders are also brought into view. In addition to several noticed by Williams, there are in Springer's book chapters devoted to the composer Wagner and to Baltzer. The last named has been a voluminous advocate of food reform, and a score of books and tracts in German own him as author. Amongst these may be named one on vegetarianism in the Bible, and biographical and critical sketches of Porphyry, Pythagoras, Musonius, and Empedocles. Baltzer has also edited since 1867 the *Vereinsblatt* of the Deutschen Vereins für naturgemässe Lebensweise. There are other vegetarian periodicals published in Germany. Gustav Schlickeysen's *Obst und Brod* has been translated and published in New York by Dr. Holbrook. Springer's list includes modern books in German, French, Italian, Russian, Swedish, Spanish, Hungarian, and English. Probably the last-named will have the most interest for your correspondent. The books written by English and American vegetarians are numerous. Dr. W. A. Alcott is the author of several. Sylvester Graham's *Science of Human Life* has recently been issued in a cheap and condensed form, as also John Smith's *Fruits and Farinacea*. Various papers by Prof. Francis William Newman have been collected in the past year under the title of *Essays on Diet*. Dr. T. L. Nichols has written, *inter alia*, *How to Live on Sixpence a Day*, and Dr. Anna Kingsford has converted the thesis *De l'Alimentation Végétale chez l'Homme* (Paris, 1880), by which she gained her doctor's diploma at the University of Paris, into a compact treatise on *The Perfect Way in Diet*. There are several varieties of cookery-books, one by Mrs. Brotherton, one by Miss Tarrant, one by Miss Baker, &c. Of periodicals there are two, the *Food Reform Magazine*, a quarterly recently started, and the monthly *Dietetic Reformer*, which, with some variation of title, has been advocating vegetarianism for the last thirty years. It is the organ of the Vegetarian Society, which has its headquarters at 75, Prince's Street, Manchester. It would be a long task to chronicle the minor literature of vegetarianism; but I shall be happy to send some explanatory papers to any who choose to ask for them.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

As MR. HUGHES asks for the bibliography of vegetarianism, I will begin, without any order, by naming books and book-titles, such as John

Smith's *Fruits and Farinacea the Proper Diet of Man*, 1845. This is a clever book, naming many writers on the subject and their works. Smith has also written a good book on *Vegetable Cookery*, 1866. If this subject be pursued far, it will be well to procure Vilmorin-Andrieux et Cie.'s *Description des Plantes Potagères*. In Mr. Beach's *American Practice Condensed* (New York, 1857) there is, at p. 11, a good *résumé* of facts as to the difference between animal and vegetable diet. In Sir John Sinclair's *Code of Health* there is much in favour of a vegetable diet. Lankester, in his *Popular Lectures on Food*, says very little to the purpose, but still the chapter commencing at p. 119 can be consulted. Prof. Johnston's *Chemistry of Common Life*, 2 vols., 1855, does not contain much on the subject, but admits that vegetable diet is in every part of the world the chief staff of life. Sylvester Graham's *Science of Human Life*, 1854, is one of the best repositories of all that needs to be known on the subject. He is strenuously in favour of vegetarian diet. Shelley thought that all vice might be expelled from the world if men would only eschew flesh; but I am unable to point to the passage.

James Bontius, physician to the Dutch settlement at Batavia, wrote a treatise, *De Conservanda Valetudine ac Dieta*, 1645, in which he advocates a vegetarian diet, chiefly, however, in view of a residence in the East. A. Cocchi, an eminent physician of Florence, wrote a work which in 1745 was translated into English as *The Pythagorean Diet; or, Vegetables only conducive to Preservation of Health and the Cure of Diseases*. John Frank Newton wrote a *Return to Nature; or, a Defence of the Vegetable Regimen*, 1811.

This is all I can refer to just now. Putting prejudice aside, two things are certain. Men can live in full strength upon a vegetable diet, never touching flesh. They will be less feverish, have less disease, and will when afflicted recover quicker than those whose staple food is flesh. But once you have accustomed the system to flesh there will be craving for flesh, and relapses recurring at intervals, which it is best to indulge. Secondly, you could feed four times the population if all were vegetarians.

C. A. WARD.

Haverstock Hill.

Shelley's advocacy of vegetarianism is contained in his *Queen Mab*, viii., near the end, and the note on the lines,—

"No longer now

He slays the lamb that looks him in the face,"

pp. 161-182, ed. Clark, 1821, is the last note in the volume. Shelley seems to have been influenced and led to adopt this system by "Mr. Newton's *Return to Nature; or, Defence of Vegetable Regimen*, Cadell, 1811." (In the edition of *Queen Mab* by J. Brookes, 1829, at p. 198, this author's name is printed erroneously Newland.) Shelley refers also to Dr. Lamb's *Reports on Cancer*, and con-

cludes his note with a quotation, in Greek and English, from Plutarch's treatise on *Animal Food*. A further notice of Shelley's views on this subject will be found in Hogg's *Life of Shelley*, vol. ii. pp. 418-432.

W. E. BUCKLEY.

MR. HUGHES can find Shelley's essay on vegetarianism in any edition of the poetical works which gives the notes to *Queen Mab*, or in almost any one of the numerous separate editions of that poem. The essay or note illustrates a passage on the same subject in the text of the poem, and was elaborated into a separate pamphlet, with additions, and was published the same year as that in which the poem was privately printed (1813). I believe the treatise was reprinted as an appendix to an American medical work (Dr. Turnbull's *Manual on Health*) in 1835, and in 1880 I reprinted it in its integrity in my edition of Shelley's *Prose Works*, vol. ii.

H. BUXTON FORMAN.

46, Marlborough Hill, St. John's Wood, N.W.

Shelley's contribution to the literature of vegetarianism originally appeared as a note to *Queen Mab*, and was afterwards (in the same year, 1813) issued as a pamphlet, *A Vindication of Natural Diet*. I think it may be found in any edition of Shelley's prose works. Some time since I bought a lot of old pamphlets, and amongst them were some sheets of the library edition of Shelley's works, the *Vindication of Natural Diet* being complete. It has been passed from hand to hand, and bears marks of usage; but if Mr. HUGHES has any difficulty in procuring a copy, I shall be happy to lend him mine if he will send me his address.

H. SCHERREN.

68, Lamb's Conduit Street, W.C.

In Shelley's *Queen Mab* are the following lines:—

"No longer now

He slays the lamb that looks him in the face,  
And horribly devours his mangled flesh,  
Which, still avenging nature's broken law,  
Kindled all putrid humours in his frame,  
All evil passions and all vain belief,  
Hatred, despair, and loathing in his mind,  
The germs of misery, death, disease, and crime.  
No longer now the winged inhabitants,  
That in the woods their sweet lives sing away,  
Flee from the form of man," &c.

Poetical Works, edited by Mrs. Shelley,  
Moxon, 1840, p. 17.

And in the notes on this poem Shelley refers at great length to this passage, and cites several authors, conspicuously Newton's *Return to Nature; or, Defence of Vegetable Regimen*, Cadell, 1811, in support of his own declaration that the depravity of the physical and moral nature of man originated in his unnatural habits of life.

JAMES HIBBERT.

Preston.

I have no doubt that if Mr. HUGHES applied to

the editor of *The Dietetic Reformer*, 20, Paternoster Row, he could be supplied with a list of such books as he asks for. The passage on vegetarianism in Shelley's *Works* is to be found in *Queen Mab*, nearly at the end of canto viii., and begins :—

"No longer now  
He slays the lamb that looks him in the face,  
And horribly devours his mangled flesh,  
Which, still avenging nature's broken law,  
Kindled all putrid humours in his frame."

I have an edition of *Queen Mab*, published by Frederick Campe & Co., of Nürnberg and New York (n.d.), which contains Shelley's original notes, among which is a very long one on the above passage, in which the renunciation of animal food is very strongly insisted on. This note is reprinted by Mr. Forman in his edition of Shelley's *Works*, 4 vols. (Reeves & Turner); but should this not be accessible to Mr. HUGHES, I shall be happy to lend him my copy of Campe's edition.

WM. H. PEET.

There is a treatise of Porphyry, *De Abstinentia ab Esu Animalium*, and there are two of Plutarch, *De Esu Carnium*. See also Plato, *De Legibus*, l. vi. p. 626, Lugd., 1590; Hierocles, *In Aurea Pythagoreorum Carm.*, p. 303, Lon., 1673; Lilius Gyraldus, *De Interpretatione Symb.*, "Ab Animalibus Abstinendum," *ibid.* ad calc., pp. 160-163.

ED. MARSHALL.

Shelley's views upon the subject of vegetarianism may be seen in an interesting and scholarly book, recently published, by Mr. Howard Williams, B.A., *The Ethics of Diet*. Copies may be obtained, and catalogues of vegetarian literature, from Mr. R. Bailey Walker, 56, Peter Street, Manchester. At this address is also published *The Dietetic Reformer*, the monthly organ of the Vegetarian Society.

EDWARD H. MARSHALL, M.A.

Hastings.

The tract by Shelley which Mr. HUGHES wants is called "*A Vindication of Natural Diet*." ..... London, 1813." It is exceedingly scarce; Mr. Buxton Forman says that he only knows of two copies. There is one in the British Museum. The tract is formed by his expanding some of the notes to *Queen Mab*. Shelley was a zealous vegetarian, and his works are full of references to the subject.

WALTER B. SLATER.

249, Camden Road, N.

"NOTES ON PHRASE AND INFLECTION" (6th S. vii. 501; viii. 101, 129, 232, 497).—We ought to be much obliged to SIR J. A. PICTON for protesting against the worthless rubbish which is being printed in *Good Words* upon this subject, and which seems to prove that any one who is utterly ignorant of the facts of the formation of

the English language has a much better chance of being listened to than those who have studied the subject. I have not been able to find, during twenty years' search, that there is *any other subject* in which ignorance is commonly regarded as a primary qualification for being chosen to write "popular" articles on it. At the same time I am rather sorry to see that SIR J. A. PICTON's communication contains several inaccuracies; in many cases he has not followed that historical method which he justly advocates. The formation of weak verbs has been, in all details, correctly explained in the introduction to Morris's *Specimens of Early English*, pt. i. p. lxi, which the student should consult. It will thus appear that the original suffix in the verb *send* was *-de*, not *-ed*. This gave *send-de*, written *sende*, once a common form. This became *sente*, as being more easy to pronounce rapidly, and finally *sent*. *Sende* is the only form which is found in Anglo-Saxon, and the word *sended* never existed, except (perhaps) by misuse. The suffix *-de* was short for *ded* (*dyde*), as has been rightly said. Another inaccuracy is the fancy that the suffix *-te* is High German. It has, in English, nothing to do with High German, but depends upon phonetic laws. The suffix *-de* becomes *-te* after voiceless consonants, such as *p*, *t*, *k* (*h*, *gh*). Hence the M.E. *slep-te*, *met-te*, *brough-te*, mod. E. *slept*, *met*, *brought* (never *slepd*, *med*, *broughd*). Some verbs inserted a connecting vowel; hence *lov-e-de*, *hat-e-de*, whence *lov-ed*, *hat-ed*. It is quite a mistake to suppose that Landor originated such a form as *slip-t*. As a fact, it is correct, and occurs, spelt *slip-te* (disyllabic), in Gower's *Confessio Amantis*, ed. Pauli, vol. ii. p. 72, where it rhymes with *skip-te*. No one who thinks that the putting of *t* for *ed* is "of late years a fashion in certain quarters" can have examined a certain book known as the first folio of Shakespeare. I open Booth's reprint at *random*, and my eye lights on p. 91, col. 2, of part ii., and I at once find *chan't* for *chanced*; there are several thousand such examples in that work. It is, in fact, a great misfortune that such pure and correct formations as *skipt* and *slipt* have been absurdly spelt *skipped* and *slipped*, whilst no one writes *slepped*. Such is the muddle-headedness of modern English spelling, which seems to be almost worshipped for its inconsistencies.

WALTER W. SKEAT.  
Cambridge.

SIR J. A. PICTON maintains (6th S. viii. 101, 232) that in such German phrases as "sich zum Gelächter machen," "zu Schaden kommen," "zu Tode ärgern," "zu Werke gehen," the *zu* does double duty, and belongs at least as much to the infinitive as it does to the substantive; whilst Mr. C. A. FEDERER (6th S. viii. 129) maintains, in opposition to him, that in these cases the *zu* belongs to the substantive only, "and has nothing whatever to do with the infinitive." But every German scholar must unhesitat-

inglyside with MR. FEDERER. The ordinary German infinitive includes the Eng. *to*, and SIR J. A. PICTON's mistake seems to have arisen from his being unaware of this fact. Thus *ärgern* alone means "to make angry, to provoke, to vex," and so "zu Tode ärgern" means "to vex to death," the *zu* belonging to *Tode* only, and not to *ärgern*. That this is so is indisputably shown by such a sentence as "Er that sein Möglichstes, ihn zu Tode zu ärgern" (He did his utmost to vex him to death), where the infinitive requires a *zu*, and the *zu* belonging to the infinitive has to be put in between the subst. *Tode* and the infinitive.

F. CHANCE.

Sydenham Hill.

I should like to know what authority SIR J. A. PICTON has for stating that "at a comparatively early period this preterite [A.-S. *code*] was dropped, and in its place *went*, the present tense of the secondary verb *wendan*, from *windan*, to wind, was adopted," &c. I have always understood that *went*=*wended* was a past indefinite form, and I believe I have the corroborative evidence of Prof. Skeat and Dr. R. Morris.

F. C. BIRKBECK TERRY.

SINGULAR ERROR OF HUMBOLDT CONCERNING A SUPPOSED NEW STAR IN THE FOURTH CENTURY (6th S. viii. 404).—Since I wrote the note you have kindly inserted at this reference, I have noticed that the mistake in question was made before Humboldt by Cassini, so that it was probably taken from him, although Cuspinianus is the authority given by both authors. Cassini's work, *Éléments d'Astronomie*, was published in 1740. In it, at p. 59, occurs this passage:—

"Une troisième [*i.e.*, new star] que Cuspinianus, au rapport de Licetus (p. 259), découvrit l'an 389 vers l'Aigle, et qui cessa de paroître, après avoir été vûe aussi brillante que Venus, dans l'espace de trois semaines."

I cannot find the passage of Cuspinianus in any extant work of his; and it would seem that it was also inaccessible to Cassini, as he refers to Licetus, whose book, *De Novis Astris et Cometis*, was published at Venice in 1623. The passage (in p. 259) relating to this subject is,—

"Cuspinianus autem paulo post nimirum anno a nativitate Domini tercentesimo octogesimo nono, ut retulit etiam Tycho, stellam quamdam a Septemtrione circa Gallicinium scribit ascendisse, et instar Luciferi eplenduisse, atque intra spatium trium hebdomadarum disparuisse."

This description of a "star" quoted by Licetus from Cuspinianus, agrees with that given by Marcellinus in his *Chronicon*; and (as I have already pointed out) refers, in all probability, to the ἀστὴρ παράδοξος καὶ ἀήρης of Philostorgius, which was undoubtedly, in reality, a comet, as is evident from its motion amongst the stars.

W. T. LYNN.

Blackheath.

PARALLEL PASSAGES (6th S. vii. 325; viii. 51).—My knowledge of Lockhart's paper on Greek tragedy, in which was the passage resembling, and perhaps suggestive of, Tennyson's line in *Locksley Hall*, was derived from an article in *Blackwood's Magazine* for July, 1882, on "The Lights of Maga, ii.," *i.e.* J. G. Lockhart. Giving the writer credit for accuracy in his quotations, I copied his extracts verbatim from p. 120 of the above number. C. M. I., however, has proved that the author of "The Lights of Maga" was not so careful as your present correspondent, who was misled by placing too implicit confidence in the authority before him, whose words, moreover, he had no means at hand of verifying. *Non civis homini contingit* to have a complete set of *Blackwood* on his own shelves.

W. E. BUCKLEY.

"ENGROSSED IN THE PUBLIC" (6th S. viii. 495, 523).—This expression will find its explanation in the circumstances of the trade with Africa at the time when the adventures of Robinson Crusoe were supposed to have taken place—say about the middle of the seventeenth century.

The quotation is not given quite correctly. Crusoe had been describing to his friends in Brazil the advantages of the trade with the Coast of Guinea; how easy it was to purchase there for trifles not only gold dust, elephants' teeth, &c., but negroes for the service of the Brazils in great numbers. This trade, however, would have to be carried on furtively, since "at that time, so far as it was, it had been carried on by the *assientos*, or permission of the kings of Spain and Portugal, and engrossed in the public stock; so that few negroes were brought, and those excessive dear." In other words, the trade was a close monopoly, carried on by a joint-stock company.

In 1662 Charles II. granted a charter to a body of merchants under the title of "The Company of Royal Adventurers of England to Africa," granting them the exclusive right to the trade in negroes. This company having become much involved, and unable to proceed, resigned their charter in favour of another company, called "The Royal African Asiento Company," which in 1689 entered into a contract to supply the Spanish West Indies with slaves. The previous charter was abrogated in 1689, by sections 1 and 2 of the Bill of Rights, but the company continued for some time masters of the situation, and it was not until the early years of the eighteenth century that private enterprise in the slave trade became successful. The term "engrossed in the public stock" thus becomes quite intelligible.

J. A. PICTON.

Sandyknowe, Wavertree.

Although I cannot explain these words, quoted by ZURY (our old friend was Xury), I may offer the following readings. In Elliot Stock's facsimile reprint of the first edition of *Robinson Crusoe*,

1719 (1883), the words are "engrossed in the publick"; in Major's edition, 1831, "engrossed in the public stock"; in a French translation by Petrus Borel, Paris, 1836, "qui en avaient le monopole public"; in a German version, by Prof. Carl Courtin, Stuttgart, 1836, "er ein Monopol war."

Perhaps Defoe wrote "engrossed from the publick." Such a phrase sounds harsh and strange; but if the kings of Spain and Portugal engrossed the trade in negroes, and kept it from the public, they might be said to engross it from the public. I offer this merely as a suggestion. J. DIXON.

THE MANX LANGUAGE (6th S. vi. 208, 435; vii. 316, 395).—When A MANXMAN stated that a woman who died about ten years ago at the village of Kirk Andreas was the last person who could not speak English, he should have added, in the northern part of the island. Thus limited, his assertion might have been correct. As it stands it is not so. I have recently made inquiries as to the accuracy of the statements contained in my former note on this subject, and, through the kindness of a gentleman who resides permanently in the Isle of Man, I am able not only to confirm, but to add to them. I have ascertained that the woman Kagan (or Keggen, as I now have the name) is still living, and that both she and her husband are quite unable to speak or understand English. The old man is eighty years of age; his wife, seventy-eight. It is also stated, on trustworthy authority, that in Nonague, four miles from Port Erin, is a man named Kurly, who cannot speak English; but my information in this case is not direct.

From the foregoing it will be seen that, with regard to language, the inhabitants of the southern part of the island are more primitive than those of the northern districts. This state of things, however, is just the reverse of what we were asked to believe. The country around Jurby is not unknown to me, and I was well aware that in that neighbourhood Manx was still spoken. But for strangers the district has few attractions save Runic stones, and monuments of this class may be found in other and more accessible parts of the island.

C. W. S.

BY-AND-BY (6th S. viii. 469, 527).—The statement that *by* was repeated in order to signify "as near as possible" has no true foundation. Examples show that it means rather "in due order." Such phrases are best understood by consulting the right books, viz., Mätzner's and Stratmann's old English dictionaries. Mätzner is quite clear about it. He says that *bi* and *bi* sometimes indicates "in order, with reference to space." He cites, "Two yonge knyghtes, ligging *by and by*," i.e., side by side (Chaucer, *C. T.*, 1013); "He slouh twenti, Ther hedes quyte and clene he laid tham *bi and*

*bi*" (*Rob. of Brunne*, tr. of Langtoft, ed. Hearne, p. 267); "His daughter had a bed al by hir-selve, Right in the same chambre *by and by*" (Chaucer, *C. T.*, 4140). Here it means in a parallel direction; not as near as possible. Further, says Mätzner, it is used with reference to the succession of separate circumstances; hence, in due order, successively, gradually, separately, singly. "These were his wordes *by and by*" (*Rom. of the Rose*, 4581); "Whan William.....had taken homage of barons *bi and bi*" (*Rob. of Brunne*, as above, p. 73); "This is the genelogie.....Of kynges *bi and bi*" (*id.* p. 111); "*By and by*, si[n]gillatim" (*Prompt. Parv.*). To these examples may be added those already cited. In later times the phrase came to mean "in course of time," and hence either (1) immediately, as in the A.V. of the Bible, or (2) after a while, as usual at present. On this later use see Wright's *Bible Word-book*, new edition. We thus see that the earliest authority for the phrase is Robert of Brunne, who is one of the most important authors in the whole of English literature, seeing that Mr. Oliphant has shown that it is *his* form of English rather than Chaucer's which is actually the literary language. It seems a pity, under the circumstances, that he should be "a source unknown" to any one; but Hearne's edition is out of print and scarce, and we still wait for a new one. WALTER W. SKEAT.

PORTRAIT OF A LADY (6th S. viii. 517).—There can be little doubt as to who the lady was, viz., Margaret, daughter of Francis Russell, second Earl of Bedford (he died 1585), and wife of George Clifford, third Earl of Cumberland. The latter died in 1605, aged forty-seven, *s.p.m.*, but left an only daughter, Ann Clifford, married first to Richard Sackville, Earl of Dorset, secondly to Philip, Earl of Pembroke. She only had issue by her first husband. It appears that Margaret's father obtained the wardship of George Clifford, third Earl of Cumberland in 13 Elizabeth (see letter written by him on the subject dated from Russell Place, January 3, 1570), and that thus early, when his daughter, according to the date on the picture, could only have been ten years of age, there had been "communication betweene my Lord of Cumberland and me, for the marriage of his sonne to one of my daughters." This marriage, though consummated, unfortunately did not turn out completely happy, and the earl and his consort were separated during the latter years of the earl's life.

D. G. C. E.

The arms are those of Clifford impaling Russell, and these, together with the coronet and the date, readily identify the portrait as that of Margaret, Countess of Cumberland. She was wife of George Clifford, third Earl of Cumberland, and third daughter of Francis Russell, second Earl of Bedford. Her only surviving daughter Anne is well

known; she was married first to Richard Sackville, second Earl of Dorset, and secondly to Philip Herbert, Earl of Pembroke and Montgomery, Lord Chamberlain of the Household.

A. E. LAWSON LOWE, F.S.A.  
Shirenewton Hall, near Chepstowe, Mon.

The lady represented in the picture described by BOILEAU must be the Lady Margaret Russell, wife of George Clifford, third Earl of Cumberland. She was born on the 6th or 7th of July, 1560, and was married at St. Mary Overie's Church in 1577. She was the mother of the famous "Anne Dorset, Pembroke and Montgomery," who thus wrote of her mother:—

"This Margaret Russell, Countess of Cumberland, was endowed with many perfections of mind and body. She was naturally of a high spirit, though she tempered it well with grace, having a very well-favoured face, with sweet and quick grey eyes, and of a comely personage."

G. W. TOMLINSON.

This is the portrait of Lady Margaret, third daughter of Francis, second Earl of Bedford, who married in 1577 George Clifford, third Earl of Cumberland.

H. S. W.

DANDY (6th S. viii. 515).—*Dandiprat* was an old name of derision applied to a dwarf. Minsheu, 1617, gives it, "a dwarf, ex. Belg. *danten*, i. ineptie, et *præte*, i. sermo, nugæ, fabulæ"; after which he gives a second use of the word as applied to money: "*Dandiprat* or *dodkin*, so called because it is as little among other money as a *dandiprat* or dwarf among other men." (See "*Dodkin*" and "*Dwarf*.") The modern word *dandy* had probably no connexion with *dandiprat*, and originated in slang. According to Grose (*Classical Dictionary*, 1788) a very favourite slang expression about 1760 was, "That's the barber," meaning that is the right thing. When the "barber" became vulgar a new slang word was employed, and the saying became "That's the dandy," which in turn was superseded by other terms, such as "That's the ticket" and "That's your sort." The use of *dandy* as equivalent to "all right" is hardly yet extinct, for I not long since heard a carpenter whose saw did not cut, wanting, as he expressed it, "to be sharps'd," and who took up another in better condition, say, "Ah! that's the *dandy*."

The introduction of the modern slang word *dandy* as applied, half in admiration and half in derision, to a fop dates from 1816. John Bee (*Slang Dictionary*, 1823) says that Lord Peter-sham was the founder of the sect, and gives the peculiarities as "French gait, lisplings, wrinkled foreheads, killing king's English, wearing immense plaited pantaloons, coat cut away, small waistcoat, cravat and chitterlings immense, hat small, hair frizzled and protruding." There is a good picture of the "Fashionable Fop" in the *Busy Body* for

March, 1816, but the word *dandy* is not used. Pierce Egan, in his edition of Grose, 1823, says the dandy in 1820 was a fashionable nondescript—men who wore stays to give them a fine shape, and were more than ridiculous in their apparel:—

"Now a Dandy's a thing, describe him who can?  
that is very much made in the shape of a man;  
but if but for once could the fashion prevail  
He'd be more like an Ape if he had but a tail."

The dandy of 1816–24 was, in fact, the old macaroni depicted in the *London Magazine* for April, 1772. The dandy of 1816 led to several other applications of the word, such as *dandizette* and *dandy-horse*, or velocipede. Of this latter Bee says (1823): "Hundreds of such might be seen in a day; the rage ceased in about three years, and the word is becoming obsolete." The word *dandy* has certainly not become obsolete, but after 1825 its meaning gradually changed; it ceased to mean a man ridiculous and contemptible by his effeminate eccentricities, and came to be applied to those who were trim, neat, and careful in dressing according to the fashion of the day.

EDWARD SOLLY.

Surely *dandy* must be the French *dandin*, as "un grand dandin"; to which noun is also the verb *dandiner*, explained thus in Fleming and Tibbins's *Grand Dictionnaire*: "Balancer son corps nonchalamment, soit exprès, soit faute de contenance"; this affected nonchalance is quite the dandy affectation. Of course the English meaning given is "a noddy, a ninny"; but "il marche en se dandinant" is not to walk like a ninny, but to walk with the affected airs of a man about town, a buck, a dandy, in short.

E. COBHAM BREWER.

Is not the obvious derivation from *dandiner*, to walk in the mincing manner of the traditional dandy? Brachet and Egger put down *dandiner* among words of "origine inconnue," adding that it has been personified in the character of Georges Dandin.

R. H. BUSK.

In Shropshire bantam fowls are invariably called *dandies*.

BOILEAU.

Ὀμμα γῆς (6th S. viii. 208, 456).—So far as my limited knowledge of Greek literature extends, I venture to assert that this expression is not applied to Athens. Athens and Sparta were regarded as "the eyes of Greece," and it is to this that Milton probably alludes in *Paradise Regained*, iv. 240. In Aristotle's *Rhetoric* (iii. 10) we have the remarkable expression, καὶ Λεπτίνης περὶ Λακεδαιμονίων οὐκ εἶαν περιδεῖν τὴν Ἑλλάδα ἐτερόφθαλμον γενομένην, in reference to Leptines dissuading the Spartans from razing Athens to the ground, as was proposed at the close of the Peloponnesian war: "They were not to put out one of the eyes of Greece." But I am unable to adduce any

passage from a Greek author in which either Athens or Sparta is called an "eye of Greece." I note that in the *Eumenides* of Æschylus (949, 950, Linwood) ὄμμα γὰρ πάσης χθονὸς Ὠνηϊδὸς does not mean Athens, but "the flower of the whole land (or city) of Theseus," meaning, of course, the pick of the people there.

C. M. I.

Athenæum Club.

I am grateful to the gentlemen who have come to my assistance. Their kindness is by no means lessened by the fact that another correspondent of "N. & Q." sent me the same information privately. When I sent my query I was of opinion that Mr. Swinburne's line—

"Then the whole world's eye was Athens"—

had its prototype in Æschylus. Now I have the best possible authority for knowing that line is an expansion of Milton, *P. R.*, iv. 240, anent which the best comment is Masson's note *in loc.* Mr. E. MARSHALL's letter is valuable as particularizing this vague reference found therein: "This image, Dunster goes on to say, is mentioned in Aristotle's *Rhetoric*."

\* Perhaps those who have so kindly taken up this question may be able to answer another. Masson says: "Newton notes, 'Demosthenes calls Athens somewhere the eye of Greece, ὀφθαλμὸς Ἑλλάδος, but I cannot at present recollect the place.'.....Dunster adds, 'I cannot discover the passage referred to by Bp. Newton.'" H. SCHERREN.

68, Lamb's Conduit Street.

THE MEMOIRS OF THOMAS PICHON (6th S. viii. 468).—The volume by Thomas Pichon, entitled *Lettres et Mémoires pour servir à l'Histoire Naturelle, Civile, et Politique du Cap-Breton jusqu'en 1758*, was printed in 1760 in London, though with the rubric of La Haye. The volume does not, however, contain the "mémoires" promised by the title, but only the letters. These "mémoires" have never been printed. Shortly before the publication of the volume, being disgusted with the management of French colonial affairs, Pichon came to London, and passed the remainder of his life there or in Jersey under the name of Tyrré. He formed a valuable library (though certainly not 30,000 volumes, as stated by M. Ravaisson in his *Rapports sur les Bibliothèques de l'Ouest*), which, on his death in 1781, he bequeathed to his native town of Vire; and though his collections were much pillaged during the Revolution, many of his books having been destroyed and others appropriated by the library of Caen, between two and three thousand of them are still to be found in the public library of Vire. His manuscripts and papers were included in the bequest of his library, and ought still to be found there. The excellent manuscript catalogue

of the library at Vire is prefaced by a long biography of Pichon. Thirty years ago I made several extracts from it, which I furnished to Mr. Edwards for his *Memoirs of Libraries* (vol. ii. p. 335). It is not impossible that this life may contain some reference to the promised memoirs. The life of Pichon in the *Biographie Générale*, from which B. T. quotes, although it cites as its authority Seguin, *Essai sur l'Histoire de Vire*, is, like most of the less important lives in the book, simply an abridgment of the article on the same person in the *Biographie Universelle*, which is the best printed account of Pichon, though much less full than the manuscript memoir before referred to.

RICH. C. CHRISTIE.

Virginia Water.

ECCLESIASTICAL BALLADS (6th S. viii. 429, 542).—Let me inform E. A. B. that the couplet he gives is not quite correct. The collection he inquires for is "*Songs and Ballads for the People*." By the Rev. John M. Neale, B.A., of Trinity College, Cambridge. Published by James Burns, 17, Portman Street, 1844." The first in the collection is called

"The Church of England.

"The good old Church of England!

With Her Priests through all the land,  
And Her twenty thousand Churches,  
How nobly does She stand!

Dissenters are like mushrooms

That flourish but a day;

Twelve hundred years, through smiles and tears

She hath lasted on alway."

There are four verses in this ballad. The collection contains sixteen songs and ballads. I cannot, for the moment, place my hands on the other quotation E. A. B. gives in reference to meeting houses. There is no prose article in this particular tract.

WM. VINCENT.

Belle Vue Rise, Norwich.

GOOSE HOUSE (6th S. viii. 448).—Under this expression Wright's *Provincial Dictionary* has:—

"'A place of temporary confinement for petty offenders, appended generally to a country house of correction, or sessions house, for security until they can be carried before a magistrate. Of small dimensions generally: whence probably the name, which I rather think is confined to East Anglia.'—Moor's *Suffolk MS.*"

F. C. BIRKBECK TERRY.

DOUBLE CHRISTIAN NAMES (6th S. vii. 119, 172; viii. 153, 273, 371).—In Muratori's *Annali d'Italia*, vol. ix. p. 314 (Lucca, 1763), is the following: "Il piccolo duca di Savoia Carlo Giovanni Amadeo in quest' anno (1496) mancò di vita." The *Histoire de la Maison Royale de France*, par le P. Anselme (Paris, 1726), makes Urraque, natural daughter of Alphonso I. of Portugal (b. 1110, d. 1185), marry Pierre Alfonse de Viegas (vol. i. p. 575). In *Venezia*, one of the series "Le Cento città d'Italia," published at Milan,

1879, "per cura del Prof. G. de Nino," Pietro Centranigo Barbolano is given as Doge of Venice 1026-1032; but I find him elsewhere (*Histoire de Venise*, par E. Sergent) mentioned as Pietro Centianigo, and the first indisputably doubly-named doge is Marc Antonio Trevisan, 1553-54. To descend to less illustrious individuals, on p. 52 of *The Historie of Guicciardin, containing the Warres of Italie and other Parties reduced into English*, by Geffray Fenton, imprinted at London, 1599, John Jacques Trinulce is described as "a captain valiaunt and particular in the profession of honour" in 1495. Jean Gilles du Buat, Seigneur de la Blandinière, was the son of Jean du Buat and Jeanne de Charnacé, who were married "par contrat du 8 Août, 1442" (*Nobilaire de Normandie*, vol. i. part ii. p. 44). Jean François de la Mirandole was the father of the great Jean Pic de la Mirandole, who was born in 1463. ROSS O'CONNELL.

THE OFFICIAL SEALS OF AMERICAN BISHOPS (6th S. vii. 484, 502).—There is an error which asks for correction in these lists. Among the dioceses having no seals I included "Western New York," and among those having seals I placed "Buffalo." Buffalo is the chief city of the diocese of "Western New York," but does not give the name to the diocese, and there is, therefore, no see of "Buffalo." "Western New York" was, however, as I regret to find, correctly classed; for the seal described, though designed for that diocese, has never yet been actually cut or used as such.

H. W.

New University Club.

LONDON CUSTOMS BILL OF ENTRY (6th S. viii. 447).—A list of goods imported and exported at London, or, as it is termed, the "London Customs Bill of Entry," can be found in the old issues of the *Reading Mercury*. A facsimile of the first issue of this paper, dated July 8, 1723, is now being issued as a supplement to the present *Reading Mercury*; the original is to be found in the Bodleian Library, Oxford. JNO. H. BULLOCK.  
113, Abbey Street, S.E.

AGNEW, McLEROth, &c. (6th S. viii. 449).—For promotions, or certainly implied promotions, I would suggest referring to the old Army Lists (failing any original MS. source). Many of these are preserved in the British Museum. I may also remark that names such as McLeroth are very uncertain as to initial letter, the above being varied to McCleroth, McIlroth, McIlwraith, McClewraith, &c.

M. G.

Rose Villa, Burnham, Bucks.

WHILE=UNTIL: MOVE (6th S. iv. 489; vi. 55, 177, 319; vii. 58, 516; viii. 91, 278, 354, 411).—A Cheshire lady some years ago told me that she once, accompanied by a female relation, entered an auction room in Chester during the

progress of a sale, and that upon catching sight of the auctioneer she *moved* to him, illustrating her statement by suiting the action to the word as she spoke to me, and showing me how she *bowed* to him. The auctioneer, misinterpreting the lady's action, accepted the *move* as a *bid*, and knocked down the lot he was then offering to her.

W. H. HUSK.

A year ago, when I came first into Lincolnshire, I was at once struck by this use of *while*; and I may say that in this neighbourhood it appears to be the almost invariable custom to use the word in this sense. I once heard our old clerk reverse the order, and say "until my son was alive," but that is the only occasion. Is it not, however, probable that the local phraseology is much the same on both sides of the Humber? I was much amused the other day to come across the same use of *while* in Macbeth, III. i. 43:—

"To make society

The sweeter welcome, we will keep ourself

Till supper time alone: *while* then, God be with you!"

Your correspondent would scarcely conclude from this passage that Macbeth and Shakspeare were Yorkshiremen! I have also heard *move* used here for bow or take the hat off, but am told that it is an expression confined to no special county in England.

C. MOOR.

Grimsby.

THE GOSPEL FOR CHRISTMAS DAY AS A CHARM (6th S. viii. 490).—I cannot see the connexion between the quotation from Jacobus Sprenger and the passage in *Hamlet*. The heading, moreover, to W. C. B.'s note does not appear in any way applicable to its contents. In the lines addressed by Marcellus to Hamlet, Shakspeare alludes, of course, to the monkish tradition that, on the night before Christmas Day the great festival is announced by the crowing of "the bird of dawning." It was commonly believed, too, in Elizabethan times that the cattle knelt down at midnight on Christmas Eve. Both of these events may occasionally have happened at that season, from entirely natural causes. I have often at night seen the cattle browsing on their knees, and it is certainly not uncommon to hear chanticleer shouting during the hours of darkness. A classical example will readily occur to all. It was at night that the cock crowed when Peter denied our Saviour. And I cannot refrain from mentioning the characteristic trait of human nature that in all the four Gospels the story of Peter's disloyalty is told with graphic details, while events of greater importance, such as the Last Supper, are overlooked by one or more of the Evangelists.

In a delightful book of travels which appeared two or three years ago allusion was made to a curious wave of unrest which, a few hours before dawn, seems to pass over all animal life.

I asked a question on the subject in *Folklore Record* for 1880, but my inquiry elicited no information. Two or three hours before sunrise, sometimes even at midnight, the animal world is aroused by some common instinct, which naturalists have hitherto failed to explain. The small birds on the trees begin to sing, the sheep graze, the cattle, raising themselves on their hind legs, browse in a kneeling posture, and the cocks crow lustily. In a few minutes it ceases, and all is again at rest. Perhaps some of your contributors can throw some light on this curious natural phenomenon, which doubtless gave rise to the legend alluded to by Shakespear in the lines quoted by W. C. B. F. G.

THE NUMBER OF ANCESTORS (6th S. viii. 65, 115, 237).—Allow me to correct three slight errors in my note on this subject. I find that the Queen's great-granddaughter is called Féodore and not Victoria; the Grand Duke of Hesse is descended four times from the House of Bavaria; and Albert of Batavia (p. 238) should be of Bavaria. Since I penned my first note I have examined the *seize quartiers* of eighty living members of royal and princely families; not one is descended from sixteen families. The Archduke Leopold Ferdinand is descended from only three families, ten times from that of Bourbon; his father, the ex-Grand Duke of Tuscany, from four; the Emperor of Brézil, Henri de Bourbon, son of the Duke of Parma, and the Duc d'Orléans, from five families each; the Archduke Leopold Salvator from four families. If King Alfonso's pedigree were above suspicion, he would descend from only three families, three-fourths of his presumed ancestors being Bourbons. In every instance the descent is of five generations. EDMUND M. BOYLE.

Dr. THOMAS GREY (6th S. viii. 449).—There is a further error which K. L. M. has omitted to notice. Gray died on July 30, 1771, about an hour before midnight, but Dodsley's *Annual Register* gives the date as being July 31.

G. F. R. B.

CROSS ON LOAVES (6th S. vii. 427; viii. 75, 391, 502, 528).—I have frequently heard Kent and Sussex cottagers say, when they "set the sponge," "You must make a cross over it, or the dough will never rise." R. H. BUSK.

REGISTERS OF WELSH CHURCHES (6th S. viii. 469).—With regard to the latter part of this query, the Welsh and Saxons' laws are compared in the Rev. W. Barnes's *Notes on Ancient Britain and the Britons*, published in 1858 by J. Russell Smith, Soho Square. B. F. SCARLETT.

LIST OF ENGLISH LOCALITIES (6th S. viii. 223, 379, 456).—St. SWITHIN will find the passage sought ("Exonia eodem farre reficit homines et

jumenta") by referring to the English translation of Richard of Devizes in Bohn's *Chronicles of the Crusaders*, p. 50, sect. 81, edit. 1865.

FRED. C. FROST.

Teignmouth.

BERLIN HERALDIC EXHIBITION (6th S. vii. 229, 515).—In the *Bibliographer* for October, 1882, W. M. M. will find a note on the above exhibition, which will doubtless be of interest.

HIRONDELLE.

MOXLEY (6th S. viii. 469).—Among other nurse-names and nicknames of Margaret we have Mogg and Moggie, hence Moxon (Mogg's son) and the local surname Moxley. R. S. CHARNOCK.

Can W. give any old form of this name? It does not occur in Eyton's *Staffordshire Domesday*. Kemble's *Index*, vol. vi. contains Moxesdūn. This points to a personal name, Mox. A.-S. *meox* means dung, from which comes provincial English *mizen*, Germ. *mist*. F. W. WEAVER.

PIGEON PAIR (6th S. viii. 385).—I have often heard this expression used in Hampshire of two children, a boy and girl, not twins, who have no brother or sister. T. W.

Ropley, Hants.

I remember well when a boy that if on cracking a nut we found two kernels inside instead of one (which not unfrequently happened), we called the nut a *pigeon nut*, and the kernels a *pigeon pair*.

ROBERT M. THURGOOD.

CROSS PASSANT (6th S. vii. 227).—W. M. M.'s query as to the meaning of "cross passant," as applied 6th S. vi. 82, has remained unanswered nine months. I had hoped Mr. EVERARD GREEN would have explained, as he used the term. I had thought a cross passant was said of a cross with floriated ends placed obliquely on the shield as carried in walking in procession; and that when it was so placed, and had rectangular ends, it represented the cross carried by our Lord, and was called a cross *versée*; but in all the instances of the arms of Clement XIII. I have seen the cross has rectangular ends, and is placed perpendicularly; so I also should be glad to know in what sense he called this a "cross passant." R. H. BUSK.

HURLY-BURLY (6th S. viii. 420, 505).—Here are two more instances of the early use of the word:—

"And in this search made for him, the *hurlly-burlly* was such that a citizen of the towne of Douer was slaine."—*Grafton*, 1569, vol. i. p. 181.

"The truth of this *hurlly burlly* grewe hereof, as it was after well known."—*Grafton*, 1569, vol. ii. p. 1318.

As *Grafton* copied much from Hall, and *Holinshed* copied from both *Grafton* and Hall, it is not unlikely that the word may be found both in Hall and *Holinshed*. I have not time to spare to look

at present. That ever the word should be considered rare "caps me a good un," as the "rascall people" say in these parts.

Boston, Lincolnshire.

R. R.

**CURE BY TOUCH** (6th S. vii. 448; viii. 113, 292).—I am informed of another trait of M. Henrici, the gentleman mentioned at the last reference as claiming to be "de la famille des guerisseurs," as he expresses it. Though a professed disciple of "free thought," he is proud to claim descent from the family of St. Roch, the patron of the plague-stricken, as well as from that of St. Louis, and one of his relations is possessed of a staff believed to be the traditional one used by the saint when he went on his missions of healing the sick, and with which mediæval art always depicts him.

R. H. BUSK.

**THOMAS BAMBRIDGE** (6th S. viii. 187, 316, 375).—With reference to the latter part of G. F. R. B.'s query, Mr. John Nicholls, F.S.A., in his explanations of the subjects of Hogarth's works, states:—

"This very fine picture, Hogarth himself tells us, was painted in 1729 for Sir Archibald Grant, of Monymusk, Bart., at that time Knight of the Shire for Aberdeen, and one of the Committee represented in the painting."

The engraving of this picture which I possess is "by T. Cook from an original picture by W. Hogarth in the possession of Mr. Ray."

C. A. PYNE.

Hampstead, N.W.

**AUTHORS OF QUOTATIONS WANTED** (6th S. ix. 10).—

"reams are but interludes which fancy makes," &c. Dryden's *Tales from Chaucer*, "The Cockey and the Fox; or, the Tale of the Nun's Priest," l. 325. C. A. PYNE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Surnames as a Science.* By Robert Ferguson, M.P. (Routledge & Sons.)

WHEN one thinks of the large literature devoted on the Continent, and especially in Germany, to personal and surnames, one is surprised that the subject has excited so little interest on this side of the Channel. Mr. Lower's and Mr. Bardsley's works are the only recent English publications dealing with the matter, and, valuable as they are in many respects, they lack that thoroughness and scientific method which distinguish the researches in nomenclature of our German neighbours. Mr. Ferguson has availed himself of many continental authorities, and has also gone for information upon Anglo-Saxon names to the founts furnished by our early charters. For these reasons his work is a great advance upon those of his predecessors. Yet it is too much to claim for his researches the character of a science. Apart from the question whether the word science is applicable to name-investigations in any other sense than that in which it is given to philology generally, we fear his method is far from sanctioning the ambition displayed in his title. His inductions are far too narrow to bear the issues he would force from them. A scientific study of the personal nomenclature of any

Aryan people would involve researches covering the whole field of Aryan philology. If Mr. Ferguson had been acquainted with the works of Fick, Heintze, and other recent German writers upon his subject, he would have been put in possession of principles which would have enabled him to avoid serious errors. The fault of his book is that habit of *guessing* which the scientific man abhors. Finding in a recent English directory names that resemble forms that he encounters in Kemble's *Codex Diplomaticus*, or in the *Liber Vitæ* of Durham, or even in the wide-covering *Alldeutsches Namenbuch* of Förstemann, he assumes, without sufficient evidence, their identity. He may be right in many cases, but the number of instances in which he is wrong will discredit much of what he advances. Take, for example, such names as Kennaway, Alloway, Gallo-way, and other similar forms. These he would identify with such ancient names as Kenewi, Alewih, Geilwih, ignoring the fact that these appellations find a ready explanation in the corresponding names of places (in Scotland). This ignoring of place-names as the probable explanation of many of our familiar surnames is the vice of the book. An examination of Slater's *Directory of Scotland* would have convinced Mr. Ferguson that such names as Alderdice, Dyce, Fulllove, Hannah, Kinnaird, are not to be traced to the out-of-the-way forms he adduces, but to localities in North Britain, in the neighbourhood of which the families bearing these names are still to be found. Perhaps, too, he would not have said what he does about the termination *-staff* in some English surnames if he had thought of the localities similarly denominated, and evidently the source of some, if not of all of them, e.g., Bickerstaffe, Wagstaffe, &c. The same may be said of his Balldridge and Hardacre, and other compounds containing *-ridge* or *-acra*. This very numerous class has too many representatives in local nomenclature to warrant the far-fetched origins put forward by Mr. Ferguson. This tendency to ignore the easy explanation of surnames offered by the names of localities often leads Mr. Ferguson to somewhat startling conclusions. From such names as Godsoe and Vergoose he would imply the existence of a *High German* element among the invaders of England. Godsoe seems to us to be a local name (Gods-hoe), akin to the forms Godsbe and Godscroft, and the name Vergoose is most probably Cornish, and of the same kind as Engoose, Mellangoose, Tre-goose, Pencoose, Wildgoose, &c., all to be found in Cornwall, in the first instance as names of places, and afterwards frequently as those of families. The termination *-goose* is the Cornish form of the Welsh *cod*=wood, and cognate with English *heath*. If Mr. Ferguson, in another edition of his book, would give full credit to the place-name element, and at the same time furnish from trustworthy sources intermediate links between the early forms he brings forward and those which he attempts to explain, his work would be most valuable. As it is, we fear that its merits will be overshadowed by its defects. Perhaps these defects are the necessary attendants of such a pioneer movement as Mr. Ferguson has inaugurated in this country. At any rate, they will meet with no harsh criticism from any one who knows the nature of the labours undertaken by Mr. Ferguson and the great difficulties by which they are beset.

*The Roxburghe Ballads, illustrating the Last Years of the Stuarts.* Edited, with special Introduction and Notes, by J. Woodfall Ebsworth, M.A., F.S.A. Part XIII. (Ballad Society.)

WITH the thirteenth number of the *Roxburghe Ballads* Mr. Ebsworth commences the fifth volume of this rapidly

progressing series. With it also terminates the second group of ballads on the struggle for succession between the Duke of Monmouth and the Duke of York. The period covered in the present number extends from the meeting of the Oxford Parliament, in the March of 1680/1, to the week preceding the discovery of the Rye House Plot, in June, 1683. The most interesting portion consists of the ballads on the marriage of Tom Thynne, and on his murder, at the instigation of Count Königsmark, by Capt. Vratz, Lieut. Stern, and the Pole Borolski, who were hanged in Pall Mall, close to the scene of the murder. Bitter lampoons are directed against the Duchess of Portsmouth and other royal favourites. Through this not too satisfactory epoch in our annals Mr. Eboworth progresses, supplying, in the shape of preliminary information and illustrative comment, a complete history of the country from a strongly anti-Monmouth point of view. Few of those who look at these quick-succeeding volumes can rightly estimate the amount of patient labour and active research involved in making the requisite references. Few, moreover, calculate how clear a light is cast upon English history by these fragmentary illustrations. No student of history should fail to subscribe to the Ballad Society.

*A Genealogical and Heraldic Dictionary of the Peerage and Baronetage.* Together with Memoirs of the Privy Counsellors and Knights. By Sir Bernard Burke, C.B., LL.D., Ulster King at Arms. Forty-sixth Edition. (Harrison.)

So full an account of the forty-fifth edition of this important historical and genealogical work appeared in "N. & Q.," we are spared the necessity of dealing at any length with the present edition. During many consecutive years Burke's *Peerage and Baronetage* stood, as regards fulness and accuracy of information, without a rival. Strenuous efforts have been made of late to undermine its ascendancy, but it remains the most trusted and the most popular dictionary of the titled classes in the United Kingdom. In the fulness of the genealogical information supplied a chief claim to consideration is furnished. The procedure of peers, baronets, and knights among themselves, military, naval, diplomatic rank and precedence are supplied, and all orders and decorations, down to the latest, the Royal Red Cross, are given. In the list of those to whom Sir Bernard Burke acknowledges his indebtedness for maintaining his work at its present standard of efficiency appears the name of a constant and valued correspondent of "N. & Q.," Mr. C. H. E. Carmichael.

*Shakespeariana.* Vol. I. No. 1. (New York, Leonard Scott Publishing Co.; London, Trübner & Co.)

OUR enterprising kin beyond sea are, rightly enough, no doubt, of opinion that the early devotion of "N. & Q." to Shakspeare studies helped greatly to lay the foundation of its prosperity. That devotion, which is still manifest in us by the well-known names of the contributors to the ever-fresh subject of "Shakespeariana" recurring from time to time in our pages, has passed across the Atlantic. It comes back to us in the handsome shape of the new magazine, which we hail as a glad omen of increased and increasing appreciation of Shakspeare among the cultured classes of our Transatlantic kinsfolk. Prose and poetry, things grave and gay, even strange and unwonted forms of orthography—we should say orthography—combine to form the new memorial to the Bard of Avon raised in the "Empire City" of the United States. We offer our best wishes to our new cousin, and hope to have frequent intercourse with him on the many topics of interest inseparably connected with the name of Shakspeare.

THE well-known Italian publishers Bocca Brothers, of Turin, Florence, and Rome, announce for commencement with the new year a quarterly review of Italian history, under the title of *Rivista Storica Italiana*. The review, besides dealing critically with Italian history in all its phases, for which, we may add, the materials have for years past been accumulating through the various Commissioni di Storia Patria, &c., will also notice books on Italian subjects published beyond the Alps, and give a bibliography of works and of articles dealing with the history of Italy. This is a tempting bill of fare for lovers of historical studies, and we hope it will be successfully carried out.

APPROPOS to the current exhibition in the Grosvenor Gallery, Messrs. Remington & Co. will immediately publish a second and revised edition of Mr. F. G. Stephens's anecdotic and critical essay on *English Children as Painted by Sir Joshua Reynolds*, which has long been out of print. This volume will range with the annotated *Catalogue of the Grosvenor Exhibition*, and comprise a copious list of pictures of children as engraved after Reynolds.

THE *Antiquarian Magazine* for January contains, *inter alia*, articles on the recent discovery of a viking's tomb at Taplow and on "Garlands for Christmas."

MR. ELLIOT STOCK announces an edition of Gray's *Elegy*, with illustrations taken principally from the scenery round Stoke Pogis, and with facsimiles of the author's early MS. copies of the poem.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

R. B. ("Republican Calendar").—A reference to the *Handy Book of Rules and Tables for Verifying Dates* of the late Mr. John James Bond will be found 6th S. viii. 333.

J. MANUEL ("All rights reserved").—The words in question, whether used in Great Britain or the United States, appear to be mere surplusage, and neither confer nor declare any rights. All that you have to see to is that what you propose doing is fairly done, *i.e.*, in moderation. We shall probably have an article on the whole subject shortly, in connexion with recent discussions to which it has given rise.

R. H. BUSK.—The MS. to which you bid us refer was forwarded with the proof which was lost in transmission.

HAROLD MALET ("A Mausoleum turned into a Powder Magazine").—The date is obviously to be read backwards, when it is seen to be 1703.

C. A. WARD ("Quotation Wanted").—See 6th S. viii. 299.

W. G. B. P. ("Hull Portfolio").—Received too late for this week.

ERRATA.—P. 3, col. 1, l. 13 from bottom, for "pomarum" read *pomorum*. P. 19, col. 2, l. 23, for "Cousin" read *Cosin*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 19, 1884.

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Notes.

THE CORONER'S ROLL IN THE BODLEIAN LIBRARY.

The Bodleian Library possesses a portion of the coroner's roll for Oxford, containing nine inquests held between Dec. 19, 1300, and June 15, 1302. It appears that this roll is the third part of the complete record, all of which is still in existence, but, strangely enough, one of the two remaining portions is said to be in the archives of Bridgewater, the other in the Record Office. The coroner is John de Oseneye, and the entries are continuous.

The roll reveals that the following was the process by which these inquests were held. If any one discovers a person dead in the district, it is his or her duty to raise a hue (*levare hutesium*). If the person dies in his home or lodgings after an accident or wound, information is given to the coroner at once, and the inquest is held on the same day.

The jury is always composed of twenty-four persons, six from four parishes or hamlets, the first six being taken from the parish or hamlet in which the body was discovered or the mortal accident happened. The inquest is held by the coroner, and the jury declare the facts on oath. If the body has been found, two pledges or sureties are given on behalf of the person who raises the hue.

If the person dies some time after the accident or outrage, no such pledges are exacted. The jury further states, if it knows, who the criminal is, or, in case of an accident, declares that no one is blamable. If the wrongdoer escapes, the jury declares the fact, and assesses the chattels of the culprit, if he has any. When an interval has occurred between injury and death the jury further makes oath that the deceased has duly received the rites of the Church. The following are the inquests:—

1. Dec. 19, John de Rypun is found dead in the parish of St. Michael in the North, about curfew time. The hue is raised by Thomas Yvo. The inquest is held next day. He had a wound on the head four fingers long and two broad, and the skull was exposed. The jurors are taken from the parishes of St. Michael North, All Saints, St. Mildred, and St. Martin. The jury find on oath that on the aforesaid day, being Sunday, at curfew time, words occurred between John of Ripon and one Richard of Maltby, that Richard struck John on the head with a staff, and that he forthwith died. Two sureties are offered for Yvo. Richard Maltby at once fled, and could not be arrested. He has no goods.

2. Dec. 22, Henry of Buckingham, clerk, died in the parish of St. Mary the Virgin. The inquest was held by John de Osney on the same day. The head had a mortal wound inflicted by a "pollhatchet," reaching to the skull, four fingers long, and another by a knife, one finger long and two deep, between the nose and left eye. The jury is from the parishes of St. Mary the Virgin, St. Peter in the East, All Saints, and St. Edward. The verdict on oath is that on December 12 the deceased was attacked on a journey to Oxford by unknown thieves, was wounded, and died on the day aforesaid. He had all the rites of the Church.

3. Jan. 5, 1301, Robert de Honniton, clerk, died in the parish of St. Michael at the North Gate, and was viewed the same day by the coroner, John de Osney. He had no wound, but his whole body, especially on the right side, was blackened and swollen. The jury is from the parishes of St. Michael in the North, St. Mildred, St. Martin, and All Saints. The jurors on oath say that on December 31, at the hour of vespers, the said Robert de Honniton went up the bell-tower of the church of St. Michael, to assist in ringing the bells, and unfortunately fell from the tower through a hole to the ground, and on his right side, so that all his bones were fractured. But he lingered on to January 5. He had all the rites of the Church. The jurors say that no one is to blame for his death.

4. June 25, Simon the ffevre, of Wolvercot, and Alan, son of William le Strunge, of the same, were found dead in a certain close which is called Wycroft, in the suburb of Oxford. Alice de

Coventry, of Wolvercot, first found them and raised the hue. They were viewed the same day by John de Osney, coroner. Simon had a wound on the upper part of his head, seven fingers long, and reaching to the skull. Alan had a wound six fingers long, also reaching to the skull. The jury is from the vill of Wolvercot, the hamlet of Binsey, the hamlet of Walton, and the parish of St. Giles. The jury on oath say that on the day before, viz., Sunday, the said Simon and Alan were at Oxford, and at twilight left Oxford to go to Wolvercot, and when they came to Wycroft, certain unknown thieves killed and wounded the said Simon and Alan. But they make oath that they can name none of the said thieves, nor say where they went after the act. The sureties of the woman who found the bodies are two persons of Wolvercot.

5. Dec. 7, Hugh Russell, clerk, of Wales, died in his lodgings in the parish of St. Peter in the East, and was viewed the same day by John Osney, the coroner. He had a wound on the left side of his belly, two fingers long and one broad. The jury is from the parishes of St. Peter in the East, St. Michael in the South, St. Aldate, and St. Mary the Virgin. The jury say on oath that on the Monday before (December 4) a quarrel arose between the said Sir Hugh and Master Elias, of Montgomery, and that the said Master Elias drew his knife and wounded the said Hugh in the belly, so that he died on the Thursday following. He had all the rites of the Church. And immediately after the deed the said Master Elias fled. The goods and chattels pertaining to him are worth nine shillings. The two bailiffs of the vill of Oxford will answer for them.

6. Dec. 7 (same day), John de Newsham, clerk and schoolmaster, was found dead on the bank of the Cherwell, near Pettipont. Isabella his wife found him dead and raised the hue. He was viewed the same day by John of Osney. He had no wound nor any visible injury. The jury is from the parishes of St. Peter in the East, St. John, St. Mary the Virgin, and All Saints. The jury declare on oath that the said John de Newsham went after dinner to find rods to whip the boys whom he taught, and that he climbed a willow to cut twigs near the mill pool, which is called Temple Hall, and by accident fell into the water. The jury on oath say that no one is to blame for his death. Sureties are taken for the woman who found the body.

7. Dec. 9, John de Hampstead, in the county of Northampton, clerk, was found dead in a garden in Cat Street. William le Schoveler first found him dead and raised the hue. He was viewed the same day by John de Osney, coroner. He had a mortal wound on the breast to the heart, made by a knife, of two fingers broad. The jury is of the parishes of St. Mary the Virgin, St. Mildred, All

Saints, and St. John. The jurors declare on oath that the said John about curfew time the day before left his chamber where he lived, at the north side of the great schools, *ad faciendam urinam*, and heard abusive language between Thomas of Horncastle and Nicholas de la March, clerks, who live in a chamber at the south side of the said schools, and the same John saw the said Nicholas de la March draw his knife to slay the said Thomas of Horncastle, and ran between them to prevent the said Nicholas from killing the said Thomas; and the said Nicholas with the said knife struck the said John to the heart, so he straightway died. And the said Nicholas fled, and could not be attached because the deed happened at night and no hue was raised. Sureties taken for the man who found the body.

8. Aug. 13, 1302, John, son of John Godfrey, of Binsey, was found dead on the bank of the Thames, near the Wyke. William of Warwick raised the hue. The same day he was viewed by John de Osney, coroner. He had no wound or any visible injury. The jury is from the hamlet of Binsey, the parishes of St. Thomas the Martyr, St. Giles, and St. Michael in the North. The jury declare on oath that on the Saturday before (Aug. 12) the said John, son of John Godfrey, was reaping in his field at Botley with other reapers all day till sunset, and from the heat of the weather he had drunk so much that he was drunk, and wished to cross the Thames in a boat to his home where he dwelt at the Wyke, and as he got into his boat he suddenly by accident fell into the water and was drowned; and they say on oath that no one is to blame for his death. Two sureties from the man who found the body. And the said boat is valued at twelpence, for it is very rotten; for which price the tithing man of Binsey and his whole tithing will answer.

9. June 15, John Osgodeby is found dead in a certain lane in the parish of St. Edward. Osbert of Wycomb found him dead and raised the hue. The same day he was viewed by John of Osney. He had three mortal wounds on the left part of his head, each to the skull. The jury is taken from the parishes of St. Edward, St. Mary the Virgin, St. Aldate, and St. Martin. The jurors declare on oath that the day before Thomas de Weldon, clerk, and John the Northerner, his servant, and Nicholas de Vyler, of Ireland, clerk, met the said John de Osgodeby in the said parish of St. Edward, and there attacked him with swords and slew him, and immediately all fled. No goods could be found of the said Thomas, and John the Northerner had no goods. There was found of goods and chattels of Nicholas de Vyler to the value of 13s. 10d. in clothing and books. For these the then bailiffs will answer. Two sureties from the finder of the corpse.

Three of the ten deaths are declared to be acci-

dental, three are the deeds of robbers, four are the results of academical quarrels. In one case the wounded man survived his injuries ten days, in another six.

Three of the Oxford parishes named have disappeared. Of these the church of St. Mildred is known to have stood on or near the lane between Exeter and Lincoln. That of St. Michael in the South was absorbed into the south-west angle of the great quadrangle of Christ Church at the date of Wolsey's foundation. St. Edward's was on the south side of Blue Boar Lane, for its site is now also included in Christ Church (Peshall).

Four of the existing Oxford parishes of ancient origin are not named—St. Ebbe, St. Peter in the Baily, St. Mary Magdalen, and Holywell. It is probable that two of these at least were not parishes at this early date, and perhaps none of them. The manor of Walton lay beyond the north hundred of Oxford, and about this time was the property of the abbess of Godstow, though Morton College claimed some rights over it.

At this period there was only one college in Oxford, that which Merton had founded about thirty years before, for Balliol and University Colleges were not settled, their revenues being as yet a few scanty pensions, but without any real incorporation. There were probably many such imperfect foundations which have been lost.

JAMES E. THOROLD ROGERS.

Oxford.

#### NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from 6th S. viii. 462.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S. List of A.-S. root-words in vol. iii. of Kemble's *Codez Dip. Ævi Saxonici*, and also the list of place-names in vol. vi., K.

Nailsea.—A.-S. *nægel*, a nail or pin. Also the name Nigel. Nailsea = Nigel's water, E., p. 255. K. gives Næglesburne (Hants), Neglescumb (Somers.), Neglesleah (Glos.).

Nempnett.—E., p. 256: "Nemp, Nym, a personal name, see Shakspeare's *K. Henry IV.*; probably a contraction of Nehemiah. Ex., Nymen-hut or Nemp-nett (Som.), Nym's hut; Nym'sfield (Glos.); Nymton and Nymet (Devon)." In confirmation of this I may mention that I have heard Nim used as a short name for Nehemiah since I have been here.

1. Nether Stowey (Estalwein, Estaweina, Stawe); 2. Over Stowey.—*Nether* (=lower) is a comparative, see S. Our word *stow*, to pack away, comes

from A.-S. *stōw*, a place, root *sta*, to stand, S., root No. 418 in list of Aryan roots. Cf. Morwenstow (Cornwall).

Nettlecombe (Netelcomba).—A.-S. *netele*, *nelle* (a diminutive form, S.), a nettle. E., p. 256, suggests *snidan*, to cut, and says Nettlecomb = the separated land in the dingle. Cf. Nettlestead (Kent and Suffolk), Nettlebed (Oxon), Nettleeden (Bucks), Nettleham (Linc.), Nettleton (Linc. and Wilts).

Newton St. Loe (Newetona).—For the family of St. Loe see Collinson's *Somerset*, iii. 342 and other references in Marshall's *Genealogist's Guide*.

1. Norton St. Philip (Nortuna); 2. Norton Malreward; 3. Norton-sub-Hamdon; 4. Norton Fitzwarren.

3. Northtown under Hamdon Hill.

4. For the family of Fitzwarren see Collinson's *Somerset*, iii. 271, and other references in Marshall's *Genealogist's Guide*.

1. North Newton (Newentone); 2. Northover. E., p. 260, says *over* is from *ofer*, margin or edge. As a suffix it = a hill site, as Condoever (Salop); as a prefix it = higher of two places, as *Over Stowey* and *Nether Stowey* (Soms.). See K., iii. xxxiv. Bosworth has *ofer*, a margin, brink, bank, shore. Over, A.-S. *ofer*, Gr. *ὑπέρ*, Lat. *super*, closely allied to *up*, S.

Nynehead (Nichehede; Nigon hidon, K., 897).—This = the parish containing nine hides. Cf. Fivehead (Soms.).

Nunney (Nonin, Noiun).—Assuming that *nun* is the root of this name, we get a confirmation of this in the form Nonin, remembering that the Domesday names are A.-S. forms written by Norman scribes. O.F. *nonne* = nun, see S.

Nunne: "A *nunne* was a person advanced in years, but a *minicen* appears to have been younger" (B.). For an account of Nunney Castle see Murray, p. 371.

Oake (Acha).—A.S. *ac*, M.E. *ook* or *oke*, S. Sometimes *ock* in place-names.

Oare (Ar, Are).—T., p. 331: "Or, A.-S. *ora*, the shore of a river or sea, e.g., Bognor, Cumnor, Oare near Hastings. Windsor, anciently Windlesora, the winding shore." See K., iii. xxxv.

Odecombe (Odecoma).—Probably from the name of the owner. *Odder* (D.) = otter: a Mercian noble, Oddo, is commemorated in Worcestershire tradition. Cf. Oadby (Leic.), Odiham (Hants), E., p. 258.

1. Orchardleigh (Hordcerleia) with Lullington; 2. Orchard Portman.—"The name Orchard only occurs in Wilts, Somerset, and Dorset," E., p. 259.

1. Lullington: see Kemble's *Saxons in England*, i. 469. Among "The Marks" he finds the Lullingas in Lullingfield (Salop), Lullingstane (Kent), Lullingstone (Kent), Lullington (Derb., Somers., Sussex).

2. For the Portman family see Collinson's

*Somerset*, i. 62; iii. 274, 283; and other references in Marshall.

Othery (included in Sowi, Domesday).—This name=Otho's water or stream, E., p. 260. Cf. Otham (Kent), Otholege, now Otley (Yorks. and Suff.).

1. Otterford; 2. Otterhampton (Otrementone)—A.-S. *oter*, an otter. K., vol. vi., has Otershaghe, Otershaw (Surrey), Oteresham (Berks), Otereshol (Wilts).

Paulton.—This=St. Paul's town, E., p. 263. There were Paltons of Somerset, see *Visitation of Somerset* (Sir T. Philipps), 124.

Pawlet (Paulet, Pavalet).—N.F. from the name of the lord, E., p. 263. For the Paulet family see references in Marshall.

Peasedown.—From St. Pega, d. A.D. 714, to whom Peakirk (Northants) is still dedicated. Cf. Peasemarsch (Suss.), Pegsworth (Leic.), E., p. 263.

1. Pendomer (Penna); 2. Pennard, E. (Pennarminstre; Penuard, K.); 3. Penselwood (Penna).

1. Possibly from Penda, king of Mercia. K., vol. vi., has Pandan æc, 262; Pandan cumb, 1244; Penderes clif, 1266; Pendre, 1143.

2. and 3. The first syllable is Celtic *pen*, a headland or hill. A.-S. *sæl*=good, excellent. Selwood Forest may mean excellent forest or holy forest, from a derived word *sælig*, holy. Bosworth makes Silchester=Selchester=good city.

1. Perrott, N. (Peredt); 2. Petherton, N. (Nort Pedret); 3. Petherton, S. (Sut Peretona).—All on the river Parret. "*Ære* is a purely Saxon name, which seems to have supplanted the British name, if such there ever were.....Other small rivers, such as the Parret, have in like manner had their British names obliterated by the Saxons and Angles" (E., p. 15). In the A.-S. *Chronicle* it would seem that the Parret, which is called Pedride, Pederede, Pedrede, takes its name from Pederida, king of the West Saxons. Parret, if Celtic, would probably be from Irish and obs. Gael. *breath*, pure, clear, from which comes the Bratha, in the Lake district. (See Ferguson's *River Names*, p. 164); but this is not Ferguson's own derivation. He connects Parret with Gr. *πίον* and A.-S. *pidale*, a thin stream, Piddle being the name of several small streams. Cf. Puddelinton and Puddletrenthide (Dorset): see E., p. 265.

1. Pill (Pille); 2. Pilton (Piltona; Pultún, K., vol. vi.); 3. Pylle (Pilla).—Pool, pill; Welsh *pwl*, an inlet or pool, e.g. Pill in Somerset, Poole in Dorset, Bradpole, Pwlheli, Liverpool, T., p. 331. The place is called Pull in Somerset dialect.

1. Pitcombe (Pidcome); 2. Pitminster (Pimpeminstira; Pipmynster, K.); 3. Pitney (Pete-neia).

1. From A.-S. *pyt*, Lat. puteus: see K., iii. xxxv. Pitcombe=the deep valley.

2. The oldest form, Pipmynster, would seem to

point to a personal name Pippa. There was a saint of that name who was Bishop of Lichfield: see E., p. 266. Pipeminstre is given by Collinson as the Domesday form.

3. This may mean St. Peter's Island. Pitter is the local pronunciation of Peter.

1. Porlock (Portloc); 2. Portbury (Porberia); 3. Portishead (Portesheve).—These three places are close to the sea, but Kemble (iii. xxxv) gives *port*, a port or town; this accounts for such inland names as Langport, &c.

1. This name=the enclosed or landlocked port, E., p. 267. *Port*, a bank, a landing place, a fortress, Joyce, ii. p. 230.

Poyntington (Ponditona).—Puntingas, Pointington, Somerset, Kemble's S.E., i. 471.

Priddy.—"*Pridd*, British, earth. Ex. Ty-pridd, earth house," E., p. 268.

Priston (Pristone).—This=priest's town, E., p. 268.

Publow.—*Hlæw*, a hill (low). I shall be glad to receive suggestions for the first syllable.

Puckington.—Pucingas, Puckington, Somerset, Kemble's S.E., i. 471. Prom Pucca, the lord's name, E., p. 268.

Puddimore Milton (Middeltona).—I suspect Puddimore is a family name, though it is not contained in Marshall's *Guide*. Pudda, a man's name, may be at the root of this name, E., p. 268. Cf. Puttanheath, now Putney.

Puriton (Peritona).—For the family of Pury see Harl. Soc., v. 189. (1) Perhaps from *burh*, a fortified place, which occurs only in four instances (Ex-Hartpury, Glouc.), E., p. 269, or (2) *pyrie* or *pirige*, a pear tree: see Bosworth.

Puxton (Pixton, Potesdone).—Pucca, the lord's name, E., p. 268. Cf. Puckington (above).

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

(To be continued.)

*Huntspil* (6th S. viii. 403).—Does not *pill* mean a landing-place, just as *hard* does on the coast of Hampshire? Cf. *Pile*, near the mouth of the Bristol Avon. Indeed, the word is still in use in Somersetshire in such phrases as "landing on the *pill*." I do not think it has anything to do with *pool*, but more probably with *pile*. It is not an unlikely way of making a rude pier to drive *piles* into the soft mud of the shore and so make a hard footing.

*Kewstoke, Keynsham* (6th S. viii. 403).—Both these places are probably named from the same person, for whose history see Jones's *Brecknockshire* and Southey's introduction to his ballad *The Well of St. Keyne*. She is said to have been the daughter of the Welsh prince Brychan, from whom Brecon derives its name, and to have founded a nunnery at Keynsham, of which she became abbess. There is a parish in Herefordshire, on the actual border of Brecknockshire, called Cusop. This place was formerly known as Kynshope, and the name is so

spelt in the *Inquisitio Nonarum*, where it is mentioned, together with the neighbouring parishes of Clifford and Whitney, as being in the Marches of Wales. I doubt whether Kew, near London, has anything to do with her.

*Litton* (6th S. viii. 404)=a burial-ground. So in the phrase Church *litton*. Probably the first syllable is the same as that of *Lich*-field, *Lich*-gate. Church *litton* occurs in the register of this parish, temp. Edw. VI. T. W.

Ropley, Hants.

ANONYMOUS BOOKS.—It is worth while for "N. & Q." to record the authorship of anonymous books which have escaped the vigilance of the late editors of the very valuable *Dictionary of the Anonymous and Pseudonymous Literature of Great Britain*, and of the watchfulness of the present editor, who himself is, so far, anonymous. If an appendix is given with the forthcoming volume of that work the following title should be included:

"A Concise Vindication of the Conduct of the Five Suspended Members of the Council of the Royal Academy. By Authority. [Quotation.] London, printed for John Stockdale, 1804." 8vo. pp. 46.

In his recent *Life of Lord Lyndhurst*, Sir Theodore Martin states, on the authority of William Jerdan, that this pamphlet was written by John Singleton Copley, afterwards Lord Lyndhurst, whose father, it will be remembered, was one of the five suspended members. Mr. Jerdan thought his copy of this tract was probably unique, but there is another in the Manchester Free Library.

While I am writing, may I ask if any reader can give the author's name of the following tract?

"Marks and Re-Marks for the Catalogue of the Exhibition of the Royal Academy. MDCCLVI. By A. E. Comitiss producti comes. London, W. J. Gollbourn, 1856." 8vo. pp. 32.

There was a second edition with alterations. It is in verse—a sort of parody of Longfellow's *Hiawatha*. A copy before me has the author's initials, R. J. L., written on the title. CHAS. W. SUTTON.

121, Charlton Road, Manchester.

SIR JOHN MANDEVILLE.—A writer in the *Saturday Review* (Nov. 10, 1883), noticing Miss Emma Phipson's book, entitled *The Animal-lore of Shakespeare's Time* (Kegan Paul & Co.), observes:—

"While we are citing Mandeville, we think Miss Phipson might well have given us more of him, for the book was certainly the source of a great many passages and allusions in various English works down to Shakespeare's time and later. And when Miss Phipson does quote it, she seems to have no doubt that it was written in English by a real Sir John Mandeville; whereas not only the English is known not to be original, and the greater part of the travels the book purports to recount appear by internal evidence to be fictitious, but the whole of it is a compilation from earlier works, and there is a great want of reason to believe that there was such a person as Sir John Mandeville at all."

I have not seen Col. Yule's article on the subject in the *Encyclopædia Britannica*, to which allusion is made, but I have in the Abbey Church of St. Albans seen what purports to be the grave of the famous traveller; it is situated in the nave; and from a shield or escutcheon fastened to a pillar hard by, I learned that it was placed there in memory of Sir John Mandeville, who was born at St. Albans, and buried there in 1372, having commenced his peregrinations in 1322, and continued them through the greater part of the world during thirty-four years. The inscription over his place of sepulture (divested of the original spelling in the black letter), so far as the height at which it is placed and the confused manner in which it is written enabled me to decipher it, is as follows:

"Lo in this tomb of travellers do ly,  
One rich in nothing but in memory,  
His name was Sir John Mandeville, content,  
Having seen much mirth, with small confinement;  
Towards which he travelled ever since his birth,  
And at last pawned his body to the earth,  
Which by a statute must in mortgage be  
Till a Redeemer come to set it free."

CAROLINE A. WHITE.

Preston on the Wild Moors, Salop.

P.S.—It is now some years since, acting on your excellent motto, I made a note of this matter. The church has since suffered restoration.

[See 1st S. v. 289; 2nd S. iii. 185; iv. 434; 3rd S. ix. 33, 128, 204; x. 45, 77, 98, 463; xii. 383; 6th S. v. 186.]

FUNGUS IN A LIBRARY.—A singular instance of the havoc among books which may be made by the growth of fungus was brought to my notice recently. An outer pipe becoming choked, the water it should have conveyed ran down the wall outside. The leakage was not discovered till the woodwork and shutters of an adjacent window began to crack and start, being forced out by the growth of an enormous fungus between them and the wall. When the presses and books near the wall were examined, the former were found to be strained and loosened, the latter covered with a coating of brownish fungus, three to four inches thick, which fastened them to other books so attacked and to the shelves of the book-cases. On trying to open the books, most of the leaves were found so firmly glued together by a white, silky, sporadic formation, in shape somewhat like seaweed, that attempts to separate the leaves without tearing them were futile. Hundreds of pairs of leaves, in books two or three feet from the wall, were thus penetrated; and, thin as was the coating of fungus, it almost obscured the letterpress and, of course, ruined the plates. The most effectual way to repair the damage appeared to be to thoroughly clean the fungus from the exterior and expose the books to a gentle heat till the damp was expelled. Though the books could then be opened and read, many were irremediably injured.

The rapidity of growth of this fungus was remarkable. For the sake of experiment *in corpore vili*, a book, after being treated as above, was replaced. In three days the exterior had acquired a coat of fungus about an inch thick, the book was fixed on the shelf, and the leaves refused to be parted asunder.

Moral—See that water-pipes near a library are not choked.  
H. DELEVINGNE.  
Chiswick.

CHRISTMAS MUMMERS.—As this subject has been revived in your Christmas number, perhaps I may be permitted to record in your pages a curious incident that may suggest a much earlier origin of the custom than the mystery plays to which it is usually attributed.

Nearly forty years ago I witnessed a performance of the *Ram Leela*, the oldest mystery play in existence, by the men of my own regiment (one of the old Bengal Native Infantry), of which a very large proportion were Hindūs of high caste. Among the numerous characters represented, such as Rama, Seeta, Hanooman, and the army of Deos, Sūrs and Asūrs who accompany or are opposed to them, I observed one figure incongruously dressed in the full uniform of a medical officer of the Indian Army (borrowed from the regimental surgeon for the occasion), and I remarked to the Subedar, who was explaining the play to me, on the absurdity of introducing such a costume, and added, "You must have borrowed that character from us. We have similar plays in England at Christmas-time, and in one our great hero St. George is slain, and the doctor comes in and puts a bottle to his lips, just as this one is doing, and says,—

'Here, take this essence of elecampane,  
Rise up, St. George, and fight again.'

The Subedar admitted the incongruity of the costume, which he explained by the fact that there was no such profession as the medical one among the Hindūs; but he assured me they would never for a moment admit such an interpolation as I suspected them of, and that the character was strictly in accordance with the text of the play, and that the essence administered was the *Amrita*, the essence of immortality. And as I still appeared to doubt him, he sent for the Havildar (sergeant) Major, who was a Brahmin of the highest caste in the regiment, who produced the text, a manuscript book, and quoted a passage, which I have forgotten, but which distinctly satisfied me of the correctness of his assertion. Perhaps some of your readers have copies or translations of the *Ramayana*, and can quote it. At any rate, the use of the *Amrita* was very good proof of its originality. I should like to know if elecampane has an Indian origin. Whether or no, as Boodha has been converted into a respectable Roman Catholic saint, I see no

reason why, by a converse process, we may not assign to the maligned St. George an Indian nationality, and at least relieve him of his odious connexion with "ration beef." JOHN BAILLIE.

"HISTORICAL MEMORIALS OF WESTMINSTER ABBEY."—The late Dean Stanley's work is of exceeding beauty; besides which it has become a standard book of reference for all who are interested in the Abbey. An error occurs in what I believe to be the last edition (fifth, 1882), which it will be of service to point out, that it may be rectified in future issues.

Robert Devereux, Earl of Essex, the Parliamentarian general, was buried in Westminster Abbey October 19, 1646 (Chester's *Westminster Abbey Reg.*, p. 141). The sermon, Dean Stanley tells us, was preached by Dr. Vines, who compared the dead soldier to Abner, and said that over his grave should be "such a squadron monument as will have no brother in England till the time do come (and I wish it may be long first) that the renowned and most excellent champion that now governs the sword of England shall lay his bones by him." The dean adds that "This wish thus early expressed for Cromwell was, as we have seen, realized" (p. 206). A mistake is made here; the champion who "now governs the sword of England" can mean no other than the Commander-in-chief of the Forces of the Parliament. This post was filled by Sir Thomas Fairfax (the third Lord) from February 4, 1645, until June 25, 1650, when he resigned his commission, and was succeeded on the same day by Oliver Cromwell. See Clements R. Markham, *Life of the Great Lord Fairfax*, pp. 190, 361.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"DRAWING THE NAIL."—This is a curious Cheshire metaphorical expression, which is occasionally heard, and which signifies the breaking of a vow. It originates in an equally curious custom, not, perhaps, very common, but practised now and then in the neighbourhood of Mobberley and Wilmslow. Two or more men would bind themselves by a vow—say, not to drink beer. They would set off together to a wood at some considerable distance, and drive a nail into a tree, swearing at the same time that they would drink no beer while that nail remained in that tree. If they got tired of abstinence they would meet together and set off "to draw the nail," literally pulling it out from the tree; after which they could resume their customary drinking habits without doing violence to their conscientious feelings.

ROBERT HOLLAND.

Frodsham, Cheshire.

A NEW "VENERABLE."—In a notice of the *Congregational Year Book* given in the *Daily News* of January 3 is the rather astonishing state-

ment that "among the names of deceased ministers is that of the Ven. Robert Moffat, D.D." The grand old missionary was indeed venerable, but others beside the Archdeacon of Taunton may object to the *Daily News* raising a Dissenter, however distinguished, to ecclesiastical dignity. The divinity student who stated that the Venerable Bede was, on account of his age, known as Adam Bede may have joined the profession of journalism and been put upon the staff in Fleet Street.

J. R.

Leigh, Lancashire.

NEW YEAR'S EVE FOLK-LORE.—The mention of melted tin, 6th S. viii. 181, reminds me of a German governess I had, who used to do the same thing with melted wax. But in the patterns it formed she used to see the incidents of a future career portrayed—knights and castles, mountainous countries to be travelled through; for boys she could see battles, &c. This recalls another mode of divination she had, which was to look very hard in broad sunlight at the inscription on a tombstone, and out of the dazzling letters which appear on shutting the eyes to construct auguries, which appeared to be a sort of revelation, but were, of course, helped out by the fancy. She was a thick volume of folk-lore; but unfortunately my parents did not allow me to take advantage of it.

R. H. BUSK.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CUTCLIFFE ON TROUT-FISHING.—An octavo book of 212 pages has been recently published by Sampson Low & Co., London, 1883, entitled "*The Art of Trout-fishing in Rapid Streams*." Comprising a complete System of Fishing North Devon Streams, and their like. With detailed Instructions, &c. By H. C. Cutcliffe, F.R.C.S." In a preface, without date, to this volume, the author states that he has been induced to publish it for reasons which he gives, and he adds, "I commenced this work many years ago, and used to write a few sheets at a time," whilst prosecuting studies in London. Afterwards he went to India, but found no time there to complete the work, which he has now determined to offer to his friends. He proceeds to pay a tribute of respect to the memory of the late Dr. Thorne, of South Molton, and to recommend the services as guide of a man, now, he thinks, a letter-carrier residing at High Bray. The book is evidently the work of a practical fisherman, and is written with remarkable earnestness and desire to impart information. But the curious thing is, that a 12mo. book of

206 pages, bearing an almost identical title, by an author of the same name, but without the F.R.C.S., was published at South Molton by W. Tucker in 1863. This book has become scarce (see Westwood and Satchell's *Bibliotheca Piscatoria*, p. 72, and an article headed "An Angler and his Books" in the *Pall Mall Gazette* for July 31 last). If the author of 1883 be the same as the writer of 1863, how is it that no notice of the prior publication occurs in the preface of 1883? and are the references to Dr. Thorne and to the fisherman's guide to be referred to the earlier date or to the later? J. B. D.

"IN MEDIO SPATIO MEDIOCRIA FIRMA LOCANTUR."—I find this quotation used by Popham (Lord Chief Justice of England) in sentencing Sir Walter Raleigh to death. Thus: "It is best for man not to seek to climb too high, lest he fall; nor yet to creep too low, lest he be trodden on. It was the Posie of the wisest and greatest counsellor of our time in England, 'In medio,' &c. Who was this counsellor; and is the phrase intended "In medio tutissimus ibis"?

Popham further says, "Let not any devil persuade you to think there is no Eternity in Heaven; for if you think thus you shall find Eternity in Hell-Fire." I am unaware that Canon Farrar has observed this in *Eternal Hope*. J. C.

[*"In medio tutissimus ibis"* is assigned to Ovid in Bohn's *Dictionary of Latin Quotations*.]

TO USH.—In *A Ballad Book; or, Popular and Romantic Ballads and Songs Current in Annandale and other Parts of Scotland*, collected by Charles Kirkpatrick Sharpe, 1824, this verb is used in the following stanza:—

"I'll gar our gudeman trow  
That I'll tak the glengore,  
If he winna fee to me  
Three valets or four,  
To beir my tail up frae the dirt  
And ush me throw the toun,—  
Stand about, ye fisher jads,  
And gie my gown room."

*The Vain Gudewife*, st. iii. p. 20,  
reprint, 1883.

Ush is here used in the sense of *usher*. Can any other instance of this usage be given?

F. C. BIRKBECK TERRY.

DEGRADATION OF DRUNKENNESS.—A few Sundays ago, being in the neighbourhood, I attended the parish church of Kindford, in Sussex, a short distance from Billingshurst. Walking through the village I saw a tablet of stone let into the outer side of the wall of the vicarage garden, containing the following inscription, intended to be read and considered by passers-by:—

"*Degradation of Drunkenness.*

"There is no Sin which doth more deface Gods Image than Drunkenness. Its disguiseth a person and doth even unman him. Drunkenness makes him have the

Throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience. Drunkenness is hurtful to the Body. The cup kills more than the cannon. It causes deafness, catarrhs, apoplexies. It fills the eyes with fire, the legs with water, and turns the body into a hospital."

To the above lines is no signature, and all I could ascertain about the matter was that the stone on which they appear was placed where it now is by the late rector of the parish. From the quaintness and general character of the lines, I am led to suppose that they are a quotation from some writer of the last century. Will you kindly allow me to ask you, or the readers of "N. & Q.," if the authorship can be traced? J. W. O.

**THE DRESS OF A JOCKEY.**—When did jockeys begin to wear top-boots? In the pictures of *Eclipse*, about 1770, his jockey wears low shoes, like those now called Oxonians. In 1792 the *Sporting Magazine* was commenced, and all its engravings represent jockeys as booted and spurred. This question was asked by a friend, of whom I have long lost sight, Mr. John Wilkins, nearly twenty years ago, in *Once a Week*; but, as it elicited no reply, I venture to repeat it in "N. & Q." E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**SIR ROBERT SIBBALD.**—Are the exact date of the death and the place of the burial of this eminent naturalist and antiquary known? Allibone, in his *Dictionary*, says "about 1712," and in giving a list of his writings omits his *History of Orkney and Zetland*, published in 1711. Unless my memory is at fault, there is a memoir of him, with a portrait, prefixed to one of the volumes of the *Naturalists' Library*, edited by Sir William Jardine. His epitaph is, I think, also appended.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**ORTHOPÆDIC.**—Can any of your numerous readers tell me the correct spelling of this word? Sages appear to differ thereon—*orthopedic*, *orthopædic*, and *orthopædic* having each had its advocates at a recent discussion. As I suggested at the time, the correct spelling depends on its derivation, and I put the following queries: (1) Is the word derived from ὀρθὸς πούς or ὀρθὸς παιδεύειν? (2) Or is the word a hybrid—half Latin and half Greek—ὀρθὸς pes? The genuine etymology of this word would greatly oblige.

EDWARD R. VIVYAN.

**"DICK KITCAT."**—In the various notices that have come under my observation relative to the recent death of Richard Doyle, the artist, I have not seen any mention of his ever having adopted the pseudonym of "Dick Kitcat." This name is given as that of the artist of the first five etchings

of Maxwell's *Fortunes of Hector O'Halloran*, published by Bentley in 1842. I think that the story first appeared in the pages of *Bentley's Miscellany*. I have the volume, "new edition," published by T. Tegg, 1845, illustrated "with twenty-seven illustrations by J. Leech." From these must be deducted the five by "Dick Kitcat," in which "Dicky" Doyle's etching-needle is unmistakable. Did R. Doyle ever sign any other drawings with this pseudonym? CUTHBERT BEDE.

**ELECAMPANE, AN OLD ENGLISH SWEETMEAT.**—I shall be obliged if any reader of "N. & Q." can throw light upon this word, its origin and meaning. When I was a small boy, nearly fifty years ago, the term *elecampane* had in Dorsetshire a sort of generic signification, and included all sorts of lollypops; but it had further a specific application to certain sticks of toffy, which (as we children were told) were the spurious and very imperfect imitation of some comfit or candied preserve of a by-gone time, whose delights only lingered in tradition, and the making of which was a lost art. *Elecampane* is the English name of *Inula helenium*, one of the Compositæ, a rare British plant, something like a small sunflower. Was the sweetmeat made from this, as the still common angelica is made from the stems of *Angelica archangelica*, another uncommon member of our flora? Perhaps some housewife of a distant generation may have left a record and a receipt which will explain a word that has now passed beyond knowledge. I have recently seen an advertisement of "elecampane, the favourite old English sweetmeat," put forward by a manufacturer of confectionery. I have seen and tasted this. Though the name has survived, it is clear that the delicacy has not.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

**THE ASEGA BOOK OF THE FRISIANS.**—Has this vernacular version of the early laws of the Frisians been published in England with a translation; and can any one say whether any English scholar has compared it with the Anglo-Saxon laws published by Thorpe, and with what result?

EDWIN SLOPER.

Taunton.

**BOWLING.**—I should be glad if some of your readers could tell me where I can get information respecting this game. Strutt and the encyclopædias I have seen are very meagre.

G. H. T.

**MACKENZIE FAMILY.**—While the query (6th S. viii. 469) is before your readers, may I add the following: Whom did Capt. the Hon. Roderick Mackenzie marry? He was the father of Kenneth, the last heir male of Cromartie, and is said to have been twice married. Again, Can any of your

readers obtain access to the entail made by Lord Macleod in 1786? It is recorded in the Register of Entails on June 27, and in the books of the Court of Session on July 21, 1786. There is an apparent inaccuracy in W. Fraser's great book, where he gives an abstract of this entail. It is quite possible that the text of the deed may contain the desired information. The full text would, I am sure, be worthy of a place in your pages, as a specimen of such precautionary measures carried to their full limit.

A. T. M.

HOPFNER'S PICTURE OF "SOPHIA WESTERN."—Can any of your readers give me any information concerning a picture of "Sophia Western," painted by "J. Hopner"? I have a beautiful mezzotint engraving of it by "J. R. Smith, Mezzotinto Engraver to H.R.H. the Prince of Wales." In whose possession is this picture?

F. R.

CHETWYND.—Can any contributor to "N. & Q." afford the following information? Who was the grandfather of a Miss Chetwynd, the daughter of the Hon. — Chetwynd who, about the year 1770 or 1775, eloped with Humphrey Thomas, and was disinherited; likewise, what was her Christian name?

THORNBOROUGH.

WILHELMUS FILIUS STUR.—According to the Domesday Survey of Hampshire, twenty-two manors in the Isle of Wight, besides other lands in that county, were held by the above as tenant in chief. Mudie's *Hampshire*, vol. iii. p. 144: "The Norman barons or nobles, to whom lands had been granted by the Conqueror—chiefly those which had belonged to Saxons, and probably Saxons who had sided with Harold—were three: William Fitz-Stur, who had twenty-two manors, William Fitz-Azor, who had twenty-four, and Gosaline Fitz-Azor, who had twenty-five manors." The name Stur also occurs in Domesday as holding land in Lincolnshire before or in the time of Edward the Confessor. Can any one give information about the above or his descendants; also whether the surname is Norman or Anglo-Saxon? In Harl. MS. 6126, Brit. Mus., Inquisitiones post mortem in Com. Devon, anno 28 Henry III., is the name "le Stur," "de Hone-ton" as holding land in chief. The *Heralds' Visitation of Devon* in 1620 gives five descents of the family of Sture, or Steer, of Huish. Can any one fill up the two gaps, of about two hundred years each, between the times of the three statements, and so complete their possible connexion?

W. H. H. S.

63, Jesus Lane, Cambridge.

BURNING OLD SHOES.—A woman residing at Hamble, Hants, who was lately taken ill very suddenly, said to a person who called to inquire after her, "Ah! I be ill all over; and no wonder; it

as good as serves me right, for I burnt a pair of old shoes yesterday." Is this a general superstition? I never met with it before.

W. D. PARISH.

Selmeston.

COLERIDGE THE POET AT CLEVEDON.—Can any reader supply details respecting the above? When did he go, and how long did he reside there? Are there any references in his published works or letters bearing on the matter?

W. M.

THE PATER NOSTER OF ST. JULIAN.—In *The Decameron*, Boccaccio makes Philostratus say, "It happens to those who have not said the Pater Noster of St. Julian, that they often get a bad night's rest, though they lie on a good bed." Where is the Pater Noster of St. Julian to be found? Again, the monks of Sta. Maria Novella are represented as presenting one who gave considerable alms to the brethren, with "the song of St. Alexis.....and the hymn of the Lady Matilda, and more such sort of ware." Where are this song and this hymn to be found?

MAGICUS.

HOODS.—Is it correct to hold that the only hoods lawful in the Church of England (in England) are those of the Universities of Oxford and Cambridge, and such as are worn under a faculty from the Archbishop of Canterbury? My reasons for this theory are: (1) The canons of 1604 recognize only the universities of the realm. The Scotch and Irish universities, as founded before either Scotland or Ireland became part of the realm (i.e., before 1707 and 1800, respectively), are manifestly excluded. (2) The language of the canons is hardly prospective. Therefore, London, Durham, Lampeter, &c., are excluded. (3) Those out of the realm (e.g., Melbourne, Calcutta, &c.) are, of course, excluded.

B. J. K.

THE LUTHER FAMILY.—In 1748, according to Burke's *History of the Landed Gentry*, in the pedigree of "Fane of Wormsley," Henry Fane, Esq., is recorded to have married as his third wife Charlotte, daughter and coheir of Richard Luther, of Myles's (sic), in Essex, and to have had by her a son and heir John Fane, Esq., of Wormsley, Oxfordshire. Myles's or Myless, the old residence of the Luther family, situated in the parish of Kelyvedon Hatch, near Chipping Ongar, in Essex, was taken down circa 1843. It was not far from the banks of the little sedgy river Roding, which used to abound with pike and perch, and flows onward past Stanford Rivers, the home of the Taylors, and Navestock, the sepulchre of the Waldegraves, whose old hall was pulled down in 1811. "It is a dull place," wrote Horace Walpole when on a visit to Navestock in 1759, "though it does not want prospect backwards. The garden is small, consisting of two French *allées* of old limes, that are

comfortable, two groves that are not so, and a green canal." In the chancel of the little church at Kelvedon Hatch may yet be seen memorials of the family of Luther. Is anything known of their origin, or whether they were in any way descended from or connected with the great German reformer; and is this name found in England at the present time?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**JEREMY TAYLOR'S "HOLY LIVING AND DYING."**  
—A friend of mine possesses an edition of this work published by James Duncan, Paternoster Row, in 1837. In this book there are, where the text admits, foot-notes in Italian, to which notice is called by an asterisk or obelisk, such as "Lavora, come se tu avessi a compar ogni hora: Adora, come se tu avessi a morir allora"; "Chi diquina ed altro ben non fa Sparaquia il pan, ed al Inferno va"; and others equally fitting to the subjects treated of in the body of the work. The Italian is old and difficult in some respects, as "hora," "Sparaquia," &c. Is this edition of Taylor known? The owner has asked many persons, both in Italy and in England, at various times, but has never been able to ascertain if the comments contained in the notes are original or whether they may not be a translation from some Book of Hours. Neither Catholic nor Protestant was able to throw any light on them.

EMILY BARCLAY.

Wickham Market.

#### AUTHORS OF BOOKS WANTED.—

*The Song of Songs.* Translated into English Verse, with an Introduction from St. Athanasius, &c. Published by Rivingtons, London, Oxford, and Cambridge, 1864. At end of the book is a translation of the Latin hymn (from Daniel's *Theaurus*) *De Nomine Jesu*, Englished by J. V.

R. INGLIS.

#### Replies.

##### PEMBERTON'S PARLOUR.

(6th S. ix. 9.)

The same question was asked some six years since in the "Cheshire Sheaf," an antiquarian column which appears fortnightly, under very able editorship, in the *Chester Courant*, and from the replies to that question I extract the following information.

John Pemberton was a ropemaker, a member of an old Chester family; and about the year 1700 he established a rope-walk within the walls of the city, between King Street and the Water Tower. It is said to have been his custom to sit under this old alcove, watching his men and boys at work in the rope-walk below. Hence arose its name of Pemberton's Parlour. This same John Pemberton was Mayor of Chester in 1730, and a tablet bearing his name appears on the Water Tower, on the

side which faces the adjoining public grounds. Pemberton's Parlour was not originally a semi-circular alcove, as it is at the present day, but formed part of a tower, formerly called Goblin's or Dill's Tower. It became very ruinous, and half of it was taken down, the remaining half being arched over and benched round with stone (see Hemingway's *Chester*, vol. i. p. 355). The place is further interesting on account of a story told about Mrs. Jordan, the actress, who took shelter in it from a shower of rain whilst she was "starring it" in Chester in 1789. Whilst in the parlour she met Mr. Colin Robinson, a well-known Chester Methodist, with whom she held a rather remarkable colloquy. The anecdote is too long to transcribe for the pages of "N. & Q.," but it will be found in Boaden's *Life of Mrs. Jordan*, though I am unable to give the exact reference.

ROBERT HOLLAND.

Frodsham, Cheshire.

I take the following extracts on one of the notable features of our ancient city from the pages of the local "Notes and Queries," the "Cheshire Sheaf":—

"John Pemberton, ropemaker, a member of an old Chester family, about the year 1700, established a rope-walk within the walls, between King Street and the Water Tower. It is said to have been his custom to sit under this old alcove, watching his men and boys at work in the pretty grove below. Hence arose its name of Pemberton's Parlour."

"John Pemberton, ropemaker, was Mayor of Chester in 1730; and a tablet bearing his name will be found attached to the Water Tower, as viewed from the Public Grounds adjoining."

It was once called the "Goblin Tower"; but what weird story is connected with it I have been unable to ascertain. It is presumed that originally it was an octagonal tower with a passage through in the walls from east to west. The inscription and coats of arms had been for a long time in a very crumbling condition, but a few years ago the local authorities renewed the whole face of it, inscription and all.

Chester.

T. CANN HUGHES.

It appears from the manuscript notes, which were written about the year 1706, and are quoted by Mr. Hemingway in his *History of the City of Chester* (1831), that this was not the original name. The extract was as follows:—

"A small tower, formerly Goblin's or Dill's, since Pemberton's Parlour, which, being ruinous, was of late half of it taken down; the other half, being a semi-circle, still remains, and arched over and benched round with stone, makes a very pleasant station."—Vol. i. p. 354.

These improvements were made in 1701, and the name of Pemberton's Parlour was, therefore, probably given to it after that date. G. F. R. B.

BISOM'S INN (6th S. ix. 8).—It is more than probable that the Burgesses of Walsall in 1627

lodged at the well-known tavern in St. Lawrence Lane, Cheapside, the name of which has variously been given as Blossom's, Bosom's, and Besom's. The origin of the name is still very doubtful, some holding that it was derived from the first owner or host, others that it originated in the sign, the gridiron surrounded with flowers, the emblem of St. Lawrence the Martyr. The inn was well known as one of the best in the City in 1522, when twenty beds and accommodation for sixty horses was provided there for some of the emperor's suite. In 1616 Ben Jonson mentioned it in his *Masque of Christmas*, thus:—

"But now comes in Tom of Bosomes Inne,  
and he presenteth Mis-rule.  
Which you may know, by the very shew,  
Albeit you never aske it:  
For there you may see, what his Ensignes bee,  
The Rope, the Cheese, and the Basket."

It is clear that this refers to the story of Tom, the slovenly host, who always went "with his nose in his bosom," as told by Thomas Deloney in *The History of Thomas of Reading*, printed before 1600 (see Ballantyne's reprint and Thoms's *Early Prose Romances*, vol. i., 1828). The inn, which was on the west side of St. Lawrence Lane, with a back entrance from the Honey Market, was, of course, burnt in the fire of 1666. In reference to the derivation of the name, it has been pointed out by CANON JACKSON (5th S. xi. 377) that John Bosam, a mercer, died before 1447, and that there was another large messuage known as Bosammes Ynn, in the neighbouring parish of St. Clement Danes in 1442. Stow considered "Blossom's Inn" the real name.

EDWARD SOLLY.

This is most probably Bosom's Inn, *vide* Dr. Brewer's *Phrase and Fable*, which says, "Bosom's Inn, a public-house sign in St. Lawrence's Lane, London; a corruption of 'Blossom's Inn,' as it is now called, in allusion to the hawthorn blossoms surrounding the effigy of St. Lawrence on the sign."

JOHN R. WODHAMS.

SCOTTISH REGIMENTS (6th S. viii. 496).—About five years ago a book was published giving the history of all the Scottish regiments, and with coloured plates of the different tartans, but I do not recollect the name of the author; the book was in 2 vols. imp. 8vo., so far as I recollect.

B. F. SCARLETT.

I advise Mr. HAMILTON to consult Col. Stewart's *Sketches of the Character, Manners, &c., of the Highlanders*, 2 vols., Edinburgh, 1822, now a scarce book, but to be found in the Advocates' Library. The reply to his question is too long for the pages of "N. & Q." But thirty-three battalions of Regulars and fifty of Militia and Fencibles were raised (principally in the Highlands) in Scotland during the period between 1745 and 1804. Now not one regiment of true Highlanders

could be put together out of the whole Highland brigade. Consult also Brown's *History of the Highlands and Highland Clans*, 4 vols., Edinburgh, 1851.

R. P. H.

IMPROPRIATIONS (6th S. viii. 495).—In answer to your correspondent J. P. H., I think I am right in saying that there were few impropriations in the sixteenth century; for the consent of pope, bishop, and king was necessary before the monks could appropriate great tithes, and the monks were not very popular for more than a generation before the dissolution. Nor has there, I believe, been an impropriation in England since the Reformation, till the Oxford Commissioners secularized a part of the tithes of Purleigh, in Essex, in aid of an endowment for the (possible) lay provost of Oriel College some four years ago. I am not aware that there is any fuller account of the impropriation of tithes in the fifteenth century and its abuse than is contained in my *Loci e Libro Veritatum*, i. e., extracts from Gascoigne's manuscript dictionary, 1403-1458, published by the University in 1881.

JAMES E. THOROLD ROGERS.

Oxford.

"VITA DI OLIVIERO CROMVELLE" (6th S. ix. 10).—Gregorio Leti, of Milan, 1630-1701, was a very voluminous writer, it may almost be said manufacturer, of history, for he was chiefly remarkable for two things, his inaccuracy and his love of the marvellous. When the Dauphiness asked him whether all that he had written in his *Life of Sixtus V.* was true, he replied that a well imagined story is better than the bare truth in an ugly dress. *The History of Cromwell*, which was published in 1692, was translated into French in 1694, and again reprinted with corrections at Amsterdam in 1703. L. du Fresnoy, *Méthode pour Studier l'Histoire*, iv. 306, says of it that it "is better than the life of Cromwell by Ragenet." As a work it is of little or no authority, but it is bought and valued on account of the illustrations; the portraits are curious, and the plates of medals of some value. Noble, in his *Memoirs of Cromwell*, 1787, i. 298, speaks of Leti's book as "a romance with some few facts interspersed throughout." Carlyle, in *Oliver Cromwell's Letters*, 1845, i. 19, does not even mention Leti; he evidently included him in the general term of those who had buried Cromwell in "foul Lethean quagmires of foreign stupidities."

EDWARD SOLLY.

QUAINT PHRASES EMPLOYED BY MARSTON (6th S. ix. 7).—*Fumatho*.—MR. F. A. MARSHALL should look in his Spanish dictionary under H, *f* having been used anciently where *h* now is. Thus in *Don Quixote* we find always *fasta* for *hasta*=until. I have not Marston's play by me, and cannot, therefore, say whether the following interpretation would suit

the passage. *Humazo* (pronounced *umatho*, but anciently *fumatho*) means a thick smoke, but *dar-humazo* means to smoke out, and, figuratively, to get rid of, or eject, an unwelcome occupant of any place. So then "to eat a *fumatho*" (a phrase like the Eastern one "to eat dirt") means to have been the subject of some such humiliating ejection.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

*Fumatho*.—Tregellas (*Tourist's Guide to Cornwall*, p. 36, note) says that the pressed pilchards, which are sent chiefly to the towns along the Mediterranean shores, are called *fumadoes* (locally "fair maids").

G. F. B.

Bailey's *Dictionary* has:—"Fumadoes, Fumathoes: our pilchards, garbaged, salted, and dried in the smook. Ital. and Span."

EDWARD H. MARSHALL, M.A.

BLACK-LETTER INSCRIPTIONS ON BELLS (6th S. viii. 494).—With regard to the use of black-letter, or Gothic smalls, on English church bells, I incline to think the period mentioned by J. C. L. S. to be correct; but ancient bells being seldom dated, it is more difficult to determine the time of its introduction upon them than upon dated tombs and monumental brasses. The dated bells at Claughton, Lancashire (A.D. 1296); Cold Ashby, Northants (A.D. 1317); South Somercotes, Lincolnshire (A.D. 1423); and at Somerby, in the same county (A.D. 1431), all bear inscriptions in Gothic capitals. There is a bell hanging in the clock house at St. Albans (about which I shall have something to say in my *Church Bells of Herts*, now in progress) which may help to elucidate this question. The tower was built some time between the years 1402 and 1427. In it hangs a bell, inscribed in Gothic smalls, with initials in Gothic capitals, "MISSI DE CELIS HABEO NOMEN GABRIELIS." Presuming this to be the original bell—and the presumption is a fair one, supported by many surroundings—we have here the use of black-letter in the first quarter of the fifteenth century, the date mentioned by J. C. L. S.

THOMAS NORTH.

Llanfairfechan.

FOLLOWERS OF "NOTES AND QUERIES" (6th S. viii. 514).—Every week (with one or two exceptions) since Dec. 20, 1879, a column (more or less) of the *Nottingham Daily Guardian* has been devoted to the publication of "Local Notes and Queries." I shall be glad to learn what papers (if any) have continuously devoted space for so long a period and for such a purpose. I may add that I have conducted this feature in the *Nottingham paper* alluded to during the whole of the period I have mentioned. "Local Notes and Queries" were published in the same paper during 1874. I suggested its introduction to my friend, Mr. Cor-

nelius Brown, who was on the literary staff of the paper, and he conducted it, and made selections, which he published towards the close of that year under the title of *Notes about Notts*, and I issued a similar selection from my "Local Notes and Queries," under the title of *Old Nottinghamshire*, and am now preparing a second series. A paper on the subject of "Local Notes and Queries" will, I understand, shortly appear in one of the antiquarian periodicals.

J. POTTER BRISCOE.

Nottingham Literary Club.

QUOTATIONS IN GREEN'S "SHORT HISTORY OF THE ENGLISH PEOPLE" (6th S. ix. 28).—The author alluded to in the second quotation is John de Trevisa, Vicar of Berkley, Gloucestershire, A.D. 1385. It occurs in his translation of Higden's *Polyconicon*. It is to be found in a longer quotation in *Specimens of English Prose Writers*, by George Burnet (an old work), and also in *Studies of English Prose*, by Joseph Payne, published by Virtue.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

THE UNIVERSITY OR "TRENCHER" CAP (6th S. viii. 469; ix. 18).—At Cambridge the trencher cap was not introduced until the end of the eighteenth century. Under the year 1769 Cooper, in his *Annals of Cambridge*, has the following note:

"The undergraduates had hitherto worn round caps or bonnets of black cloth lined with black silk or canvas, with a brim of black velvet for the pensioners and of prunella or silk for the sizaris. They, however, in June this year, petitioned the Duke of Grafton, the Chancellor of the University, to obtain the consent of the government to their adopting square caps, stating that they wished to attend his grace's approaching installation in a dress more decent and becoming, and that the heads of houses were not averse to the change."

This the chancellor did, and the square cap was substituted for the round. CHARLES L. BELL.

CAMPE'S EDITION OF "QUEEN MAB" (6th S. ix. 32).—Will Mr. PEET oblige me by stating whether his copy of this book is on a bluish-tinted paper, whether the edges are trimmed or rough, and whether he has any means, exterior to the book, of judging about what year the publication took place? My copy looks as if it had really been printed in Germany, perhaps about 1840, or even earlier; but imprints on *Queen Mab* piracies are not always to be trusted.

H. BUXTON FORMAN.

46, Marlborough Hill, St. John's Wood.

THE AURORA BOREALIS (6th S. vii. 125, 415; viii. 133, 357).—Under the word "Norðrljós," in Cleasby and Vigfusson's *Icelandic-English Dict.*, will be found the following account of the aurora borealis:—

"An ancient description of the northern lights is given in the *Sks. [Könungs Skuggsjá]*, ch. xix. (by a Norwegian writer). From the words, eða þat er Grænlen-

dingar kalla norðrljós,' *Sks.* 74, it appears the Icelandic settlers of Greenland were the first who gave a name to this phenomenon."

In his account of Siberia and the "Tey Sea" Pennant gives the following particulars about the aurora:—

"One species regularly appears between the north-east and east like a luminous rainbow, with numbers of columns of light radiating from it: beneath the arch is a darkness, through which the stars appear with some brilliancy. This species is thought by the natives to be a forerunner of storms. There is another kind, which begins with certain insulated rays from the north, and others from the north-east. They augment little by little, till they fill the whole sky, and form a splendour of colours rich as gold, rubies, and emeralds: but the attendant phenomena strike the beholders with horror, for they crackle, sparkle, hiss, make a whistling sound, and a noise even equal to artificial fire-works..... The inhabitants say on this occasion it is a troop of men furiously mad which are passing by."—Pennant's *Arctic Zoology*, second edit., Introdue., p. clxxiii.

In the Shetlands the same author informs us that when the rustic sages see the aurora they "become prophetic, and terrify the gazing spectators with the dread of war, pestilence, and famine" (p. xxxvii).

"In the days of superstition," writes Henderson, "these celestial wonders were viewed as portending certain destruction to nations and armies, and filled the minds even of the more enlightened with terror and dismay. At the present day, the Icelanders are entirely free from such silly apprehensions."—*Iceland; or, the Journal of a Residence in that Island during the Years 1814 and 1815*, by Ebenezer Henderson, vol. i. p. 358.

The following quotations are from a book called *The Arctic World, its Plants, Animals, and Natural Phenomena*, Lond., Nelson & Son, 1876:

"The arc varies in elevation, but is seldom more than ninety miles above the terrestrial surface. Its diameter, however, must be enormous, for it has been known to extend southward to Italy, and has been simultaneously visible in Sardinia, Connecticut, and at New Orleans."—P. 30.

"The aurora exercises a remarkable influence on the magnetic needle, even in places where the display is not visible. Its vibrations seem to be slower or quicker according as the auroral light is quiescent or in motion, and the variations of the compass during the day show that the aurora is not peculiar to night. It has been ascertained by careful observations that the disturbances of the magnetic needle and the auroral displays were simultaneous at Toronto, in Canada, on thirteen days out of twenty-four, the remaining days having been clouded; and contemporaneous observations show that in these thirteen days there were also magnetic disturbances at Prague and Tasmania; so that the occurrence of auroral phenomena at Toronto on these occasions may be viewed as a local manifestation connected with magnetic effects, which, whatever may have been their origin, probably prevailed on the same day over the whole surface of the globe."—Pp. 30 and 31.

An interesting account of the aurora will be found at the end of the first volume of *New Lands within the Arctic Circle*, by Julius Payer.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

BEAR-SKIN JOBBER (6th S. ix. 9).—There is an old story or fable of a hunter who sold the skin of a wild beast before he had it. I forget what beast it was, but it was a precious one, and may have been a bear. The quotation from Defoe is completely explained by this: the devil, whatever he buys, the man's soul or otherwise, promises in exchange something that he may not have to give, and that certainly the seller of his soul, &c., never gets. It is true that the story ends that the hunter was killed by the hunted animal. But Defoe, it will be observed, only alludes to that first part of the tale which suits his purpose; and he was, I think, justified in this by precedent, the more so that the sequel was only introduced into the human tale to point the same moral that the purchaser got nothing for his money. BR. NICHOLSON.

This seems to be a form of speech taken from the proverb, "Sell not the bear's skin before you have caught him" (Ray, p. 77, ed. 1763, Hazlitt's ed., 330). Hazlitt refers to *The New Help to Discourse*, p. 134, 1721, a book of which there were earlier editions, the earliest in Bohn's *Lowndes* being 1684, and thus likely to have been known to Defoe. Henderson, in his *Latin Proverbs and Quotations*, gives it as an equivalent to the Latin "Ante victoriam ne canas triumphum" (p. 23).

W. E. BUCKLEY.

The following is from Bailey's *Dictionary*:—

"To sell the Bear's skin before he is caught. Ital. *Vender la pelle del Orso inanzi che sia prest.* H. G. *Die Bären-haut verkaufen che der Bär gefstoehen.* The Lat. say, *Ante lentem auges ollam.* We say likewise: *To reckon the chickens before they are hatched.* The Fr. say, *Vendre le peau de l'Ours avant qu'il soit pris; or Conter sans l'Hôte (To reckon without the host).* These proverbs are all designed to expose the folly of building upon, or bragging of, uncertain things to come, than which nothing is more deceiving."

EDWARD H. MARSHALL, M.A.

Every one has heard the stockjobbers' slang about bulls and bears, bulling the market and bearing it. Dr. Warton says the latter terms came from the proverb of "Selling the skin before you have caught the bear." Without endorsing this explanation of the Stock Exchange argot, probably the proverb to which Dr. Warton alludes will explain the query of MR. JAMES HOOPER.

E. COBHAM BREWER.

WHEALE OR WHEAL=SANIES (1st S. vi. 579; vii. 96; viii. 208, 302; 6th S. viii. 470).—DR. CHANCE writes (6th S. viii. 470), "So soon as I discovered that *wheale* (for so it is written in the early editions of the A.V.) had had this meaning in the days of Shakespere," &c.; but he does not say which editions. What will he say when I inform him that I have just referred to my copy of the first edition of the A.V., 1611, and I find neither *wheal* nor *wheale*, but *why*? Now, *why* gives a good sense, "understandable of

the people." *Why* is the poor watery stuff which remains when the richer portion of the milk is turned to curds, whether for cheese or any other purpose. In farmhouses the *why* is given to pigs.

R. R.

Boston, Lincolnshire,

WILLIAMITE AND JACOBITE WARS IN IRELAND, &c. (6th S. viii. 8, 375, 390, 503).—At all events in the case of the publication described by Mr. ARDILL at p. 390, the diligent student of Bohn's *Lowndes* will not be disappointed in the object of his search, for if Mr. WALLIS will look under "John Shirley" he will find *The True Impartial History of the Wars of the Kingdom of Ireland*, Lond., 1692.

H. S. W.

ALDINE ANCHOR (6th S. viii. 426).—On what authority is it stated that the Aldine anchor was first used for the Dante of 1502? Lot 7032, Sunderland sale, *Juvenalis et Persius*, second edit., of the same date as first edit., was sold to Mr. Quaritch for 9*l*. It had the anchor. I have a copy of the same work, same date, "Mense Augusto, MDI.," without the anchor.

JOHN E. T. LOVEDAY.

FIELDING'S "TOM JONES" (6th S. viii. 288, 314).—The authority for the statement contained in my first note on this subject is an editorial paragraph in the *Athenæum* for July 26, 1851, No. 1239, p. 806, and I presume that the information regarding the price which Fielding received for *Tom Jones* was based upon the assignment itself, which the writer of the paragraph had evidently seen. Mr. Sketchley, the Keeper of the Dyce and Forster Collection at South Kensington, to whose courtesy I am indebted for a copy of the *Joseph Andrews* assignment, informs me that the assignment of *Tom Jones* was purchased by Mr. Forster at the sale of the late George Daniel, of Canonbury, for the sum of nine guineas. Mr. Daniel probably bought it at Jolley's sale. A reference to Mr. Daniel's catalogue might possibly show whether he also became the possessor of the other assignment, and might afford a clue to its present whereabouts.

While on this subject, may I be permitted to correct an error in Lowndes with regard to Miss Sarah Fielding's highly moral and instructive work, the *Lives of Cleopatra and Octavia*? It is described as in 12mo., and the date is left blank. The book is really a quarto, and it was printed in 1757 "for the Author, and sold by Andrew Millar, in the Strand; R. and J. Dodsley, in Pall Mall; and J. Leake, at Bath." There is a long list of subscribers at the beginning, in which, amidst a cloud of aristocratic and fashionable acquaintances of the authoress, we discern the familiar names of "D. Garrick, Esq.; Mr. Hogarth; Lord Lyttleton," and last, not least, that of the stanch old

friend of the Fieldings, "Saunders Welch, Esq.," who liberally put himself down for ten copies. One of Miss Sarah's admirers, "— Oflarty, Esq.," has a name which is curiously suggestive of the Bath fortune-hunter of those days.

W. F. PRIDEAUX.

Calcutta.

GREEN APRONS (6th S. viii. 348, 478).—It would seem that formerly green was not regarded as a fashionable colour. Massinger, in *The City Madam*, IV. iv., has:—

"Enter Lady Frugal, Anne and Mary, in coarse habits, weeping.

*Milliscent*. What witch has transform'd you?  
*Stargaze*. Is this the glorious shape your cheating brother

Promised you should appear in?

*Milliscent*. My young ladies

In buffin gowns and green aprons! Tear them off."

In the ballad of *Lady Isabel*, occur the lines:—

"It may be very well seen, Isabel,

It may be very well seen,

He buys to you the damask gowns,

To me the dowrie green."

Then there is the saying, "Green, forsaken clean."

F. C. BIRKBECK TERRY.

PRINTED PARISH REGISTERS (6th S. viii. 249, 395, 504).—To the list sent before I can add the following, all published by Mitchell & Hughes: *Registers of Stock, Essex*, edited by the Rev. E. P. Gibson, M.A.; *The Registers of St. Columb, Major, Cornwall*, edited by Arthur J. Jewers, F.S.A.; *The Registers of Leigh, Lancashire*, vol. i., from 1558 to 1625; *The Registers of Calverley Parish Church, Yorkshire*, vol. ii., 1650 to 1680; *The Parish Registers of Madron, Cornwall*, 1577 to 1700, first book.

B. F. SCARLETT.

"VIRTUE IS ITS OWN REWARD" (6th S. viii. 427).

—Silius Italicus (A.D. 25–101) says, "Ipsa quidem virtus sibi pulcherrima merces" (*Punica*, lib. xiii. l. 663), which idea appears in Plato's *Republic*:—

"Guilt ever carries his own scourge along;  
Virtue, her own reward."

Henry More, in *Cupid's Conflict*, makes use of the phrase, "Virtue is to herself the best reward," and in Walton's *Angler*, pt. i. ch. i., we find, "Virtue a reward to itself." The precise wording, "Virtue is its own reward," occurs in Prior's *Imitation of Horace*, bk. iii. ode ii., in Home's *Douglas*, III. i., and in Gay's *Epistle to Methuen*. Dryden, in his *Tyrannic Love*, III. i., expresses it, "Virtue is her own reward."

A. R. FREY.

Astor Library, N.Y.

Since I sent my query to "N. & Q." I have met with the following passage in Sir Thomas Browne's *Religio Medici*:—"Ipsa sui pretium virtus sibi, that vertue is her owne reward, is but a cold principle, and not able to maintaine our

variable resolutions in a constant and settled way of goodness" (Reprint of first edition, 1642, p. 109). The above Latin words are obviously the beginning of a hexameter line.

F. C. BIRKBECK TERRY.

This proverb will be found in Prior's *Imitation of Horace*, bk. iii. ode ii.; Gray's *Epistle to Methuen*; Home's *Douglas*, III. i.; and Dryden's *Tyrannic Love*, III. i.

EVERARD HOME COLEMAN.

L'INFLUENZA (6th S. viii. 407, 478).—Might I add to LADY RUSSELL's quotation, that in the bibliography following Dr. Jas. Copland's article on this disease in his *Dict. of Practical Medicine*, are given:—

W. Falconer, Account of the Influenza at Bath. Bath, 1731; in Mem. of the Med. Soc. of London, vol. iii, No. 3.

W. Watson, Remarks on the Influenza of London in 1762 (in *Phil. Trans.*).

W. Heberden, On the Influenza in 1767 (and in *Med. Trans.*, vol. i.).

My not having been able to get a sight of these has been the cause of my delay in replying.

BR. NICHOLSON.

THE REV. HUMPHREY FOX OF TEWKESBURY (6th S. vi. 382).—In my account of the Fox family, I omitted to introduce a fact which I noted from Sir Henry Yelverton's preface (p. lxvii) to Bp. Morton's *Episcopacy of the Church of England*, 8vo., 1670, where, in reference to the silencing of Mr. John Dod, and his refusal to preach when so deprived, it is said:—

"When Mr. Fox, I think I mistake not his name, a minister in Tewkesbury, he [Dod] was pressed to it by that argument, that he was a minister not of man, but of Jesus Christ, he replied, 'tis true he was a minister of Jesus Christ, but by man, and not from Christ, as the apostles only were; and therefore if by the laws of man he was prohibited preaching, he ought to obey; and never did preach till Mr. Knightly, his patron, procured him a licence from Archbishop Abbot."

J. E. BAILEY.

RIPAILE (6th S. viii. 428).—The earliest authority which appears to be cited by Littré for the use of this word is a seventeenth-century writer, Maître Adam Billaut, a pensioner of Cardinal Richelieu. The real sense of the term is luxury, or luxurious living, and it is quite unnecessary to import the sense given by Mr. EDGUMBE. As a matter of fact, the place of retirement of the ex-anti-pope and ex-duke was not an Augustinian monastery, but a military-religious congregation of his own foundation, somewhat after the fashion of the Templars and Hospitaliers, which did not profess to follow an ascetic rule. No evidence of anything more than this has ever, to my knowledge, been brought against Ripaille, for the repetition of vague aspersions is not evidence.

The title chosen by the founder was "Decanus

militum in solitudinæ Ripaliæ in humilitatis spiritu. Deo famulantium."

Canon Robertson, in his *History of the Christian Church* (London, 1875), viii. 82-3, speaks of the Ripaille fraternity as a "brotherhood of aged knights," founded by Amadeus VIII., and, in alluding to the rumoured luxuriousness of the society, observes that the charges "appear to be exaggerations, unsupported by contemporary authority, and swollen by hatred of him [Felix V.], as an anti-pope before they were eagerly turned to account by sceptical writers." A citation is given by Canon Robertson from Monstrelet, "the most respectable authority" for the idea of the luxuriousness of Ripaille, but who, as he remarks, carries it only a very little way, "Et se faisoient, lui et ses gens, servir au lieu de racines et d'eau fontaine du meilleur vin et des meilleures viandes qu'on pouvoit rencontrer." Æneas Sylvius, on the other hand, speaks highly of Amadeus, alike as prince and as hermit. For the later accretions Voltaire may be consulted.

C. H. E. CARMICHAEL.

New University Club, S.W.

CINCHRIM (6th S. viii. 408).—It seems that in Milan there is preserved a very old manuscript, mostly in Irish or Gaelic. In it there is a prayer with reference to the Song of Moses (Exodus xv.) after the clan Israel, or the children of Israel, had walked over the bottom of the Red Sea. The prayer begins thus, "Domine qui cinchrim fugientes tueris." It is asked, What is the meaning of *cinchrim*? Perhaps *cin* is the Gaelic *cinneadh* (c hard; dh silent), a clan, a tribe, a race. Is *chrim* the Gaelic *crom*, to bend, to cause to bend (suppose to oppress). If this idea is correct, *cinchrim* ought to have been written as two words. The Israelites were fleeing from a nation of oppressors. *Cinneadh* is akin to the Greek *genos*, the Latin *gens* and the English *kin*. Perhaps the writer, from absence of mind, wrote two words in Gaelic instead of in Latin. The word referring to the fugitives is in the plural; of course it refers to the Hebrews, not as a nation, but as the tribes or as individuals. As *cin* (pronounced *kin*) is in the singular it cannot apply to the Hebrews; if it refers to people at all it probably refers to the Egyptian nation. I do not pretend to have untied this Gaelic knot (if it is Gaelic). I timidly offer this guess for the consideration of the reader.

THOMAS STRATTON, M.D.

Devonport, Devon.

BISHOPS' BIBLE (6th S. viii. 449).—My folio Bishops' Bible, 1572, has: "29. The righteous shall be punished: as for the seede of the vn-godly, it shall be rooted out." In the Great Bible, May, 1541 (which is the only edition of it I possess), verse 28 is thus given: "For the lord loueth the thyng that is ryghte, he forsaketh not his that be godly, but they are preserued for euer."

more ~~for~~ [the vnrighteous shalbe punysshed:] as for the seed of the vngodly, it shalbe rooted out." The words in brackets are printed in a smaller type, and have the mark signifying they do not belong to the text, but are a gloss. In the Bishops' Version this verse has been wrongly divided into two, and the gloss has been incorporated with the text, thus making the psalm consist of forty-one verses, instead of forty. What stands in the Bishops' Version for verse 30 is really verse 31, and so on to the end.

R. R.

Boston, Lincolnshire.

I have a black-letter Prayer Book in quarto, without title and date. In the "Psalmes of David, of that Translation, which is commonly vsed in the Church," the misprint occurs, as mentioned by Mr. DORE; the reading of Psalm xxxvii. 29 being, "The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out." The Prayer Book in question dates probably from about 1615, the prayer for the sovereign in the Litany mentioning King James, "Queen Anne, Prince Charles Fredericke the Prince Elector Palatine, and the Lady Elizabeth, his wife." A version of the New Testament of an earlier date than that of King James is bound up with the Prayer Book. It is printed in Roman, has no title nor date, each page being surrounded by notes in a small italic type, which notes partake of the character of a commentary.

E. MENKEN.

MR. DORE must have given a wrong reference, I suppose. Psalm xxxvii. 29, in the Bishops' Bible, 1568, runs, "The righteous shall inherit the land and dwell therein for euer." And there is no material difference in any edition that I have consulted.

HENRY H. GIBBS.

A BURIED HOUSE (6th S. viii. 386, 477).—I think the account given to John Wesley is very likely to be correct, for a few years ago I was told that some men digging gravel had discovered a Roman cemetery about a couple of miles from Pocklington. I went to see it, and myself got morsels of bone from the gravel banks. I said if there was a cemetery, an abode of the dead, there, there must have been a town somewhere near, where they abode when alive; but I could get no distinct information on that point.

J. R. HAIG.

Blairhill.

A MARTIN LUTHER MEDAL (6th S. viii. 447).—A similar question to that of R. A. U. has appeared in the *Oracle*, No. 240, p. 769, to which the following is the reply:—

"Before the close of the seventeenth century upwards of 200 medals or other memorials, in gold, silver, and bronze, had been struck in commemoration of Luther and his work. A detailed description of them will be found in a work by Herr Juncker. Most of them refer

to particular events in his life and history. Several commemorate his birth and early years. Four of them celebrate the journey to Worms and his appearance before the Diet. Some were designed and ordered by the Elector Frederic, and on these the legends and mottoes are of special interest. One in particular—the one to which you refer—has 'Verbum Dei Manet in Aeternum,' a motto afterwards retained as a banner-word by the princes of the Reformed Countries. The initials 'V.D.M.I.E.' were everywhere used, even on the liveries of their servants and retainers. Another medal had 'Crux Christi Nostra Salus,' shortened into 'C.C.N.S.' It would be tedious to enumerate all the designs, but they convey, on the whole, a fine view of the popular appreciation of the work of the Reformation.

"In 1617, when the first Centenary Celebration was held, the old mottoes were revived and new ones added, such as this: 'As Moses led Israel out of Egyptian slavery thus has Martin Luther led us out of the darkness of Popery. In the year of Jubilee 1617.'

"There are medals also which commemorate the good Elector Frederic and other friendly princes; also to Luther joined with Melancthon and other leaders of the Reformed cause. Several celebrate the affectionate wife of Luther, Catherine von Bora."

CELER ET AUDAX.

HALFPENNY OF 1668 (6th S. viii. 368, 455).—In reply to MR. JAMES, the coin is more properly a token of the minor currency of the seventeenth century, and is thus described by Boyne in his standard work on tokens, 8vo. 1858: "Obv. JOHN WRAIGHTE—HIS HALFE PENNY. Rev. IN WESTGATE 1668—I.R.W. conjoined." It is not a very scarce token, and now worth to a collector about two shillings. Mr. John E. Hodgkin, of Richmond, Surrey, is a well-known collector of Kentish tokens, and might purchase it.

GEORGE C. WILLIAMSON.

Dunstanbeorh, Church Hill, Guildford.

BASO (6th S. viii. 515).—*Baso* or *basu* is duly given in Bosworth's *A.-S. Dictionary* as meaning purple, crimson, scarlet, &c. The quotation for *bara popig* proves the point which I have already given in my *Etymological Dictionary*, that the same word is preserved in our mod. *E. bare*. The original sense was merely "shining" or "bright," from the root *bha*, to shine, whence Skt. *bhas*, to shine, Lithuanian *basas*, *bosus*, bare-footed. It seems to have been applied to an unclothed part of the body, and thence to have meant flesh-coloured, pink, red, and the like. Grimm mixed up this word with the Gothic *basi*, a berry, which is from a different root, viz., that which appears in Skt. *bhas*, to eat; so that *berry* means "edible." I mention this because Bosworth actually gives *baso*, a berry, there being no authority for any such word, except a guess of Grimm's, which must be wrong. The A.-S. for *berry* is *beris* or *berige*. I know of no greater nuisance to the student of English than the fact that our A.-S. dictionaries abound with invented forms, some of them quite unauthorized, which have been quoted by our etymologists over and over again, especially those

which are falsest and most impossible. And I know of nothing more disgraceful than the utter lack of knowledge as to A.-S. accentuation. I see a new edition of Stormonth's *Dictionary* is appearing; the publishers seem to be entirely unaware that Stormonth had no knowledge of A.-S. at all, and used to get rid of the difficulty of accentuation by calmly ignoring the accents altogether. Such are our "authorities" on English.

WALTER W. SKEAT.

ASHKEY (6th S. ix. 27).—The next time Mr. LYNN opens his teapot, if he will look at the inside of its lid he will probably see that the knob is fastened on by a round nut with handles to turn it by; and if he will inquire of the teapot's maker, he will probably hear that this nut is called a key. This is the key which an ashkey resembles. The resemblance may not be overwhelming, but it is stronger by a good deal than between an ashkey and a lock key. C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

LORD BACON (6th S. viii. 517).—That Francis Bacon was never entitled to be styled "Lord Bacon" is as certain as the fact that for more than two centuries he has generally been so designated. That it was an error so to call him was well insisted on by M. de Rémusat when he pointed out the case of Lord Chatham, and said people never speak of Lord Pitt, yet that would be just as correct as saying "Lord Bacon" (2nd S. vii. 103). It must be, however, remembered that practically all Bacon's honours were won before he became Baron Verulam or Viscount St. Albans, and that the sentence which deprived him of the Great Seal and rendered him incapable of holding any office or entering the House of Peers left him the barren titles without any of the privileges of the peerage. He was Francis Bacon, the ex-Lord Chancellor, and a nominal viscount without the honour. "Lord Bacon" is, in fact, a kind of courtesy title. It was natural to call him by the name which he had made great, and to style him "Lord" as an ex-Chancellor, rather than to speak of him by the titles which he had disgraced, and which were, to the judgment of most men, set aside. So Wilson, Rushworth, and others called him Lord Chancellor Bacon, which was subsequently shortened into Lord Bacon (see 4th S. vi. 177).

EDWARD SOLLY.

The proper method of writing Bacon's title was discussed at great length in "N. & Q.," 4th S. vi.

W. C. B.

NEWCASTLE-UPON-TYNE DIRECTORY (6th S. ix. 29).—The directories for this city are dated 1778, 1787, 1795, 1801, 1824, 1838, 1847, &c.

WM. LYALL.

There were directories of the period mentioned, but copies of the earlier numbers are now not to

be had—later volumes crop up now and again. I have supplied further information privately to your correspondent. Mr. Robert Robinson (established 1840), Messrs. Mawson, Swan & Morgan, and Mr. W. B. Bond are second-hand booksellers here.

J. MANUEL.

Newcastle-upon-Tyne.

ROYAL COSMOGRAPHERS OR GEOGRAPHERS (6th S. ix. 8).—I imagine that the duty of the Royal Cosmographer or Geographer was simply to sell maps to the king when required so to do. In the *Royal Kalendar* for 1771 Mr. Jeffery's name figures between that of the harpsichord maker and the linendraper. If Mr. BAILEY wishes to carry his search any further he will find the old volumes of the *Royal Kalendar* very useful for his purpose.

G. F. R. B.

DELAROCHE'S "CROMWELL" (6th S. viii. 369, 398).—The original picture of Cromwell looking at the coffin of Charles I., by Delaroche, is at the Academy of Arts at St. Petersburg. The one at Nismes is perhaps a replica.

E. PRIMROSE.

Vienna.

NEW WORKS SUGGESTED BY AUTHORS (6th S. viii. 326).—Mr. Sala, in the *Illustrated London News* for Dec. 22, says:—

"The mention of Donna Lucrezia suggests to me the title of a book which, written with true knowledge and calm impartiality, would be as intensely interesting as it would be edifying. Scholars in search of a subject, what do you say to an essay on 'The Extent to which History has been Falsified by Poets and Painters'?"

GEO. L. APPERSON.

Wimbledon.

The late E. H. Palmer's *Desert of the Exodus*:

"This book is now, I believe, out of print. It is very much to be wished that a new and cheaper edition might be issued."—*Life and Achievements of Edward Henry Palmer*, by Walter Besant, M.A., London, 1833 (close of chap. iii.).

J. MANUEL.

Newcastle-upon-Tyne.

"MYSTERIES OF THE COURT OF LONDON" (6th S. viii. 428).—I remember reading this book when a young fellow, and can only imagine one reason for its suppression, viz., its immoral tendency. A few historical events were inserted in the work, but it was undoubtedly nothing but a romance. Scenes were described, and long conversations given, in which only two persons were concerned, and neither person was likely to have recounted them to Mr. Geo. Reynolds or any one else, and certainly not with such complete detail.

H. A. ST. J. M.

SIR JOHN ODINGSSELLS LEEKE, BART. (6th S. viii. 448; ix. 16).—The baronetcy attributed to the John Odingsells Leeke buried at St. Stephen's, Norwich, is probably that conferred on Sir Francis

Leeke, of Sutton Scarsdale, co. Derby, May 22, 9 James I., which expired in the direct line with Nicholas, fourth Earl of Scarsdale, who died in 1736. The connexion is shown in an elaborate article on "Sikes of Derbyshire and Nottinghamshire," in the *Herald and Genealogist* for January, 1873 (vol. vii. pp. 481-502), though the pedigree therein given at p. 495 seems to imply that it was Francis, first Lord Deincourt and Earl of Scarsdale, and not his father, who was the first baronet. There seems, however, no doubt that Sir Francis Leeke, who died in 1628-9, was the gentleman who was sixth in order of seniority among the first batch of baronets created by King James in 1611. If so, a John Odingsells Leeke who was living at the time of the last Earl of Scarsdale's death in 1736 would seem to have become at that time heir male to the first baronet. There was a second baronetcy conferred on a younger branch of this family (Leeke of the Chantry, Newark) Dec. 15, 1663, but this became extinct in 1682.

J. H. CLARK, M.A.

West Dereham, Norfolk.

YOKE-ZEIT (6th S. ix. 29).—This word is, indeed, *Jahr-zeit*. It is used in the special meaning of "anniversary of a death." The mispronunciation is not due to the cause your correspondent suggests. Many Jews, not knowing the real origin of the word, treat it as Hebrew, and pronounce it as such. It is often written in Hebrew letters without vowels, and hence the pronunciation depends upon the taste of the speaker. German Jews never make the mistake.

I. ABRAHAMS.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172, 214; viii. 118, 175, 455, 502).—Mr. O. W. TANCOCK objects to my saying that I had "exposed the fallacy" that in old English the accent was always on the second syllable of *tennis*. I am sorry if I offended him by saying this, but I did not mean to do so; I was not thinking of him when I wrote. That it was a fallacy, I thought I had shown by quoting a fifteenth century ballad, in which the word occurs twice with the accent on the first syllable, and never on the second. Mr. TANCOCK, relying on spelling, says "it is not a fifteenth century ballad in its present spelling, and therefore its heavy ending (*tenisse*) and single *n*" go to prove his case, and not mine. But I rely on the rhythm, not on the spelling, which, as he says, may be corrupt; and I submit that the rhythm proves my case, not that of Mr. TANCOCK. It seems to me that spelling is all very well to prove accent, where no other proof can be had; but when rhythm can be adduced as evidence of accent it is better. And I venture to say that my two examples, from the ballad of *The Turke and Gowin*, are at least twice as good as the one line, a very rough one, from Gower, which

has been quoted. Moreover, Mr. TANCOCK, though he gives several examples of various spelling, omits one which I quoted from Lydgate, viz., *tynes*, which does not help him. He kindly says that I miss the point of his argument; its force, perhaps. But these asperities do not help discussion, and I fear that the readers of "N. & Q." must be already tired of this arid controversy.

JULIAN MARSHALL.

A CURIOUS MEDAL (6th S. ix. 29).—It is difficult to identify the medal described by Mr. WALFORD as regards the lady represented, but the artist's initials are most probably those of Christian Maler, of Nuremberg, 1604-1652. His father was Valentine Maler, a distinguished goldsmith, sculptor, and painter, of the same town, who in the latter half of the sixteenth century executed many admirable portrait-medals of his fellow citizens, and who enjoyed the "imperial privilege" which seems to have descended to his son. The oval shape of the medal helps to indicate its date, and also the somewhat extravagant allusion to death, much in vogue at this period on personal ornaments, particularly on *memento mori* finger-rings. A similar reverse may be seen on a medal of George Frederick, Marquis of Baden (1573-1638), viz., a large skull between cross-bones, with the legend, "Pulvis et umbra sumus." "Hodie mihi cras tibi" is another cognate inscription. The medal was probably executed in memory of one who died young, or whose character attracted special public admiration.

T. W. GREENE.

Winchester.

DR. GUY CARLETON (6th S. ix. 29).—Two accounts of this incident, one by Bp. Kennet, the other by Mr. Macro, are given in Wood's *Athl. Oxon.*, by Bliss, iv. 868. Observe the learned editor's note at the foot of the same column.

J. INGLE DREDGE.

HENRY MORTLOCK THE PUBLISHER (6th S. viii. 468).—Henry Mortlock, son of Richard Mortlock, of Stanton, Derbyshire, gentleman, was Master of the Stationers' Company in 1696-7. The parish register of Stanton, by Dale, records his baptism on June 30, 1633. It seems probable that he was left an orphan when scarcely five years old.

W. T. C.

BARCLAY'S "APOLOGY" IN SPANISH (6th S. viii. 347, 416).—The sixth edition of Barclay's *Apology* of 1736 states that it was translated into High Dutch, Low Dutch, French, and Spanish. The Spanish propagandism of the Quakers is little known. This *Apology* was published by T. Sowle Railton and Luke Hinde, at the Bible in George Yard, Lombard Street, and they appear to have been Quakers. At the end are several pages of Quaker books published by them, which appear to have been still in demand, some at high

prices. There are only two poems and very little useful knowledge. One book by F. Bockett, *The Diurnal Speculum*, refers to short descriptions of the English counties. There is *The Voyage of Katherine Evans and Sarah Cheevers to Malta*, and of George Robinson to Jerusalem; also *God's Protecting Providence: the Deliverance of Robert Barrow, &c., from the Inhumane Cannibals of Florida*. This is possibly a desideratum for our American collectors. *New England Judged* also belongs to the Americans. There are few books against the Church except for tithes, but the Papists were the great objects of attack.

HYDE CLARKE.

According to Smith's *Catal. of Friends' Books*, 1867, vol. i. p. 25, Antonio de Alvarado de Seville is spoken of in 1709 as "lately convinced," and was agreed with, by the Friends in England, to translate Barclay, of which translation one thousand copies were to be printed. For a further account of "this Friend" and his translation a reference is given to *The Friend*, vol. iii. p. 110. The work itself is properly entered by Mr. Smith at p. 183.

W. C. B.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 269).—

"Houses, churches mixed together," &c.

From *A Description of London*, written more than fifty years ago. I will furnish Mr. RUSSELL STURGIS with a copy if he should require it.

EVERARD HOME COLEMAN.

"Choosing rather to record," &c.

"They were pedants who could speak.

Grander souls have passed unheeded:

Such as found all language weak;

Choosing rather to record

Secrets before Heaven: nor break

Faith with angels by a word."

"A Soul's Loss," xxviii., *Clytemnestra and Other Poems*, by Owen Meredith, London, 1855.

T. W. C.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Henrici de Bracton de Legibus et Consuetudinibus Angliæ. Libri Quinque in Varios Tractatus Distincti.* Edited by Sir Travers Twiss, Q.C., D.C.L., for the Master of the Rolls. Vol. VI. (Longmans & Co.)

SIR TRAVERS TWISS has completed in this volume his edition and translation of Bracton's famous treatise on the laws and customs of England, of which the first volume appeared in 1878. It must be no small compensation to the editor for his protracted labours to know that his name will in future generations be honourably associated with one of the classics of early English jurisprudence. We are, in fact, mainly indebted to his researches for our present knowledge of Bracton's origin and career. It is scanty and imperfect enough; but when Lord Campbell wrote his *Lives of the Chief Justices of England* he deplored the fact that literally nothing was known about Bracton personally, notwithstanding his fame and merits as a writer. Law books are proverbially dreary reading to every one except

legal antiquaries, and Bracton's treatise is no exception to the rule. But a thorough knowledge of its contents is absolutely indispensable to students of constitutional history, who wish to understand the foundations on which the common law in England has been built up. Bracton wrote at a period when the strictness of the feudal system was being gradually relaxed by the introduction of those equitable defences which were allowed by the procedure of the civil law. This volume contains two classes of defences which could be pleaded in answer to a Writ of Right (*de recto*). The first was for the defendant to shift the burden of proof to the person from whom he acquired the property in dispute by calling on him to warrant the title. The other class of defence was to plead that the plaintiff was in some way disqualified from maintaining his claim; such as, for example, by bastardy, in being born before the marriage of his parents. By the canon law children were legitimated by the subsequent marriage of their parents; and, if we may believe Bishop Grosseteste, this was formerly the law in England, as it is still in Scotland. But in the reign of Henry II., Richard de Luci, the Chief Justice, decided that children so born were illegitimate; and when the bishops appealed to the barons to alter the law of the King's Court of Justice, and to make it conform with the law of the Church, they received the famous answer, "*Nolumus leges Angliæ mutare.*" It was a curious element in this legitimation that when the parents were married the children stood during the ceremony under their mother's mantle. This was the universal practice north of the Alps, and such children were called in Germany "mantle children." The introduction to this volume is, as usual, more readable than the text, from the variety of curious learning displayed by the editor. For example,—few readers will know the origin of the legal phrase, "tenant by curtesy." It is the English rendering of "tenens per curialitatem." The husband of an heiress was not accepted as a member of the *curia* of the lord of the fee as his wife's representative until issue was born of the marriage, when he became tenant for life of his wife's estate. It is a minor blemish that the editor persists in refusing to recognize the fact that *vicecomes* is the Latin for sheriff, not for viscount, although to address precepts to issue execution to the Viscounts of Essex and Hertfordshire is absurd on the face of it. Hertford, by the way, is misprinted "Hereford" at p. 271. These smaller matters are not mentioned in any spirit of cavilling, but rather to prove that the book has received the careful consideration which it deserves.

THE North Riding Record Society starts its series of publications with a first instalment of *Quarter Sessions Records, temp. Jac. I.*, under the able editorship of Rev. J. C. Atkinson, who, as might be expected, contributes not a few valuable notes on points of philological interest. The Christian names and surnames both afford ample matter for discussion, and traces of various influences may be argued as shadowed forth thereby. Taking into consideration the unquestionably Scottish origin of the Maxwells, Threaplands, and others who appear in the Records, we are of opinion that the Christian name Gawin, occurring, indeed, at p. 90, in connexion with the almost certainly Scottish surname of Spence (merely a variant of Spens), is not really "Gawdwin," whatever that may be or mean, but, as Mr. Atkinson suggests, the "Gawain" of classic fame in Scottish literature. We must await the index and preface promised in part ii. before we can give an adequate account of the many valuable features which should attract the genealogist, the philologist, and the student of history generally, to the work of the North Riding Record Society.

Two parts of Mr. Walter Hamilton's collection of *Parodies* have appeared. These deal wholly with the Poet Laureate, of whom some spirited travesties, with, of course, others of less merit, are furnished. We fail to see, however, the best parody of a portion of the *In Memoriam* that ever appeared, the advertisement of Ozokerit. This we recall in *Punch*. So far as our memory can be trusted, it commenced thus:—

"Wild rumours through the air did flit,  
Wild rumours shaped to mystic hints,  
When bright through breadth of public prints  
Flamed that great word Ozokerit.  
And much the peoples marvelled when  
That mystic thing should come to view;  
And what is it and whereunto?  
Rung frequent in the mouths of men."

Mr. Hamilton will do well to include this in the next section of his work.

THAT amusing compilation *Don't*, in its unabridged form, has been issued by Messrs. Field & Tuer in a sixpenny edition.

UNDER the title the *Hull Quarterly and East Riding Portfolio* will be published this month a new magazine, edited by Mr. W. G. B. Page, of Hull, which will deal with subjects of a general literary character; also of the antiquities, archaeology, bibliography, memoirs of local worthies, folk-lore, meteorology, natural history, &c., of Hull, the East Riding, and of North Lincolnshire. It will be crown quarto in size, printed on toned paper, and contain forty-eight pages of letterpress and illustrations. The contents of the first number are: "The Hull Corporation Plate," by Dr. Kelburne King, illustrated; "The Folk-lore of Holderness, some Scraps of," by Rev. W. H. Jones; "The Meteorology of Hull," by William Lawton; "The Influence of the Northmen on our Language," by John Nicholson; "The Johnson MS. Correspondence," &c.

To the list of periodicals which furnish a column of local notes and queries must be added the *Banbury Guardian*. The first instalment of this will appear on the 31st inst.

WITHIN the last five years various old documents and manuscripts have been discovered in Egypt, and fragments of them have found their way to Berlin, Paris, Vienna, &c. Among them are portions of a parchment code of the fourth or fifth century, comprising the Responsa of Papinianus, the most renowned of the classical Roman lawyers, with notes of his disciples Ulpianus and Paulus. The fragments at Berlin have been edited by Krüger; those at Paris by Darek. It is quite within the range of probability that similar documents have been purchased as curiosities by tourists in Egypt. Should this be so, the possessors of such are invited, in the interest of scholarship, to communicate their addresses to Messrs. Trübner & Co., Ludgate Hill.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

W. BECKETT ("Loss or Gain of Time in Circumnavigating the Globe").—This will depend entirely on whether the ship sails in an easterly or westerly direction. If she sails easterly, that is, in the direction of the earth's rotation, she will have made half a revolution round the earth on her own account, to be added to

the number of days she is making the voyage. And as Sydney time is reckoned nearly twelve hours ahead of London time (e.g., it is noon on January 1 at Sydney at the actual time that it is midnight on December 31 at London) it will seem to be a day later when the ship reaches London than the count of days on board would make it. But if the ship sails westerly, or in the reverse direction to the earth's rotation, the ship's motion will just make up for the difference of reckoning of time at the two places, and the date will seem to be the same by the count kept on board and as found at London. Two ships starting together in reverse directions and arriving anywhere together will, of course, find their separate reckonings of date differ by one day.

HERBERT NASH ("Lecky's History of European Movels").—The quotation you supply merely turns into prose the portion of the *Adonais* of Shelley commencing with stanza xlii. :—

"He is made one with Nature: there is heard  
His voice in all her music, from the moan  
Of thunder to the song of night's sweet bird:  
He is a presence to be felt and known  
In darkness and in light, from herb and stone,  
Spreading itself where'er that Power may move  
Which has withdrawn his being to its own;  
Which wields the world with never wearied love,  
Sustains it from beneath, and kindles it above."  
Shelley, *Works*, iii. 25, ed. H. B. Forman.

BELSHAZZAR ("Château Yquem").—Château Yquem is an estate, with a handsome château, in the district of Sauternes, Canton de Langon, Department of the Gironde. It belongs to the heirs of the Marquis Bertrand de Lurs-Saluces, or did a few years ago. It produces annually one hundred to one hundred and thirty *tonneaux* of a wine held in highest estimation by connoisseurs.

LIEUT.-COL. FERGUSSON ("Yankee Ensign").—We are authorized by Admiral Sir G. Broke Middleton, Bart., to state that the flag taken with the Chesapeake by his father, Sir Philip B. V. Broke, "was given by the gallant midy of the Shannon to his kind friend and patron the second Earl Grey, and was therefore never in his (Sir G. Broke Middleton's) possession."

W. B. ("Emblematic Design and Designer").—This is Retzsch's well-known engraving of "The Chess Players." See "N. & Q.," 6th S. vii. 506; viii. 40.

W. M. C. ("London").—In Loftie's *History of London*, the second edition of which has just appeared, you will find information of the kind you seek.

T. C. H. ("Royal Horse Guards Blue").—The story told you is a mere variation of a joke formerly applied to the officers of the 10th Regiment.

W.—*Old Lincolnshire* is published at the Old Lincolnshire Press at Stamford, and by Reeves of London.

W. D. PARISH.—Your note upon Fox's *Book of Martyrs* is not overlooked or dismissed. It will appear in due course.

J. CANN HUGHES, B.A. ("Old Curiosity Shop").—The idea that the house in Portsmouth Street is the Old Curiosity Shop of Dickens finds no serious acceptance.

W. H. D. HERVEY is anxious to know if there is in England any tunnel longer than the Box Tunnel, at Dunsun Hill.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 26, 1884.

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## Notes.

## ANDREW MARVELL AND VALENTINE GREATRAKS, THE STROKER.

I have recently been reading a remarkable set of pamphlets, lent me by my good neighbour Samuel Gratrix, Esq., of West Point, connected with Valentine Greatraks, who wrought marvellous cures of diseases and distempers by stroking. The most important tract is entitled:—

A Brief Account of Mr. Valentine Greatraks's, and divers of the Strange Cures By him lately Performed. Written by himself in a Letter Addressed to the Honourable Robert Boyle, Esq. Whereunto are annexed the Testimonials of Several Eminent and Worthy Persons of the chief Matters of Fact therein Related. London, Printed for J. Sturkey, at the *Mitre* in Fleet-street, between the Middle Temple-Gate and Temple-Bar. 1666. —4to. Portrait by Faithorne. Pp. 96.

This came from the pen of Greatraks himself, who was an upright and a sober gentleman of independent means, belonging to Affane, co. Waterford, descended from a family settled at Great Rakes, near Matlock; and it was in reply to an attack upon his character by David Lloyd, a writer of memoirs more remarkable for their number than accuracy. Greatraks's apology is a dignified composition, written without heat, and bearing an air of truthfulness. He was born at Affane in 1628. On the breaking out of the Irish rebellion he was sent to Stock Gabriel, in Devonshire, to be

educated; he afterwards fought in the Irish wars with the view of recovering the family estate; and he finally resettled in Ireland, becoming Justice of the Peace and Clerk for co. Cork. He died about 1682.

About the year 1662 he had, as he says, "an impulse or a strange persuasion in my own mind (of which I am not able to give any rational account to another), which did very frequently suggest to me that there was bestowed on me the gift of curing the King's-Evil."

He was successful in testing this strange gift, and the fame of his cures spread abroad. He was afterwards "impelled" to cure other diseases; and many persons resorted to his house. The knowledge of his surprising powers travelled into England, and afflicted persons of all conditions of life crossed the sea to be "stroked." In January, 1666, by the persuasion of the Earl of Orrery, Robert Boyle's brother, Greatraks left Affane to visit Lady Conway in Warwickshire, who suffered from an incurable headache. Landing at Minehead, the stroker was recognized, and on his way towards Hagley he was resorted to by crowds of afflicted persons. His stroking of Lady Conway was ineffectual. When preparing to return home, he was invited to Worcester, where great crowds of persons were relieved. The charges for entertaining Mr. Greatraks at this city were printed in "N. & Q.," 3<sup>rd</sup> S. v. 439. The king next sent for him, but, according to a letter, was far from entertaining a good opinion of his person or cures. In a letter dated May 3, 1666, Greatraks says:—

"The King's Doctors this day (for the confirmation of their Majesty's belief) sent three out of the hospital to me, who came on crutches, and blessed be God, they all went home well, to the admiration of all people, as well as the doctors."—*Rawdon Papers*, p. 211.

It is said that the Court, though not fully persuaded of his miraculous power, did not forbid him to make himself known. Greatraks hereupon took lodgings in Lincoln's Inn Fields, where more remarkable scenes were enacted. Many of the cures are vouched for by physicians, divines, and other witnesses of position. Pp. 48-96 of the *Account* are taken up by their testimonials as to the efficacy of the stroker's powers; and among the attestors are Dr. John Wilkins, Dr. H. More, Robert Boyle, Dr. B. Whichcott, Sir J. Godolphin, Dr. George Rust, Dr. R. Cudworth, the Rev. Simon Patrick, and others.

Amongst the cases is the following (pp. 83-4):—

"I Anthony Nicholson of Cambridge, Book-seller, have been affected sore with pains all over my body, for three and twenty years last past, have had advice and best directions of all the Doctors there, have been at the Bath in Somersetshire, and been at above one hundred pound expense to procure ease, or a Cure of these pains; and have found all the means I could be advised or directed to, ineffectual for either, till by the advice of Dr. Benjamin Whichcot and Dean Rust, I applied myself to Mr. Greatrak's for help upon Saturday was

sevenight, being the latter end of *March*, who then stroked me; upon which I was very much worse, and enforced to keep my bed for 5 or 6 days: but then being stroked twice since, by the blessing of God upon Mr. *Gratrak's* endeavours I am perfectly eas'd of all pains, and very healthy and strong, insomuch as I intend (God willing) to return home towards *Cambridge* to-morrow morning, though I was so weak as I was necessitated to be brought up in mens arms, on *Saturday* last about 11 of the clock, to Mr. *Gratrak's*. Attested by me this tenth day of *April*, 1666. I had also an hard swelling in my left Arm, whereby I was disabled from using it; which being taken out by the said Mr. *Gratrak's*, I am perfectly freed of all pain, and the use thereof wholly restored.

ANTHONY NICHOLSON.

In the presence of

*Andr. Marvell.*  
*Ja. Faivelcough.*  
*Tho. Alured.*  
*Tho. Pooley.*  
*W. Popple."*

There are good reasons for believing that the first witness to this statement is the famous politician who represented Hull in Parliament. His interest in the case is perhaps due to his connexion with the university, and the elder Marvell belonged to Cambridgeshire. The date takes us to the Marvell correspondence, where we find two letters very near to this date. The first was written on Dec. 9, 1665, when Marvell was attending the Parliament at Oxford, which met there on account of the Plague in London; and the second was written Oct. 23, 1666, when, just after the Great Fire, it met at Westminster. In these letters, which are purely devoted to parliamentary business, Marvell's lodgings are not mentioned. The signature to Nicholson's statement was Marvell's usual way of writing it, and is so found in the fine series of "Parliamentary and Familiar Letters." But the presence of "W. Popple" as a co-witness adds confirmation to Marvell's identity. The Popple family of Charterhouse, near Hull, was connected with the Marvells, and the name often occurs in the correspondence. Capt. Thompson explains the relationship, viz., that Marvell's sister Catherine married Edmund Popple (vol. i. pp. iv, xxxi), though elsewhere he says that Marvell had only one sister, Ann, who married Mr. James Blaydes (iii. 489-90). Dr. Grosart says that the sister who married Edmund Popple was Mary, and that the marriage took place in 1636 (vol. i. p. xxxiii; and cf., for other references to the family, p. xlv, and vol. ii. p. xli). William Popple was the son of this Edmund, and was educated under Marvell's direction (Thompson, vol. i. p. xxxviii). He was subsequently a merchant in Bordeaux, and was the possessor of a MS. volume of his uncle's poems. Thompson quotes a letter to Popple without date (vol. i. p. xxxi), and also a letter to his "cousin" Ramsden, dated March 21, 1670 (p. 408), which is ascribed by Dr. Grosart to William Popple (ii. 313). There is another letter dated June 10, 1678 (Thompson, iii. 479).

The Alured family was connected with Andrew

Marvell, for the elder Marvell married for his second wife one of this family. Cf. Grosart, vol. i. p. xlv; Forster's *Visit. Yorkshire*, p. 144.

There is a second case of stroking in Greatraks's tract, p. 85, dated April 10, 1666, also attested by Marvell, Popple, Alured, and others.

Among the persons whom Greatraks failed to cure were Flamsteed the astronomer and Sir John Denham; the rough stroking in the latter case was said to have made its subject stark mad. Greatraks's hand is said to have been large, heavy, and soft, and an aroma as of sweet flowers came from it. He is not named in Pepys's *Diary*, nor in Evelyn's; but a letter from Evelyn in Thoresby's *Correspondence* (i. 383), referring to him, says that he seemed to have a remarkable countenance, which denoted something extraordinary.

Mr. Gratrix's volume of tracts contains a MS. narrative of some cures done in Ireland in 1680, and as this document has never been printed it may be worth preserving in your pages:—

"Being in Ireland with my Sister Osborn November 25th, 1680: I went to see Mr Gratrix's stroke (as People called it). My Brother Osborn was acquainted with him; my Niece and Nephew Osborn were with me. He was then at Dublin and lodged at the House of one Mrs. Denison that we knew. The door was so crowded, we could hardly get in, and the Rabble were angry that we did, saying the Gentelfolks might gitt cure for their money, therefore they should rather lett in the Poor. We were had to his Rome, where not many at a time were lett in. When he had done with those in the room he turned to me, and asked if I had any Service to command him. I said No; 'twas only curiosity brought me, which I hoped he would not be angry with. He said not in the lest; and would be speaking to us sometimes to loak on what he thought remarkable. Certainly there must be in him something exordenery, for there was none that he stroked for pains, but said they were cured. He says, and they confermed it, that pain flis before his hand and allways went out at their fingers or Toes. Many that had the head-ake he rubed his hand on, and asked whare is it now. They would answer, either neck, breast, or sholder. They unlaced and untied their Petticoats, and he followed it on their bare Bodys till 'twas gon. One, when all the Pain was got into her great toe, he bed me feel how cold it was and see how it trembled; and then after 2 or 3 little strokes she said 'twas gon.

"There were many children that had the Rickets he stroked naked all over that had been there before, and their Frinds said were much better.

"There was a great many for the Evel that said they had received much benifet. Sores that were broke he spit in, and rub'd with his fingers (and so he did to sore eyes) those swillings he said that must break, his hand would ripen; if not dissiper it.

"A great many sores he lanced, and one that had an Vlcet in her side.

"2 or 3 that had the Gout, and one that had ..... he would do nothing to, and told a blind man, Were the twelve Apostles there, they could not make him see; he had no eyes; and nothing could help him but a new creation.

"I admired the People as much as him, for they bore all he did with great patience and neuer gain-

sayed him in any thing. To conclude, 'twas the Odest sight that euer I see, or belieue euer shall see.

"He is a Gentleman of some a 1000 a year, and Lives in the County of Cork, whare his Neibours com about him for cure; but when Buessness calls him to Dublin, he has no quiet. Nothing but the thought of doing good could make him indure what he dos, for he gits nothing by it but trouble. 'Tis not to keep up any Sict or Partty, or any by end that one can imagine. He is a Church of England Man, but no Bigot, but seems to valu any Man for being good, what euer Church he is of.

"The next day he com to see my Brother Osborn and asked for his Lady; so he was brought in to us Women. He is proper large man, verry Pleasant in Conuersation, and Loves to talke of the great cures he has done; and says there is no Surgion in the Nation has don the things that he has, yet neuer read a word of that Practtis in his life. He told us of one that com to him swelled up, like a tun, in a Dropsie, and prayed him to do something for him, being giuen ouer by the Doctors (he knew the Man), and told him Thou art a worthless Fellow and I can neuer try an experiment on a better; if you will venter I will make Insisions in your Leggs and try to draw the water that way. He was willing, and cured.

"We were acquainted with my Lady Glanally, who had often fitts of the Head-ake. He cured her of one; but she had the good luck to haue it go out at her fingers.

"Sir John Topham had a great sore at his breast that was broke and, tho he had no faith in Mr. Gratricks, was willing to see him. There was one hard lump so sore that he could indure nothing to tutch it, and prayed him to beware of that Place. O, sais he, you need not fear; my hand hurts no body; which he found so true that insted of hurt it began to soften and run, which was so great a surprise (as he told a friud) that [he] could not tell what to think of Him."

This MS. is endorsed in a modern hand: "A singular account of the above mesmerist given by one Osborn. Qy., D. of Leeds family? Yes."

J. E. BAILEY.

Stretford, Manchester.

#### THE ORKNEYS.

(Continued from p. 4.)

Sir Walter Scott, in one of his notes to *The Pirate*, relates the following:—

"About twenty years ago a missionary clergyman had taken the resolution of traversing these wild islands, where he supposed there might be a lack of religious instruction which he believed himself capable of supplying. After being some days at sea in an open boat, he arrived at North Ronaldshay, where his appearance excited great speculation. He was a very little man, dark complexioned, and from the fatigue he had sustained in removing from one island to another he appeared before them ill-dressed and unshaved; so that the inhabitants set him down as one of the ancient Picts, or, as they call them, with the usual strong guttural, Peghts. How they might have received the poor preacher in this character was at least dubious.....An engineer of the Scottish Lighthouse Survey, who happened to be on the island, and whose skill and knowledge were in the highest repute, was appealed to, and good-humouredly went to decide the matter, but hearing that the poor missionary was fast asleep, he declined to disturb him; upon which the islanders, who had assembled round the door, produced a pair of very little uncouth-looking boots, with prodigiously thick soles, and appealed

to him whether such articles could belong to any one but a Peight. The engineer, finding the prejudices of the natives so strong, was induced to enter the sleeping apartment of the traveller, and was surprised to recognize in the supposed Peight a previous Edinburgh acquaintance, and he was able, of course, to refute all suspicions of Peightism."

The dvergs, or dwarfs, were described as having short legs and long arms, which, when standing erect, touched the ground. The trolls (in Orkney pronounced *trows*) were spoken of as having the head of a man and the feet of a beast, and it was thought that they could assume the form of beasts. The word *tröl* or *traull* signified originally a giant or an *ote*, but the word came to be generally applied to all evil demons. Any peculiar formation of rock was considered to be the work of the trolls. Rustic superstition in the North relates much of the trolls being changed into rocks and stones. These imaginary beings are also described with the distinction of sex. In the island of Vaagae, in the Faroes, is a perpendicular rock in the form of an obelisk, called the Troll's Wife's Finger. The Scalds term the rocks the temples and the abodes of the dwarfs. The immortal Puck is numbered by them among the black elves or dwarfs. The Orkneys had sea-trows and hill-trows. All natural phenomena were regarded as the work of these supernatural agents, to whom worship was offered. A remarkable monument of this worship still remains on the hills of Hoy, the most mountainous of the islands. It is known as the Dwarfie Stone, and consists of a large detached block of sandstone, seven feet in height, twenty-two feet long, and seventeen feet broad. The upper end has been hollowed out by the hands of devotees into a sort of apartment, containing two beds of stone, with a passage between them. The upper, or longer bed, is 5 ft. 8 in. long by 2 ft. broad, and intended for the dwarf. The lower couch is shorter, and rounded off, instead of being squared, at the corners; it is intended for the dwarf's wife. There is an entrance of about three feet and a half square, and a stone lies before it, calculated to fit the opening. Not satisfied with having provided such a solid habitation for the *genius loci* and his helpmate, the islanders were still in the habit, at no very distant period, of carrying propitiatory gifts to this fetch.

Wild stories of the doings of the giants or demigods used to be currently related by old people in the islands. On the ridge of hills which surround the beautiful bay of Kirkwall there is on the north an indented niche which breaks abruptly the line of the horizon. Like all such appearances, in any way out of the ordinary, it required to have its legend, which is this. A giant, while taking a quiet survey of the islands, had placed his foot on this spot, and left its imprint; while, at the same time, one of the small neighbouring holms had rolled off his cubby into the sea. It would seem

that his mightiness was considered to have been a little giddy. The cubby is a straw basket, carried on the back, and fastened by a strap (Norse *fetill*) across the chest. The principal mode of communication between the islands being by sea, the inhabitants were long deprived of anything worthy of the name of roads; hence there were no carts nor waggons, and all objects requiring to be carried by land were put into such straw baskets and borne by men or beasts. Cubbies are still much used in Shetland, although now less frequently seen in Orkney.

The following is another local legend, but of a larger import. The numerous sea currents that run in opposite directions among the islands have long rendered navigation dangerous. This is nowhere so remarkable as in the Pentland Firth, where, at certain states of the tide, there is formed a dangerous whirlpool, equally dreaded with the ancient Scylla and Charybdis. It was known as the Swelchie, or the Wells of Stroma, and was supposed to draw to destruction all the ships that came near. The origin of the whirlpool is thus accounted for in an old poem, included in the *Edda*:—*Prodi* the king had a quern—a hand-mill, still in use in the islands—which was called *Grotti*, and ground whatever he wished, gold and other beautiful things. The handmaidens who ground with it were *Ferja* and *Minja*. The sea-king *Mysing* took *Grotti* and caused white salt to be ground into his ships until they sank in the Pentland Firth. There has ever since been a swirl when the sea falls through the eye of *Grotti* (the quern). When the sea roars the quern grinds; and, besides, this is how the sea became salt. This is not unpoetical. The legend has, no doubt, had something to do with the name of John o' Groat, given to the opposite headland. Small shells found in the neighbourhood and other parts of the islands are called "groatie buckies."

All sorts of superstitious customs and beliefs continued to be long prevalent in Orkney. In Barry's history of the islands there are several authenticated cases of the burning of witches. People were considered to be possessed by demons, locally termed "trow sitten," as in Worcestershire the peasants were called "puke laden." This latter word is also found in Hartshorne's *Shropshire Glossary*. The Orkney word *trouey* means sickly, so as to indicate that the belief must have been very general. People under the influence of evil spirits were also said to be "pousted," which word may be a corruption of *puk steig*, puck-trodden. A form of water-charm seems to have been much practised. A person thought to be spell-bound was termed "forspoken." John Ben, a Scotch ecclesiastic, who visited the islands in 1529, has left some Latin notes, to be found in Barry's appendix, which are not without interest. He refers to the use of the old Norse in the islands, and states that the natives saluted

each other by saying "Goand da boundae," when in the Scotch vernacular one would have said, "Good day, guidman." The old Norse continued to be spoken in the remoter districts of the islands until the latter end of the last century. Many words are still in current use, such as the pronouns *thu* and *thee*, and *hid* for *it*. Ben has occasion to mention the prevalence of superstitious practices. He relates of Deerness, or the Ness of Deers, that this parish was formerly woody, and possessed many wild animals. Many parts of the islands bear evidence of this, as large trunks of trees and antlers of deer are frequently found imbedded in the soil. There are no trees upon the islands now, nor will they grow there. "In the south part of the parish of Deerness," says Ben, "there is a natural rock in the sea, where men climb up with great difficulty on their hands and knees to the top, where is a small shrine, called the Bairns of Burgh." This latter name is in the vernacular. He goes on to say:—

"All classes of the people assemble here in very large numbers, and ascend praying bare-footed to the shrine, where only one person at a time is able to pass. Here is a pure, glittering spring of water, which is very wonderful. Then the men, on bended knees, and with joined hands, distrusting the existence of God, pray to the Bairns of Burgh with many incantations, throw stones and water behind their backs, and walk step by step twice or three times around the shrine. Having finished their prayers, they return home, asserting that they have performed their vows."

This rock is about a hundred feet in height, and covered with grass on the top. Low, a later writer than Ben, says that in his time "old age scrambled its way through a road in many places not six inches broad, where certain death attended a slip." It appears from Barry, who wrote about the beginning of this century, that this practice had then been recently discontinued.

The rites here described are evidently similar to those known in the North as the Midsummersblot, or Midsummer sacrifice, an assemblage for universal sacrifice and festivity on the completion of the year. The sons of Bur are the trinity of the Northern mythology—Odin and his brothers Veli and Ve. Their work in the creation of the world is thus narrated in the *Voluspa*:—

"In the beginning of ages, when Ymer [*i.e.*, the primeval ocean or chaos] established himself, there were neither strand, nor sea, nor cooling waves, nought but a yawning gulf, of verdure destitute. Then the sons of Bur erected the firmament and formed the central enclosure; the sun shone from the south on the rocks of the habitation, and the earth bloomed with tufted verdure."

The division of day and night is next explained, and the creation of the first human pair, followed by the creation of the dwarfs, whose names are enumerated, each of them being expressive of some active power of nature.

At these ceremonies large fires were kindled

in high places, people washed themselves in the open air, and drank out of the sacred fountains. Such practices, of the remotest antiquity, were performed during the last century in Sweden and Norway, as well as in many parts of Great Britain. The Romish Church sanctioned the fires, under the name of St. John's fires. In Dyer's *British Popular Customs* or Brand's *Popular Antiquities* will be found descriptions of such ceremonies, performed on Midsummer Eve in a great number of places throughout the kingdom. Dyer quotes from the *Hibernian Magazine* of July, 1817, an account of a ceremony precisely similar to that related by Ben, as having been performed at Stoolie, near Downpatrick. The prevalence of such wild and indecorous festivals gave rise to the expression "Midsummer madness" (*Twelfth Night*, III. iv. 61), and lends appropriateness to the title of *Midsummer Night's Dream* employed by Shakespeare to indicate the incongruous character of his play.

J. G. FOTHERINGHAM.

(To be continued.)

AUTOGRAPH LETTER OF DANIEL DE FOE. — I am the fortunate possessor of an original letter of Daniel de Foe. The subject is of great interest, and would be of greater if I could discover to whom it was addressed. Besides this appeal for help I should like to add another query. How does it happen that letters of De Foe are of such great rarity? I was told unblushingly not long ago that all his correspondence was destroyed by the Fire of London in 1666; but as the author of *Robinson Crusoe* was only born in 1663, the assertion rather startled me. Another informant has made the public hangman responsible for a similar destruction; but the only dealing that I can trace between the author and that functionary is the burning of the *Shortest Way with Dissenters* in 1703; so that answer will not fit. I subjoin a copy of the letter:—

"MY LORD,—I have had the honour of yo<sup>r</sup> L<sup>dps</sup> Letter of y<sup>e</sup> 12<sup>th</sup> ultim<sup>o</sup> so long that indeed I blush to Date my answer y<sup>e</sup> 26<sup>th</sup> May. I could indeed make some excuses, but I choose to own it a Fault, because I will not lessen the value of yo<sup>r</sup> L<sup>dps</sup> remission.

"yo<sup>r</sup> L<sup>dps</sup> does me too much hono<sup>r</sup> in acknowledging good wishes instead of Services, and bestowing on a Late and Unsuccessful proposall of mine, the weight due to a reall and effectuall Piece of Service: this generous Principle of yo<sup>r</sup> L<sup>dps</sup> however Lays an obligac<sup>o</sup>n on me, to watch for any opportunity that may offer, of Laying reall obligac<sup>o</sup>ns on a hand so bountifull in accepting. And yo<sup>r</sup> L<sup>dps</sup> may be assur'd I shall Lose no occasion.

"The Person w<sup>th</sup> whom I endeavoured to Plant yo<sup>r</sup> intrest has been strangely taken up since I had that occasion (viz.) First in suffering the operac<sup>o</sup>n of the Surgeons to heal the wound of the assassine and since in accumulating Honours from Parliam<sup>t</sup> Queen and People.

"On Thursday evening her Maj<sup>ty</sup> created him Earl Mortimer Earle of Oxford and Lord Harley of Wigmore and we expect that to-morrow in Council he will have

the white staff given him by the Queen herself and be Declar'd L<sup>d</sup> High Treasurer.

"I writ this yesterday and this Day May 29 he is made L<sup>d</sup> High Treasurer of Britain and Carried the white staff before the queen this morning to y<sup>e</sup> Chappell.

"yo<sup>r</sup> L<sup>dps</sup> will easily believ the hurry there too great to make any Moc<sup>o</sup>ns at this time. But you may assure yo<sup>r</sup>self (my Lord) nothing shall be wanting to represent either yo<sup>r</sup>self or y<sup>e</sup> affaires to y<sup>e</sup> L<sup>dps</sup> greatest advantage, and I hint by the way that no man is fitter to move in such a case than the Duke of Newcastle whom yo<sup>r</sup> L<sup>dps</sup> menc<sup>o</sup>n'd. When ever y<sup>e</sup> L<sup>dps</sup> resolves to attempt y<sup>e</sup> thing I shall be glad to have notice that I may take a proper season to menc<sup>o</sup>n it to advantage.

"I am,

"May it Please yo<sup>r</sup> L<sup>dps</sup>,

"yo<sup>r</sup> L<sup>dps</sup> most Humble & obedient servant,

"Newington, May 29, 1711.

DE FOE."

The "assassine" refers, of course, to Guiscard.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

ST. AMAND AND DE ALBINI, NOT ST. ARMAND AND STUART D'AUBIGNY.—Under the heading of "A Quaint Bequest" (6th S. viii. 425) there is an exceedingly erroneous reference, in an extract from Carlisle, to two Anglo-Norman baronial houses, which might lead the unwary into a sad genealogical maze if not corrected at an early date. It is certain that the true name of "James St. Armand, Esq.," must have been St. Amand, not St. Armand, if he was a descendant in the male line of the "ancestor" attributed to him; and it is equally certain that his reputed ancestress was *not* a Stuart of Aubigny, *temp.* Hen. III. (of England, *subaud.*), a line not then in existence, but a De Albin, of the house of De Albin Brito. If Mr. F. S. HUMPHREY refers to Banks's *Baronia Anglica Concentrata*, i. 400, s. v. "St. Amand," 28 Edw. I., and to Burke's *Dormant and Extinct Peerages*, 1883, s. v. "St. Amand, Barons St. Amand," he will see that Ralph de St. Amand, *temp.* Hen. III., married Asceline, daughter and coheir of Robert, son of Robert de Albin, of Caynhoe, Bedfordshire. Banks calls Asceline *sister* and coheir of Robert de Albin; but the point is not material for the correction of the error into which the passage cited by MR. HUMPHREY might lead readers of "N. & Q." not students of the mediæval baronage of England and Scotland.

The house of St. Amand is distinguished, perhaps unique, among Anglo-Norman baronial houses of its day, in that it was at one time represented by a Professor of the Canon Law, "Magister Johannes de Seo. Amando," summoned to Parliament after the death, s. p., of his brother Almaric, *circa* 3 Edw. II., by a fresh writ, 6-19 Edw. II. It seems odd that any descendant of so illustrious a house should have wilfully obscured the fact by adopting the unhistoric and inaccurate form of St. Armand instead of the historic and accurate form of St. Amand. C. H. E. CARMICHAEL.

New University Club, S.W.

JOHN HOWE.—In the *Life of John Howe*, by Henry Rogers (8vo. 1836), the following paragraph and note will be found on p. 116 (and cf. ed. 1863, pp. 87-88):—

"He [Howe] appears to have preached once before Parliament, though on what occasion is not certainly known. The sermon, as is shown by an advertisement of 1659, was entitled *Man's Duty in Magnifying God's Work*. I presume it was published on occasion of one or other of those brilliant successes which attended the arms of England on the Continent during the latter period of the protectorate. In these advertisements he is described as 'Preacher at Westminster.'"

In the note Mr. Rogers adds:—

"This was the earliest of Howe's productions, and as such, if for no other reason, would have been an object of curious interest. One would have liked, moreover, to see how such a man as Howe acquitted himself on such an occasion. For this sermon, however, I have searched in vain. I have met with no traces of it in any public or private collections to which I have been able to obtain access. Amongst other places, I have searched the British Museum and Dr. Williams's library (where, if anywhere, it might be expected to be found), as also the catalogues of the Bodleian, Sion College, and Lambeth libraries. Whether it was advertised, but never published; or, if published at all, issued to such a limited extent that not a single copy has survived the wastes of accident and time, I cannot pretend to decide."

Having been a diligent collector of Parliamentary fast and thanksgiving sermons (1640-1660) for more than forty years, I have long been satisfied that no such sermon by Howe exists. The way in which the mistake has originated is now, to my mind, quite clear. On Oct. 8, 1656, John Rowe preached before the Parliament from Job xxxvi. 24, 25. The occasion was a thanksgiving for the victory obtained against the Spanish West India fleet. The sermon was printed the same year with the title *Man's Duty in Magnifying God's Work*. John Rowe was "Preacher at Westminster" Abbey. No doubt the correct explanation is that in the "advertisement" there was a simple misprint of John Howe for John Rowe.

J. INGLE DREDGE.

GOODMAN.—On turning over the pages of the *Bible Word-Book*, second edit. 1884, by W. Aldis Wright, I was surprised to find that the account of the word given in the previous edition remains unmodified. *Goodman*, meaning "the master of the house," is still said to be "probably a corruption of the A.-S. *gummann* or *guma*, a man." Mr. Smythe Palmer, on the ground of this supposed connexion with *gummann*, places this honest, straightforward old English word *goodman* in his *Folk Etymology; or, Dictionary of Words Perverted in Form by False Derivation*. Of course, as in many other cases, the obvious derivation is the true one, and the connexion with A.-S. *gummann* (which form occurs only in one passage in Beowulf) is an instance of perverted ingenuity. See Skeat's *Etim. Dict.*, s. v., and especially the passages cited

by Mr. Wright. I ask admission for this note, as I would fain prevent this learned etymology from obtaining such sway in the educational world as the unhappy *Whitsun* = *Pfingsten* guess, which seems likely to reign for many more years, if one may judge from what is set down in some of the latest Prayer-Book commentaries. See, for example, *Teacher's Prayer-Book*, by Bishop Barry.

A. L. MAYHEW.

18, Bradmore Road, Oxford.

POPULAR SUPERSTITIONS.—Some time ago, whilst staying in some apartments in London, I placed for a moment on the table my boots, which the servant had just brought up. She immediately rushed at them, and said, "Oh, sir, we shall have ill luck in the house." Never having heard of this superstition before, I inquired her birthplace, when she said she was a native of the metropolis. I should like to know if this is a common belief.

EDWARD R. VYVYAN.

FISH SAUCE.—The following pasquinade, at the expense of the unhappy monarch whom Sheridan nicknamed Louis Des Huîtres, may amuse some of the readers of "N. & Q.": "Le roi fatigué d'Eperlans, fatigué des Merlans, prit des Soles pour rétablir la monarchie des Truites." The correct reading, thus: "Le roi fatigué des pairs lents, fatigué des maires lents, prit Dessolle\* pour rétablir la monarchie détruite."

RICHARD EDGCUMBE.

33, Tedworth Square, S.W.

THE FIRST INTRODUCTION OF CHRISTMAS CARDS.—The following remarks, taken from the *Publishers' Circular* (p. 1432, Dec. 31, 1883), seem well deserving of insertion in the pages of "N. & Q." (see 6th S. v. 10, 155, 376):—

"Several years ago, in the Christmas number of the *Publishers' Circular*, we described the original Christmas card, designed by Mr. J. C. Horsley, R.A., at the suggestion of Sir Henry Cole, and no contradiction was then offered to our theory that this must have been the real and original card. On Thursday, however, Mr. John Leighton, writing under his *nom de plume*, "Luke Limner," comes forward to contest the claim of priority of design, and says: 'Occasional cards of a purely private character have been done years ago, but the Christmas card pure and simple is the growth of our town and our time. It began in the year 1862, the first attempts being the size of the ordinary gentleman's address card, on which were simply put "A Merry Christmas" and "A Happy New Year"; after that there came to be added robins and holly branches, embossed figures and landscapes. Having made the original designs for these, I have the originals before me now; they were produced by Goodall & Son. Seeing a growing want, and the great sale obtained abroad by the small religious prints or images, this house produced (1868) a "Little Red Riding Hood," a "Hermit and his Cell," and many other subjects in which snow and the robin played a part.' We fail to see how a card issued in 1862 can possibly

\* One of his generals.

ante-date the production of 1846, a copy of which is in our possession; and although there is no copyright in an idea, the title to the honour of originating the pretty trifle now so familiar to us seems to rest with Sir Henry Cole."

*Appropos* of the above passage, the following quotation may be added; it is taken from a leader in the *Daily News*, Dec. 25, 1883:—

"The Christmas card, which fills countless vermilion posts and quaint old country boxes, in shops with the indescribable scent of grocery, was, oddly enough, suggested by old Continental customs. Forty or fifty years ago it was the practice in Germany to send gilt and illuminated cards to relatives on their *Namenstag*, or name-day, as the Germans call it, the *fête*, in short, of the patron saint, not the birthday of the recipient. This sending of cards was a convenient custom to interweave among others, many of which it appears likely to survive."

F. C. BIRKBECK TERRY.

The following appeared in the *Times* of the 2nd inst.:—

"Sir,—The writer of the article on Christmas cards in the *Times* of December 25 is quite right in his assertion. The first Christmas card ever published was issued by me in the usual way in the year 1846 at the office of "Felix Summerly's Home Treasury," at 12, Old Bond Street. Mr. Henry Cole (afterwards Sir Henry) originated the idea. The drawing was made by J. C. Horsley, R.A.; it was printed in lithography by Mr. Jobbins, of Warwick Court, Holborn, and coloured by hand. Many copies were sold, but possibly not more than 1,000. It was of the usual size of a lady's card. Those my friend Luke Limner speaks of were not brought out, as he says, till many years after."

"JOSEPH CUNDALL,

"Surbiton Hill, Dec. 27."

E. LEATON BLENKINSOPP.

NEW WORDS.—It may be worth noting, as an illustration of the rate at which new words are being introduced into English, that in the last number of the *Athenæum* for 1883 (that for December 29) there are more than twenty words which do not appear in the most recently completed large dictionary—Annandale's edition of Ogilvie's *Imperial*. The following are the words, with their references:—acrobatical, *a.*, p. 866, col. 2; amphiodont, *a.*, p. 870, col. 3; arabic, *a.* (chem.), arabinose, *a.*, arabinosic, *a.*, p. 871, col. 1; chlorophyllan, *s.*, p. 871, col. 1; Communard, *s.*, p. 864, col. 1; dextrorotatory, *a.*, p. 871, col. 1; dynamitard, *s.*, p. 876, col. 1; lyseginous, *a.*, p. 870, col. 2; medially, *adv.*, p. 870, col. 2; meristem, *s.*, mesodont, *a.*, metabolism, *s.*, præbronchial, *a.*, priodont, *a.*, pseudepiploon, *s.*, schizogenous, *a.*, telodont, *a.* (all from p. 870, col. 3); ultimogeniture, *s.*, p. 865, col. 3; unfaithfully, *adv.*, p. 852, col. 3; universalization, *s.*, p. 852, col. 2; untiring, *a.*, p. 840, col. 2.

Annandale's *Ogilvie* contains, according to the publishers, 130,000 words, being 12,000 more than any dictionary previously published; the *Encyclopædic* is estimated to include, when completed, 150,000; while I should think it probable that Dr.

Murray's *New English Dictionary*, of which the first part (A—Ant) is announced to appear at the end of this month, will contain at least 200,000 entries.

J. RANDALL.

A REMEDY IN TEETHING.—A Surrey woman recently told me that though she had brought up eleven children she never had any trouble with them when they were teething, for upon the first symptom of fretfulness which could be traced to teething she went off, the first thing in the morning, and borrowed a donkey and set the child upon the cross on the animal's back with his face towards the tail, and then led the donkey a short distance while she said the Lord's Prayer; then, taking the child off, she kissed him and said "God bless him," after which she assured me not a moment's inconvenience from teething had been endured by any one of her eleven children.

W. D. PARISH.

Selmeaton.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"PYGMALION AND GALATEA."—When was the name of Galatea first introduced into the fable of the Cyprian sculptor and the animated statue? In Ovid there is no mention of the lady's name, yet there would seem to be some classical authority. French dictionaries of mythology almost all assert that the sculptor gave to his work the name of Galatea; one says, "of Euburnea or Galatea" ("Euburnée ou Galathée"). In Rousseau's *Pygmalion, Scène Lyrique*, produced at the Théâtre Français in 1775, the sculptor constantly addresses the object of his passion as "divine Galathée"; and a correspondent of the *Daily News* says that she is called Galatea in Spanish and Italian versions of the same story. Mr. Gilbert's mythological comedy *Pygmalion and Galatea* is a still later example.

M. T.

THE TITLE "MASTER OF —."—To whom can this term be correctly applied? I have always understood it to be a courtesy title given to the eldest sons of certain Scottish peers. Thus, Master of Reay, Master of Ruthven, Master of Saltoun, Master of Sinclair, &c., are applied respectively to the eldest sons of Lords Reay, Ruthven, Saltoun, and Sinclair, &c. Seton, in *The Law and Practice of Heraldry in Scotland*, p. 458, says it is "applied to the heir apparent in the lower orders of the Scottish peerage." Sir George Mackenzie, quoted by Seton, says, "the eldest sons of barons are designated master, as the Master of Ross," &c. Recently the coming of age of the son of Chisholm of Chisholm (commonly called the Chisholm) was celebrated in the North, and the event was

chronicled in the newspapers and at dinners as the coming of age of "The Master of Chisholm." Surely there can be no authority for such an assumption by the son of a commoner. Perhaps some one better versed in heraldry than I am will tell the readers of "N. & Q." what is the recognized law on the subject. — JOHN MACKAY.

Herriesdale.

PRINCESS CHARLOTTE.—There exists a set of twelve miniatures of the Princess Charlotte of Wales, which were painted from the life in the course of the years 1799 to 1817. They are by Charlotte Jones, "preceptress in miniature painting, and miniature painter to the Princess Charlotte," an artist who ranked high in her own line at the end of the last century and beginning of the present. There are miniature portraits by her of the Prince Regent, Princess Amelia, Lady Caroline Lamb, and others. The miniatures in question were bequeathed by Miss Jones to a relative, whose descendants now possess them. The portraits, with one exception (the first, which is a copy of a pencil sketch by Cosway, and is dated 1796), are original, and from the life. They were painted in the years 1799, 1801, 1807, 1808, 1810, 1812, 1813, 1814, 1815, and 1816, when the princess was aged respectively 3, 5, 11, 12, 14, 16, 17, 18, 19, and 20 years. The series terminates with "a commemorative portrait" of beautiful design. Of the miniature of 1807 there is a replica at Windsor Castle, signed by Charlotte Jones. It is intended to publish reproductions of the miniatures, coloured by hand, the exact size of the originals, some of which are three-quarter lengths, and to add explanatory letterpress. In arranging the explanatory text the writer's object is to cluster round each illustration the events of the moment. For this purpose original and unpublished matter is greatly desired. The many accounts of the Princess Charlotte, and even the "Brief Memoir," by Lady Rose Weigall, published in 1874, may still, perhaps, have left, unknown to the public, letters and papers in private hands which would be of great value in giving freshness and interest to the contemplated memoir. Communications relating to such will be gratefully received by Mrs. Herbert Jones, Sculthorpe, Fakenham, Norfolk; or by Mr. Quaritch, who will publish the projected work. J.

BOOKS WANTED.—Baxter's *Invisible World*, also *The Phantom World*, by the Rev. — Christmas. Are these works out of print, or where can I procure copies? RUBY D'OR.

SERPENTS' FOOD.—Watts, in his lines to the Rev. Mr. John Howe, writes thus:—

"Thus like the ass of savage kind,  
We snuff the breezes of the wind,  
Or steal the serpent's food."

This is supposed to be Pindaric. I sometimes see supreme beauty in Pindar, but English Pindarics are to me incomprehensible, and almost as hateful as allegories. I should like to see the wild ass stealing serpent's food interpreted, as I never hope to catch the creature itself in the felonious act.

C. A. WARD.

Haverstock Hill.

"THE VICAR OF WAKEFIELD."—I have before me an early edition of *The Vicar of Wakefield*, published by John Fleming, 8, Vicar Street, near Thomas Street, Dublin, no author's name or date, 18mo., of 144 pages, in the style of an "Irish Burton" or chap-book. It has some peculiarities. It is in one volume, considerably differing from the authentic text; the poem of "Edwin and Angelina" does not appear, and the book seems older than 1766, when the first edition was published at Salisbury. Is it possible that Goldsmith could have written a briefer form of his renowned classic before leaving Ireland, and afterwards extended it and improved it to the form in which the MS. was sold to Newbery by Dr. Samuel Johnson (for Goldsmith) for 60*l*.? Can any of your correspondents kindly furnish the date when "John Fleming" was in business at the above address, and so assist me in forming a conclusion on this interesting idea?

EDWIN PEARSON.

MEDAL OF A.D. 1589.—Can any reader identify a "copper" medal, described as follows? viz:—

"Rather thin, about as large as a penny; on one side a figure (female?) seated on a throne, reading a book. Round the edge is 'Tandem bona causa triumphat,' and the date 1589. On the other side is a tree and a bird just settling on the top. The motto is 'Non viribus at causa potiori.' There are two words at the foot of the tree, but I cannot decipher them; one I think ends in *ges*."

What is the inscription in the exergue?

R. M. M., Jun.

"LET SLEEPING DOGS LIE."—What is the Greek saying equivalent to the above? It contains some name as of a river nymph.

BEN RHYDDING.

LARGE EARS A SIGN OF ELOQUENCE.—Can any reader of "N. & Q." supply me with information on this point? The idea is mentioned in Tom Moore's *Diary*, where Moore relates that Kirk, the sculptor, told him "he had thought the ears in the busts of Demosthenes out of nature, till he saw the ears of Burton (an eminent Irish barrister)." Burton was afterwards a Justice of the Irish King's Bench, and one of my collateral ancestors.

EDWARD H. MARSHALL, M.A.

Hastings.

"THE ROUNDHEADS BEFORE PONTEFRAC."—In *Tait's Edinburgh Magazine* for 1850 and 1851 there was a series of three articles, signed A., under

the above heading. The articles incorporated some letters and portions of letters written from various persons in the besieging army, generally to Adam Baynes, afterwards the Commonwealth M.P. for Leeds. Is it known in whose possession the originals are of those letters? R. H. H.

Pontefract.

JACKSON OF WINSLADE, CO. DEVON.—Where can I find a pedigree of, or any particulars relating to, the above family? F. W. D.

TITLE OF PLAY WANTED.—Some kind of performance—a play, or something like it—was to be seen at Sadler's Wells about 1796-7, founded on the story of a girl at a village inn who was treacherously married by a man whose wife was alive. Can any one give me any information as to the nature of this performance, or explain in what way the maid herself was made a public spectacle at the theatre? "Mary, the Maid of the Inn" is a likely title, or "The Maid of Buttermere"—an expression Wordsworth uses in *The Prelude*, bk. vii. T. ASHE.

SIMON FORMAN.—I should like some account of this astrologer. I believe some remarkable circumstances attended his death, the hour of which he himself foretold. SENEX.

COLUMN AT RABLEY.—At Rabley, near to South Mims and to Ridge, on the borders of Middlesex and Hertfordshire, stands a column, about which an erroneous tradition appears to have sprung up, to the effect that it marks the death-place of the great Earl of Warwick after the battle of Barnet. I have been informed that it was erected probably early in this century by Mr. Dudding, a former resident at Rabley. Can any one assign the motive with which Mr. Dudding erected it? I have not succeeded in finding any mention of the column in print. J. P. H.

"TALES OF AN INDIAN CAMP."—Who was the author or compiler of the above work, which was published in 3 vols. 8vo. by Colburn & Bentley in the year 1829? F. W. D.

TURTLE.—I should be glad to know if any of the readers of "N. & Q." can inform me when turtle was first introduced into England as an article of food, whence it was brought, and when instructions for dressing it were first given in cookery-books; also, what is the name and date of the earliest book which contains such instructions. It might be of interest if some person, who has a collection of old English cookery-books, would give a list of the earliest, with their dates. *The Form of Cury* is well known, but others are not so. *Antiquitates Culinarie* gives much information, but later books prior to the present century are not so well known. O. M.

CAPPS.—In the records of the North Allerton Quarter Sessions, Yorks, A.D. 1606, John Warde, of Bransdale, was brought up for having uttered false and scandalous words, viz., "That Peter Wood greased S—— capps." To grease, to bribe, is plain enough, but can any of your numerous readers help me to know the meaning of *capps*? EBORACUM.

"ROBINSON CRUSOE."—I have a copy of *Robinson Crusoe*, printed at Paris in 1783, which contains, at the eve of his adventures, "Robinson's Crusoe's Vision of the Angelic World," comprising "1. Solitude; 2. Honesty; 3. Afflictions; 4. Immorality of Conversation, &c.; 5. The Present State of Religion; 6. The Voice of Providence." I have never met with the "Vision" in any English edition. Has any reader of "N. & Q."? WM. FREELOVE.

AUTHOR OF SONG WANTED.—Can you inform me who was the author of a song beginning:—

"Says Plato, Why should man be vain,  
Since bounteous Heaven hath made him great"?

Also, who was the composer of the musical setting? H. W. M.

SWEARING ON THE HORNS AT HIGHGATE.—Can any reader of "N. & Q." help me to refer to any pictorial representations of that ceremony? SENEX.

LORD GEORGE BENTINCK.—Mr. Jennings, in his most interesting book entitled *Rambles among the Hills*, whilst speaking of Lord George's death in Welbeck Park, says (p. 144):—

"I have never seen the fact referred to, but a fact it is, that the belief was general in Mansfield and Nottingham that Lord George Bentinck was one of the victims of Palmer, the Rugeley poisoner."

Can any of your readers tell me if there is the slightest foundation for this belief, other than the fact, to which Mr. Jennings refers, that Lord George was in the habit of making bets with Palmer? G. F. R. B.

RESENTMENT.—In a curious inscription copied from a tablet in the church of Lilleshall, Salop, the word *resentment* is used in a sense perfectly justified by etymology, but the reverse of present usage. I do not know whether Archbishop Trench has noticed this word as one of those which has deteriorated in sense. *Transcribed*=imitated, in the same inscription, is also rare, while *imitable* is now only found in its opposite. I should be glad to be furnished with other instances of *resentment* used in its original meaning of mere recognition. G. L. FENTON.

San Remo.

CARY FAMILY.—Is anything known of the ancestry of Nicholas Cary, Esq., who, according to *Magna Britannia Antiqua et Nova*, vol. I.

London, 1738, was patron of a living in Dorsetshire? Here is the entry (p. 594): "Hundred, Cern Upper Sherburn; deanery, Whitchurch; patron, Nich. Cary, Esq." I shall also be obliged for information as to which historians are correct, those who assert that the Careys derive their cognomen from Castle Karrey, in Somerset, or those who, like Burke, say that their *berceau* was Devon.

T. W. C.

**ENGLISH HUNTING CUSTOM.**—In the *Guardian*, No. 61, for May 21, 1713, which advocates the kind treatment of animals, mention is made, among the barbarous customs existing in England, of the one specified in the following extract:—

"I must animadvert upon a certain custom, yet in use with us, and barbarous enough to be derived from the Goths, or even the Scythians; I mean that savage compliment our huntsmen pass upon ladies of quality, who are present at the death of a stag, when they put the knife in their hands to cut the throat of a helpless, trembling, and weeping creature:—

'Questuque cruentus

Atque imploranti similis.'

'That lies beneath the knife,

Looks up, and from her butcher begs her life.'

*Æn.*, vii. 501-2."

When was this custom introduced, and how long did it prevail? Is there any notice of the practice in literature?

ED. MARSHALL.

**TRANSLATION OF CIPHER WANTED.**—Can any of your readers oblige me by giving me the solution of the following cipher, which has greatly puzzled me?—"Ri ovaser iar tup oc nox ne rueb."

G.

**AUTHORS OF QUOTATIONS WANTED.**—

"He thought with a smile upon England the while  
And the trick that her statesmen have taught her,  
Of saving herself from the storm above  
By putting her head under water."

ALPHA.

### Replies.

**DANCE THE PAINTER.**

(6th S. viii. 517.)

Nathaniel Dance, the portrait painter, was the third son of George Dance, the architect of the Mansion House, and was a pupil of Hayman. He married Harriet, daughter of Sir Cecil Bisshopp, Bart., and widow of Thomas Dummer, of Cranbury, Hants, and of William Chamberlaine. Having acquired a large estate, he took the name of Holland under royal sign manual, and was created a baronet in 1800. He died in 1811 without issue, and the title became extinct. He exhibited as a professional artist as Nathaniel Dance, and after his marriage as an amateur under the name of Nathaniel Holland. His portrait of Garrick as Richard III. was esteemed one of his best works. Portraits of George III. and of the Duke of Cum-

berland are in the royal collections, and those of several of the bishops are at Lambeth Palace. There is a good portrait by him of Daniel Wray at the Charter House, an engraving of which is in Nichol's *Literary Illustrations*, vol. i. 1817; that of Archbishop Cornwallis, three-quarters, sitting, was engraved by Fisher. There are some interesting notes about him in the *Somerset House Gazette*, 1824, ii. 58, 121, and 185. He was M.P. for East Grinstead from 1790 to 1802, and again from 1807 till his death in 1811; see also an obituary notice in the *European Magazine*, vol. ix. p. 318. George Dance, R.A., a younger brother of Nathaniel, was Professor of Architecture to the Royal Academy, and died in 1824. He published a collection of portraits of eminent characters, *temp.* Geo. III.

EDWARD SOLLY.

There were five artists of the name of Dance. Nathaniel painted Archbishop Cornwallis, and the picture was engraved by Fisher. No portrait of Cornwallis was ever exhibited unless anonymously. N. Dance exhibited "a bishop" in 1769; this might be the archbishop when Bishop of Lichfield. There is a good account of N. Dance in Redgrave, p. 110.

ALGERNON GRAVES.

George Dance was originally an architect, and the pupil of his father, George Dance, sen., the Architect to the City of London, but gave up this profession to become an artist, and studied some time in Italy. He was one of the original founders of the Royal Academy, together with his brother, Nathaniel Dance, also an artist, who became afterwards Sir Nathaniel Dance-Holland, Bart. George Dance executed many portraits of his friends and original members of the Royal Academy in chalk; they are now in the library there, and in 1808-14 seventy-two of these were published. I have never seen a list of all his works, and believe there is not one in print. He was born in 1740 and died in 1825.

STRIX.

Nathaniel Dance was the third son of George Dance, the Surveyor and Architect to the City of London, and best known as the architect of the Mansion House. Nathaniel was born in 1734. After studying art under Frank Hayman, the *genre*-historical painter, he travelled for some eight or nine years in Italy. In 1761 he was a member of the Incorporated Society of Artists. At this period he seems to have chiefly painted historical pictures. On his return to London he commenced portrait painting. In 1768 he became one of the original members of the Royal Academy. His celebrated picture of Garrick as Richard III., well known through Dixon's engraving, was exhibited there in 1771. At the age of fifty-six he married Mrs. Dummer, a widow lady with a fortune of 15,000*l.* a year, and took the name of Holland. He represented East Grinstead in the House of Commons for many years, and in 1800

was made a baronet. He died at Carnborough House, near Winchester, on Oct. 15, 1811. See *Encyclopedia Britannica*, *English Encyclopedia*, and *Redgrave's Dictionary of Artists*.

G. F. R. B.

Nathaniel Dance, R.A., the portrait and subject painter (b. 1734, d. 1811), was third son of George Dance, the Architect to the City of London, who built the churches of St. Botolph, Aldgate, and St. Leonard, Shoreditch, and elder brother of George Dance, also Architect to the City of London, who, dying in 1825, the last survivor of the foundation members of the Royal Academy, was buried in St. Paul's Cathedral. In 1690 our artist, on his marriage—as her third husband—with a wealthy widow, Mrs. Harriet Dummer, daughter of Sir Cecil Bishopp, assumed the additional surname of Holland, and resigned his academical distinctions, and on Nov. 27, 1800, after having been many years M.P. for East Grinstead, he was made a baronet. Separate notices of the three Dances, with an estimate and some enumeration of Nathaniel's works, will be found in *Redgrave's Dictionary of British Artists*. H. W.  
New University Club.

He was the son of George Dance, and brother to G. Dance, R.A., born in 1734; he studied for some time under Frank Hayman, afterwards he spent eight or nine years in Italy. In 1761 he was a member of the Incorporated Society of Artists, and in 1763 exhibited there his "Dido and Æneas." On his return to England he took up portrait painting. In 1768 he was a foundation member of the Academy. In 1790 he resigned his academic distinction on his marriage with Mrs. Dummer, a widow lady, taking the name of Holland. He represented the borough of East Grinstead for many years, and was created a baronet in 1800. He died suddenly, at Carnborough House, near Winchester, on Oct. 15, 1811. He amassed above 200,000*l*. G. S. BOWLER.

Nathaniel Dance who, on his marriage with a widow and a fortune of 15,000*l*. a year, took the additional name of Holland, was born 1734, created a baronet 1800, and died 1811. See *Redgrave's Dictionary of Artists*.

EDWARD H. MARSHALL, M.A.

Hastings.

NATHAN THE COMPOSER (6th S. viii. 494) was born at Canterbury in 1792, and named Isaac by his parents, who intended him for the Hebrew priesthood, and sent him to Cambridge to be educated by the Hebrew professor; but his evident passion for music caused them to alter their plans, and he was articled to Domenico Corri, a celebrated musician of the day. He composed several successful songs, which brought him under the notice of Lord Byron, to whom he was

introduced by the Hon. Douglas Kinnaird. Nathan's acquaintance with the poet resulted in the joint production of the *Hebrew Melodies*. He was a sweet singer, but his voice was not strong enough for Covent Garden, where he failed. He wrote *An Essay on the History and Theory of Music*, and was much esteemed as a teacher. He emigrated to New South Wales, where he was accidentally killed by a tram-car in Sydney, Jan. 15, 1864.

WILLIAM H. CUMMINGS.

This gentleman was a well-known musical composer and historian residing in London. He composed the music for, and subsequently became, by purchase, possessor of the copyright of the *Hebrew Melodies* of Lord Byron, and is several times alluded to, or quoted from, in the notes to Murray's editions of the *Poems*. He published an interesting volume, not readily attainable now, entitled:—

"Fugitive Pieces and Reminiscences of Lord Byron containing an entire New Edition of *The Hebrew Melodies*, with the Addition of Several never before published; the whole Illustrated with Critical, Historical, Theatrical, Political, and Theological Remarks, Notes, Anecdotes, Interesting Conversations and Observations made by that illustrious Poet; together with his Lordship's Autograph; also some Original Poetry, Letters and Recollections of Lady Caroline Lamb." London, 1829, 8vo. pp. 196.

From the autograph letters reproduced in facsimile in this volume, it would appear that Nathan was on the most intimate terms of familiarity with the noble poet. In one of them "my dear Nathan" is invited to dine with his lordship at the Albany at seven, with the intimation that "no refusal" will be taken; and in another, dated January, 1815, permission is asked for Murray to include the *Melodies* in a "complete edition" of the writer's "poetical effusions." Byron adds, "I certainly wish to oblige the gentleman; but you know, Nathan, it is against all good fashion to give and take back. I cannot grant what is not at my disposal." From this it would appear that Byron gave the copyright to the musician; but against this is the distinct assertion of the latter, in a letter to Braham, inviting him to join in the republication of the *Melodies*, that "he had purchased the copyright from S——'s assignees."

Looking at these proofs of the intimacy which at one time must have existed between Byron and Nathan, it seems odd that no reference to the latter is to be found in the Index to Moore's edition of the *Poems*, or in that to the *Life and Letters*. Possibly some rupture had taken place. Anyway, Moore was wont to carp at "the manner in which some of the melodies had been set to music"; extorting, on one occasion, the exclamation from the poet, "Sunburn Nathan! Why do you always twit me with his Ebrew nasalities?" On another occasion (Feb. 22, 1815), writing to

Moore, who says in a note that "he had taken the liberty of laughing a little" at the music, Byron says, "Curse the *Melodies* and the Tribes to boot! Braham is to assist—or hath assisted—but will do no more good than a second physician. I merely interfered to oblige a whim of Kinnaird's, and all I have got by it was a 'speech,' and a receipt for stewed oysters." Somewhat at variance this with the statement put into the mouth of Byron when some one in his presence insisted upon the necessity of bringing out the *Melodies* in a luxurious style: "Nathan, do not suffer that capricious fool to lead you into more expense than is absolutely necessary; bring out the work to your own taste: I have no ambition to gratify, beyond that of proving useful to you" (p. 94).

Mr. Nathan states that on the first publication of the *Hebrew Melodies* he was visited at his residence in Poland Street by Sir Walter Scott. "I sang," says he,

"several of the melodies to him,—he repeated his visit, and requested I would allow him to introduce his lady and his daughter: they came together, when I had the pleasure of singing to them 'Jephthah's Daughter,' and one or two more of the most favorite airs; they entered into the spirit of the music with all the true taste and feeling so peculiar to the Scotch."

"Mr. Scott," he adds,

"again called upon me to take leave before his visit to Scotland; we entered into conversation respecting the sublimity and beauty of Lord Byron's poetry, and he spoke of his lordship with admiration, exclaiming, 'He is a man of wonderful genius—he is a great man.'"—P. 85.

Nathan was also author of an important work, *An Essay on the History and Theory of Music, and on the Qualities, Capabilities, and Management of the Human Voice*, Lond., royal 4to., 1823, price 2l.

WILLIAM BATES, B.A.

POLAMPORE (6th S. viii. 387).—*Palampores* are mentioned by Beckford in his *History of the Caliph Vathek*:—

"He fancied, however, that he perceived, amongst the brambles and briars, some gigantic flowers; but was mistaken: for, these were only the dangling *palampores* and variegated tatters, of his gay retinue."—P. 89, ed. 1786.

To this passage the following note is added on p. 259:—

"These elegant productions, which abound in all parts of the East, were of very remote antiquity. Not only are *αἰσθητὰ ἐνθεῖα*, finely flowered linens, noticed by Strabo; but Herodotus relates that the nations of Caucasus adorned their garments with figures of various creatures, by means of the sap of certain vegetables; which when macerated and diluted with water communicate colours that cannot be washed out, and are no less permanent than the texture itself. Strabo, l. xv. p. 709 [chap. i. § 54]; Herodot., l. i. p. 96 [chap. 203]. The Arabian Tales repeatedly describe these fine linens of India, painted in the most lively colours, and representing beasts, trees, flowers, &c.—*Arabian Nights*, vol. iv. p. 217, &c."

Is the name derived from Pulhanpoor, a city in the Guicowar's territory, 24° 12' N., 72° 19' W.?

W. E. BUCKLEY.

Read *palampore*, which Littré renders "Châle à fleurs que portent, en Orient, les personnes d'un rang élevé." The word is found in one of E. Sue's works: "Ses larges épaules prenaient de la noblesse sous le *palampore* oriental." Balfour (*Cyc. of India*) gives "*Palampore* or *palang posh*, Hind. a bed cover." The Sanskrit termination suggests a geographical origin of the word. *Pālpur* is the appellation of a town in Kangra district, Punjab; and *Pālpur*, of a native state and of its chief town in the province of Guzerat, Bombay.

R. S. CHARNOCK.

A *palampore* is an Indian covering for a couch or bed. Examples are exhibited in the Indian Section of the South Kensington Museum. They are frequently of the highest character of Indian design in ornamentation and colour, and no doubt the testator, in bequeathing the "polampore lying in the chest of drawers," intended that the legatee should receive a valuable Indian fabric which had been highly prized and carefully preserved.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

*Polampore*, or *palumpore*; I am not certain which is the correct way of spelling this word. I have always heard it pronounced as I have spelt it. A *palumpore* is an Indian bed-quilt, about the size of an ordinary counterpane, and made of cotton. It is ornamented with birds of paradise, peacocks, snakes, monkeys, and pagodas, worked in beautiful colours. Mine has in the centre a peacock, life-size, in brilliant plumage. It forms a very showy and handsome covering for a bed. I have no doubt it was this that the legatee received under the will in 1805. It would be likely to be kept in a chest of drawers. At that date *palumpores* were probably rare in England.

ROBERT R. POSTANS.

Caprera House, Auckland Road, Southsea.

*Palempour* is a flowered stuff; it sometimes also means an embroidered shawl or robe worn as a sign of rank. The name is probably from the town of Palam-pûr, in the north of Guzerat. "Since the joining of the two companies we have had the finest betteles, *palempores*, bafts, and jamwars come over that ever were seen" (T. Brown, *Works*, i. 213). "Scraps of costly Indian coverlets and *palempours*" (Mrs. Gaskell, *Sylvia's Lovers*, chap. xii.).

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

In reply to J. E. J., the *polampore* mentioned was probably a *pālpore*, or Indian cotton bed-quilt or hanging. These coverings were made of soft Indian cotton, and had upon them a printed design, usually in deep red and purple, of a rude allegorical character. The subject was often a large tree with out-

spreading branches and fruit, sometimes with a serpent coiled around its trunk, and occasionally with figures below. The design and colouring is of a pleasing character, and in the time of the Honourable East India Company *palinpores* were much used and sought after as quilts. They are now of considerable rarity, and are eagerly desired by connoisseurs for hangings. The writer has one in his possession that has been in his family for several generations. He will be glad of any information as to the origin or meaning of the name.

GEORGE C. WILLIAMSON.

For *polampore* read *palampore*, as I have always heard it called. It is a quilt stuffed with (say) cotton wool, and stitched through from one side to the other in different patterns, like the present eider down quilts. The one I have I believe came from China, and was brought by my uncle nearly fifty years since.

W. G. P.

GOODWIN SANDS AND TENTERDEN STEEPLE (6th S. viii. 430; ix. 15).—Having got this story right at last and attributed to the right author, perhaps, some of the readers of "N. & Q." would like to see Tyndale's very sensible reply to it:—

"Tyndall remarks on this:—Neyther though wise ij. Cranes make not iij. wilde Gees, woulde I therefore that he shoulde beleue that twice two made not foure. Neither entend I to proue vnto you that Paulus steple is the cause why Temmes is broke in about Erith, or y<sup>t</sup> Teinterden steple is the cause of the decay of Sandwich hauen as M. More iesteth. Neuerthelesse, this I woulde were perswaded vnto you (as it is true) that the building of the and such like, thorow y<sup>e</sup> false sayth that we haue in them, is the decay of all the hauens in England. & of al the cities, townes, hye wayes, and shortly of the whole common wealth. For since these false monsters crope vp into our consciences, and robbd vs of the knowledge of our sauour Christ, making vs beleue in such popeholy workes, and to thinke that there was none other way vnto heauen, we haue not ceased to build the abbeyes, cloysters, coledges, Chauntries, and cathedral churches with hie steples, striuing and enuying one an other, who shoulde do most. And as for the deedes that pertayne vnto our neighbours, and vnto the common wealth, we haue not regarded at all, as thynges which seemed no holy workes, or such as God woulde not once looke vpon. And therefore we left them vsene to, vntill they were past remedy, or past our power to remedy the, in as much as our slowbellies with their false blessinges had iugled away from vs, that wherwith they might haue bene helpen in due season. So that y<sup>t</sup> silly poore man though he had haply no wisdom to expresse hys mynde, or y<sup>t</sup> he durst not, or y<sup>t</sup> M. More fashioneth his tale as he doth other mens to iest out the truth, sawe that neither Goodwinsandes nor any other cause alleaged was the decay of Sandwich hauen, so much as that the people had no lust to mainteyne the common wealth, for blynde deuotion which they haue to popeholy workes."—*Works of Tyndall, Frith and Barnes, 1573, p. 279.*

R. R.

Boston, Lincolnshire.

BEAR-SKIN JOBBER (6th S. ix. 9, 53).—There was, no doubt, some familiar proverb to the same effect,

and certainly about the lion, see Shakespeare's *Henry V.*, IV. iii.:—

"The man that once did sell the lion's skin  
While the beast lived, was killed with hunting him."

ESTE.

EARLIEST GLASGOW DIRECTORY: GLASGOW AND DUMBARTONSHIRE HISTORIES (6th S. ix. 9).—*History of Dumbartonshire*, published a few years ago by W. & A. K. Johnston, Edinburgh and London—Irving, author—will likely meet the object your correspondent has in view. W. C.

BEALRAPER (6th S. viii. 268, 414, 525).—I thank A. J. M. and MR. BIRKBECK TERRY very much for their suggestions as to Bealraper=Belper, co. Derby. Can they, or others of your readers, tell me if they have ever come across the name of Sir Thomas Tempest, Knt., as related to Belper, or Derbyshire at all, between 1480 and 1507? A manor called Barrowparr belonged to Sir Thomas Tempest, of Bracewell, co. York, Knt., who, having no issue, entailed it upon his brother John, who died s.p. Nov. 16, 1565. Can any one tell me where this manor of Barrowparr was situated? I fancy in Yorkshire or Lincolnshire.

A. TEMPEST.

AUTHORSHIP OF "THE RED CROSS KNIGHT" (6th S. viii. 497).—The ballad of *The Red Cross Knight*, from which Dr. Calcott culled the lines for his glee, was printed in Thomas Evans's *Old Ballads, Historical and Narrative, with some of later Date*, and will be found in "a new edition" of that work by the compiler's son, R. H. Evans, London, 1810, vol. iv. p. 148, where it is said to be "First printed in this collection." No allusion, however, is made to the name of the author.

W. H. HUSK.

"HEY, MY KITTEN" (6th S. viii. 408).—This song is printed in Allan Ramsay's *Tea-Table Miscellany*, 1724. There are five verses. If it is wanted, I possess a copy.

JANE BARON.

ADMIRAL BENBOW (6th S. viii. 496).—MR. A. E. DALSELL will find a pedigree of the family of Admiral Benbow in Owen and Blakeway's *History of Shrewsbury*, vol. ii. p. 394.

B. R.

LADYKEYS (6th S. iii. 429).—MR. MERYON WHITE informs us at this reference that a gardener at some place which he does not mention ("home" is rather indefinite) told him that cowslips in that neighbourhood were always called *ladykeys*; and he asks for the origin of this name. I think a clue may be found. May I remind him that the German word for the cowslip is *Schlüsselsblume*, or keyflower. If it is really thought to have a resemblance to any sort of key, the beauty and elegance of the flower would soon suggest the addition of *lady*.

W. T. LYNN.

Blackheath.

PHIZ (6th S. viii. 368, 394).—There are places in France (deps. Eure and Orne) named Habbloville; and Habbilot and Habbillon are found as French surnames. Habbilot, Habbilot, and Habbillon, are probably double diminutives, formed from Hab, a nickname of Herbert. R. S. CHARNOCK.

REV. J. E. SALKINSON (6th S. ix. 28).—MR. INGLIS will probably be glad to have the following further information from the *Athenæum* (June 16, 1883, p. 766):—

"Hebrew literature has sustained an irreparable loss in the death of Rev. J. E. Salkinson, who died at Vienna on Tuesday, June 5th. Mr. Salkinson was certainly the finest writer of Hebrew in his day, and his translations of Shakspeare and Milton read like originals. He had been engaged for twenty years on a Hebrew version of the New Testament. This work he finished, and he lived to see the first few sheets printed off. This translation is being produced at the expense of the Trinitarian Bible Society. His versions of Shakspeare created some misgivings in the minds of the committee of the missionary society with which he was connected, and he was in consequence subjected to a good deal of annoyance in the later years of his life. The following are his principal translations: the Epistle to the Romans, *The Philosophy of the Plan of Salvation*, *Paradise Lost*, *Othello*, *Romeo and Juliet*, *Byron's Hebrew Melodies*, *Tiedke's Urania*, and the New Testament."

J. RANDALL.

HEMIGRANICA (6th S. viii. 517).—The reading of the inscription should probably be HEMICRANIKΑ, from the Greek ἡμικρανικός, and the ring seems to be a talisman against the disease known as the ἡμικρανικὸν πάθος, mentioned by Galen and other ancient writers on medicine, and sometimes called ἡμικρανία or ἡμικραῖρα. The introduction of the wand with the serpent twined round it, which is the common emblem of Æsculapius, leads to the above interpretation. Representations of this may be seen in *Gorlæi Dactyliotheca*, i. 60; ii. 133, 579, and in Maffei's *Gemme Antiche*, Roma, 1707, 4to. vol. ii. plates 54, 55, to which the editor appends a learned exposition. The disease seems to have been some sort of headache: πάθος ὀδυνηρὸν γίγνεται, κατὰ ἡμισὺν μέρος τῆς κεφαλῆς, ὃ καλοῦσιν ἡμικρανικόν (*Aet.* vi. 49).

W. E. BUCKLEY.

This word is obviously Greek, not Romany. I should guess that the ring was used as a charm against megrim, just as a cramp-ring was used against cramp. The etymology of *megrin*, as given by me, shows that the usual Low Latin form of it was *hemigranea*, from Lat. *hemigranium*, which is from Greek ἡμικράνιον, applied to a pain affecting one side of the head only. We have given up *megrin*, and substituted *neuralgia*, which is also Greek, not Romany.

WALTER W. SKEAT.

*Emicrania*, very commonly written *emigrania*, though of course meaning properly pain on one side of the head, is a common Italian version of

headache, and so *migraine* in French (*megrin* in English has acquired a different meaning). Was not the ring, with this inscription and the Æsculapian rod and serpent, intended to be worn as a charm against headache? R. H. BUSK.

Perhaps the word is *hemicranica*, the adjective of *hemicrania*, the Latin for a one-sided headache, and the ring may have been a charm against the ailment. The staff and serpent of Æsculapius make this probable. JAYDEE.

Doubtless a charm ring against the *migraine*. The Æsculapian wand and serpent make this almost certain. J. ELIOT HODGKIN.

MISSING BRASSES (6th S. viii. 386, 476).—MR. PEACOCK will find that Luton is far from standing alone in its bad notoriety for its mode of dealing with its monumental brasses. The brasses with which the pavement of Great Yarmouth Church was plentifully decked were, by order of the Corporation, torn from their sockets in 1551, and sent to London, there to be cast into weights for the use of the town. The same sapient and economical body also ordered that the stones themselves should be torn up and shipped to Newcastle, there to be fashioned into millstones.

EDMUND VENABLES.

SITE OF TOMB WANTED (6th S. ix. 9).—The description quoted from the *Daily News* (to which the date ought to have been appended) is in many points applicable to Battersea, and probably the allusion to "one of the most gifted Englishmen who ever distracted or saved a state" is to the celebrated statesman Henry St. John, Viscount Bolingbroke, who was born in that parish in 1672, and buried in the parish church in 1751. In all probability the Falcon Inn at Battersea, concerning which so much interesting information recently appeared in "N. & Q.," 6th S. viii. 421, 453, derived its name and sign from the crest of the St. John family, which owned the manors of Battersea and Wandsworth. The crest is given in Burke's *Peerage and Baronetage*, s.v. "Bolingbroke," as "A mount vert, therefrom a falcon rising or, ducally gorged gules." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It may be that the old churchyard referred to by the writer in the *Daily News* is that belonging to the old church at Battersea, where lie the remains of Henry St. John, Viscount Bolingbroke. I remember, some twenty years ago, making a pilgrimage there with a great admirer of that erratic statesman. I believe there are two beautiful busts in the church, by Roubilliac, of Bolingbroke and his wife. I may be wrong in my conjecture as to the identity of the churchyard, but if Mr. F. J. GRAY or any of your readers be induced to pay old Battersea Church a visit they

will be well rewarded for their trouble. I may add that the house where Bolingbroke lived, and the very room in which he died, were then to be seen, apparently very little altered from the time when he occupied them. F. A. MARSHALL.

Allowing for no considerable excess of local and picturesque colouring, it seems probable that Battersea Church, where Bolingbroke lies buried, will prove to be the place referred to in Mr. F. J. GRAY's inquiry. F. G. S.

ALDINE ANCHOR (6th S. viii. 426; ix. 54).—I, too, have a copy of the Aldine *Juvenalis Persius* in the original vellum binding, with the date "Venetiis in ædibus Aldi. Mense Augusto, M.D.I." It certainly has no anchor. Is any bibliomaniac inclined to give me 9l. for it; or are such tempting offers only made to the people who do not want to sell? AUGUSTUS JESSOPP.

"THE SOLITARY MONK WHO SHOOK THE WORLD" (6th S. viii. 465).—Robert Montgomery's metaphors and similes seem to have been odd enough. I myself heard him, towards the close of his career, speak in a sermon of the angels as "creeping about on their errands of mercy and love." But the line quoted above is a good one, and is just. Athanasius was not a particularly "solitary" person, yet "Athanasius contra mundum" is a true saying. Luther, rightly or wrongly, thought the matter out for himself, and did so, in part at least, whilst he was a monk. And until he had got it thought out to his mind, he must have been "solitary" enough in all conscience. As to his shaking the world, that can hardly be doubted. There is in the Roman Catholic College at Ushaw a very curious presentation of Luther, contrived by the late Mr. Waterton, of Walton. It forms part of the wonderful natural history collection given by him to the college, and is one of the most singular examples of his peculiar powers in taxidermy. A. J. M.

STAMMEL (6th S. viii. 465).—With regard to this word the *Drapers' Dictionary* has the following remarks:—

"*Stammel* (Old French, *estamel*), a kind of fine worsted (Halliwell). A kind of woollen cloth, perhaps a corruption of *stamin* (Todd). The word is sometimes used as an adjective, invariably for a kind of red, and is believed by some to be quite distinct from the stuff so called. But as *stammel* appears to have been also of a kind of red colour, it is quite likely that the adjective grew out of the noun, and that *stammel* colour was the colour common to *stammel* at all times. *Stammel* is charged at 11s. 8d. the yard in Lord William Howard's *Household Books*. 'A red *stammel* petticoat and a broad straw hat' are said to form part of the dress of a country haymaker in Delany's *Pleasant History of Thomas of Reading*."

Several other quotations of the use of the word are given. It is worth noticing that Palsgrave gives the word in his *L'Eclaircissement de la*

*Langue Française*, 1530:—"Stamell, fyne worstede; estamine, s.f." F. C. BIRKBECK TERRY.

WOODEN EFFIGIES (6th S. vii. 377, 417, 451; viii. 97, 118, 337, 357, 398; ix. 11).—The effigies of Sir Walter Treyle and his wife (1290-1316) in Woodford Church, Northamptonshire, are of wood. At Chew Magna, Somerset, removed from the now destroyed church of Norton Hauteville, is a large sideways recumbent effigy in oak, falsely ascribed to Sir John Hauteville, c. 1269. The former of these relics is well engraved in Mr. Hartshorne's *Recumbent Effigies of Northamptonshire*; the latter appears in Mr. Paul's *Incised and Sepulchral Slabs of North-West Somersetshire*. F. G. S.

T. LUPTON (6th S. viii. 496).—Thomas Goff Lupton was the son of a working goldsmith in Clerkenwell, and was born in 1791. He became the pupil of G. Clint in 1805, and on the completion of his articles he was able to establish himself in his profession. He produced some good plates after Sir T. Lawrence and the most esteemed portrait painters of his day. In 1822 he received the gold Isis medal of the Society of Arts for his application of soft steel to the process of mezzotint engraving. He was successful in establishing the use of steel, and worked both in that metal and copper. Among his more notable works are the 'Infant Samuel,' after Sir J. Reynolds; 'Belshazzar's Feast,' after J. Martin; with many fine plates after Turner, R.A.; 'Newcastle-on-Tyne,' 'Warkworth Castle,' and 'Dartmouth' for the *Rivers of England*. He re-engraved a selection of fifteen plates for the *Liber Studiorum*, 1858. He died May 18, 1873. G. S. BOWLER.

T. Lupton was one of our most talented engravers, and excelled in mezzotint. He engraved some of the very best of the plates of Turner's *Liber Studiorum*. He died only a few years ago. The prints in the possession of A. E. R. appear to belong to "The Beauties of Claude. Portrait and 24 plates of his choicest Landscapes." I have them on india paper. Complete, the proofs sell for about 2l. (the vol.); odd plates about one shilling each. I have also nearly all the *Liber Studiorum*; and A. E. R. may be interested to know that some of Lupton's plates after Turner cost me more pounds than his plates after Claude cost pence. R. R.

Boston, Lincolnshire.

Thomas Goff Lupton, engraver of many of Turner's paintings, was born in Clerkenwell 1791, and died 1873. Giles Firman Phillips, landscape painter, was born 1780, and died 1867. He painted almost exclusively river scenes, in water colours. See Redgrave's *Dictionary of Artists*.

EDWARD H. MARSHALL, M.A.

Thomas Goff Lupton was born in 1791. He was a pupil of G. Clint. In 1822 he received the Isis

medal of the Society of Arts for his application of soft steel to the process of mezzotint engraving. He engraved chiefly after Turner and Lawrence. G. Phillips was a second-rate engraver of the same period; he engraved after Lawrence.

ALGERNON GRAVES.

Mr. Clifford Lupton, of No. 3, Newman's Court, Cornhill, watchmaker, is a son of this engraver, and would doubtless furnish any information that may be required as to his father, who engraved about six of the plates in Turner's *Liber Studiorum*.

W. J.

FLY-LEAF (6th S. viii. 516).—The blank pages of a book are so called for the same reason that we talk of the wings of a building. They wing the book equally on each side, and cover the sides, especially in paper-covered books, as wings cover the sides of a bird. For the same reason the piece of cloth that covers the buttons of a coat is called a *fly*; it covers and hides as a wing covers a bird when shut, and as the *fly* of a theatre covers the corners of the stage or the edges of the scene-cloths. Covering, hiding, flanking, as a wing does, is the idea always connected with the word *fly* thus employed.

C. A. WARD.

Haverstock Hill.

Surely *fly-leaf* is a mere translation of the French *feuille-volante*, a loose leaf (of a book).

E. COBBHAM BREWER.

WILLIAM ROSCOE (6th S. viii. 495).—The most recent life of William Roscoe is that written by the late Dr. T. S. Traill; it was published in Liverpool in 1853. I have not a copy of the book at hand, and cannot say from memory if it throws any light on the genealogy of the family.

H. FISHWICK.

There is a short memoir of William Roscoe in *The Scrap-Book of Literary Varieties*, a sort of rival to the *Mirror*, published in 1825 by Edward Lacey, St. Paul's Churchyard.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

WILLIMONT (6th S. viii. 430).—This name, found written Willament, Willement, Villement, is another form of the Gotho-Teutonic names Wilmond, Wilimunt, Willimunt. According to Wachter, *viel* in composition is=*weit* and *laut*; and one of the meanings of *mund*, *munt*, is "vir, homo." The name might therefore translate "vir præclarus." Under "Viel" Wachter gives the names Filimerus, Filiberthus, Wilibaldus, and Wiligisus. See also Wachter and Meidinger (*Vorgl. Etym. Wörterbuch*) under "Mund, Munt."

R. S. CHARNOCK.

In support of the theory that Willimont is identical with Villement, I beg to offer the following evidence. At Deal, in Kent, there is the name

of Drincqbier, but it is commonly, if not exclusively, pronounced Drinko'beer. At Gravesend there were two "flymen" named respectively Nettleingham and Fothergill. The first named was known as Nettle and the other as Fordigal. I discovered quite accidentally what the names really were. There is the name Prideokis also, which surely can be nothing but a Cornish attempt to Anglicize Prideaux.

MURANO.

PAPA AND MAMMA (6th S. viii. 128, 172, 370, 455).—The interchange of *papa* and *mamma* is well known among ethnologists and philologists, and many examples are to be found. In Georgian we have *mama*, father; *deda*, mother.

HYDE CLARKE.

I am not surprised to hear that *mama* and *barba* are in use among the Australians, and—I ask for information—is it not a fact that *pa* and *ma* descend to us from the earliest Aryan roots, as *dad* and *daddy* unquestionably do from the Aryan root *tat*, surviving among the Italians as *tata*? Are not *papa* and *mamma* the natural speech of infancy, and, as such, preserved sacred by all classes alike on the Continent? and does not the affectation lie in discarding them for the Saxon *father* and *mother*, merely as we discard crinolines and chignons, the moment they are adopted by the small tradespeople? Moreover, is it so absolutely necessary that we of England, who are so emphatically "heirs of all the ages" philologically, should be rigidly restricted to Saxon forms of expression?

E. A. M. LEWIS.

JOHN DELAFONS (6th S. vii. 329).—By the kindness of the Rev. Harcourt Delafons, Rector of Tiffeld, Northants, I am enabled to state that the John Delafons inquired for was his grandfather, who died in 1806. He wrote a *Treatise on Naval Courts Martial*, in which he styled himself, "John Delafons, one of the Senior Pursers in His Majesty's Navy, and Judge Advocate on these Trials," a copy of which work is in the possession of his grandson.

W. E. BUCKLEY.

"PREVENTION IS BETTER THAN CURE" (6th S. viii. 517).—The nearest proverb which I can refer to is "Satius est initis mederi, quam fini" (Erasm., *Adag.*). There are other proverbs in which the sentiment appears, as there are also lines in Ovid (*De Rem. Am.*, i. 91-2) and Persius (iii. 63-4):—

"Principiis obsta: sero medicina paratur  
Quum mala per longas convaluere moras,"

in the former; and in the latter,—

"Helleborum frustra, cum jam cutis ægra tumebit,  
Foscentes videas: venienti occurrere morbo."

For a proverb there is "Prævertit ancoræ jactum Deus" (Erasm., *Adag.*).

ED. MARSHALL.

In Henderson's *Latin Proverbs and Quotations*, London, 1869, p. 220, under "Melior est justitia

vere præveniens quam severe puniens, Justice is exercised in the proper prevention rather than in the severe punishment of crime," is quoted "Prevention is better than cure." The compiler gives no reference, but the mention of *justitia* leads to the inference that the saying is taken from some legal work. Sallust supplies an equivalent from military life where he says, in commendation of Metellus, "Ita prohibendo a delictis magis, quam vindicando, exercitum brevi confirmavit" (*Bell. Jugurth.*, 49). The English proverb has a medical flavour, and may be illustrated by a saying of Demades recorded by Antonius Melissa, "Demades majorem gratiam medicis debere dixit, qui morbum ingruentem arcerent, quam qui jam præsentem expellerent. Magis quippe optandum est omnino non pati quam a passionibus liberari"; and by the verses of Ovid, *Remed. Amoris*, 91:—

"Principiis obsta: sero medicina paratur  
Cum mala per longas convaluerunt moras."

The same truth may be implied in the line of Ausonius:—

"Est medicina triplex; servare, cavere, mederi."  
*Idyll.* xi. 69.

Which is interpreted in the Delphin edition, "conservare valetudinem; prospicere morbis impendentibus; curare præsentem."

W. E. BUCKLEY.

Is not this equivalent to the precept given by Persius, "Venienti occurrere morbo" (*Sat.*, iii. 64)?  
H. C. L.

I am not sure that there is any equivalent, but Ovid's "Principiis obsta" goes part of the way; or, again, from Ovid, "Ultima primis cedunt." "Omne malum nascens facile opprimitur; inveteratum fit plerumque robustius" (*Cicero, Philipp.*, v. 11). This from Shakspeare has the same idea:—

"Wise men ne'er wait their present woes,  
But presently prevent the ways to wail."

*Rich.* II., III. ii.

Suppose we suggest one, "In salutem consulere medendi præstat facultatem."  
C. A. WARD.  
Haverstock Hill.

MR. WODHAMS asks for the Latin equivalent of "Prevention is better than cure." May not this proverb be said to be a free translation of "Si noles sanas cures hydropicus"? E. S. B.

"Satiùs est initiis mederi, quam fini." "Venienti occurrere morbo" (*Persius, Sat.* iii. 287).

H. S. W.

The nearest equivalent in Latin to this saying is "Satiùs est morbum prævenire quam mederi."

WILLIAM PLATT.

Cf. Ovid, *Rem. Am.*, 91, "Principiis obsta."

P. J. F. GANTILLON.

FUDGE: UTREM (6th S. viii. 225, 395, 523).—T. W. is right; I have to apologize for *r* passing

into  $\iota$  and  $\nu$  into  $\kappa$ . I hope that they will be considered *errata*, "quæ lector benevolus facile corrigat." I shall myself adopt that plan with my weekly paper, in which I read this morning concerning my old master, Dr. Arnold, that "at the parting supper to the sixth form boys of his own house, he had made that night the last entry in his *diary*."  
ED. MARSHALL.

FIELDING'S "TOM JONES" (6th S. viii. 288, 314; ix. 54).—COL. PRIDEAUX'S critical method appears to be exceptional. He first puts a wholly superfluous construction on my words, and then proceeds to correct it by a statement based upon an editorial paragraph in a weekly paper, which paragraph he presumes to be authentic. This may be so; but better security is generally required in matters literary; and until the original assignment of *Tom Jones* turns up, I can see no reason for preferring COL. PRIDEAUX'S "matter of fact" to Horace Walpole's contemporary account, as given in my book.

COL. PRIDEAUX'S note has, however, enabled me to make what—in a small way—is a discovery. Looking again at the assignment of *Joseph Andrews* in its case at South Kensington, I found that one of the witnesses was "William Young." There can, I think, be little doubt that this was Fielding's friend. Thus we have "Parson Abraham Adams" acting as a witness to the assignment of *Joseph Andrews*.

I am able to add a few minute particulars to the account of *Cleopatra* and *Octavia*, a work which, albeit "moral and instructive," is certainly a testimony to the long-suffering character of the eighteenth-century reader. It was issued in May, 1757, its price being 10s. bound, 6s. sewed. Another munificent purchaser of ten copies was the author's relative, "Edward Wortley Mountague, Esq." Among doctors is Dr. Brewster, who attended the philosopher Square (*Tom Jones*, bk. xviii., ch. iv.). In her "Introduction," Miss Fielding speaks of the "rural Innocence of a Joseph Andrews, or the inimitable Virtues of Sir Charles Grandison." After this, it is, perhaps, not surprising to find in the "List of Subscribers," "Mr. Richardson, 4 Books; Mrs. Richardson, 2 Books; a Gentleman through the Hands of Mr. R., 10 Books."  
AUSTIN DOBSON.

FIRST EDITION OF FOX'S "BOOK OF MARTYRS" (6th S. viii. 246).—I have a very interesting copy of this rare book; it is imperfect, of course, but the title-page and several of the deficient leaves are made up in neat manuscript, and signed by the same hand, "Tho. Baker, Coll. Jo. Socius ejectus." It contains also a copy of the whole of the quaint epitaph on John Daye. If any of your readers can verify the signature of Thomas Baker from documents at Cambridge, or elsewhere, I shall be much obliged, and will send a tracing

of the signature in my book to any one who may be kind enough to write to me for it.

W. D. PARISH.

Selmeiston, near Polegate.

SIR WALTER MANNY (6th S. ix. 26).—HERMENTRUDE'S theory as to the proper mode of spelling this knight's name seems to be confirmed by the following extracts from Salmon's *History of Essex*, pp. 247-8. Speaking of the manor of Rumford, Salmon says:—

"Sir Walter de Manny, Knight, died 46 Ed. III., and held the Manor of Rumford in right of the inheritance of Margaret, his wife, Daughter and one of the heirs of Thomas, late Earl of Norfolk, and Marshall of England, of the King in Capite."

He adds further on:—

"The manor of Rumford seems after this time (*i.e.*, 3 Hen. VI.) to have changed its name to that of Mawneys, or Mancies, taken from Sir Walter Manny's having possessed it; and the reason may have been, that another manor or two are found after this, which seem to have been taken out of Rumford. So the general name might be dropt, and so much of Rumford Manor as continued in the Heirs of Manny he called by his name by way of distinction from the others."

To this I may add that the farmhouse, still partly surrounded by a moat, which occupies the site of the old manor house, is, together with the farm, called "Mawneys" to this day.

THOMAS BIRD.

Romford.

AUTHORS OF BOOKS WANTED (6th S. viii. 469).—

*Miscellaneous Poems*.—In reply to the query of MR. DYKES CAMPBELL, I have to say that my copy of the *Miscellaneous Poems* (Bombay, 1829), as described by him, I have always looked upon as a work of Sir John Malcolm, at one time the governor of that presidency. The inscription upon MR. CAMPBELL'S copy, "To Lady Malcolm from her affectionate brother, the author," is somewhat puzzling, but, on the other hand, the principal poem in the book, bearing the title of "Persia," was published in 1814, and, although anonymously, is assigned to Sir John in the *Dictionary of Living Authors*. To this Bombay edition are added poems, prologues, and epilogues dated from 1816, which were not, of course, in that of 1814. The latter I have not seen to compare.

J. O.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 518).—

In the late J. B. Buckstone's burlesque *Billy Taylor*, produced at the Adelphi Theatre about 1830, a song occurs, of which the following is the first verse:—

"On such an occasion as this,  
All time and nonsense scorning,  
Nothing shall come amiss,  
And we won't go home till morning.  
Why should we break up  
Our snug and pleasant party?  
Time was made for slaves,  
But never for us so hearty.  
Here we'll stay,  
Singing, dancing, frolicking,  
'Taint the time of day  
To be melancholic in."

W H HUSE.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The Church Bells of Bedfordshire: their Founders, Inscriptions, Traditions, and Peculiar Uses.* By Thomas North, F.S.A. (Stock.)

THE earlier antiquaries knew little and cared less about church bells. But few of those stately folio county histories which are the ornament of a great library in a country house mention them at all, and when they do their inscriptions are rarely given. We believe, indeed, that our grandfathers did not know that, as a rule, bells have legends on them. A learned archdeacon, who wrote an important topographical work, presented a new peal of bells to his church. When the old ones were taken down he observed reading on them, but, as he said, the letters were so badly formed, that he permitted them to be broken up, without being at the trouble of looking out for an expert to tell him their meaning. Could he have had Mr. North by his side we believe that some valuable information would have been preserved which has now utterly perished. Mr. North is not the only person who has of late years devoted himself to this line of study. We may say, without flattery, however, that no one has worked harder or done more to make an interesting though obscure subject popular. His *Church Bells of Bedfordshire* is a thorough piece of work. We have chapters on bell-founders and the peculiar uses of Bedfordshire bells. Of course all the inscriptions are given at length; those in Latin with translations. Most of them are so simple as to present no difficulty whatever; but now and then in Bedfordshire, as elsewhere, a legend is come upon of which it is very difficult to make sense. Bedford possesses in the tower of the church of St. Peter a curious bell, inscribed "God save the King, 1650." The letters and figures are, as is not uncommon in bell inscriptions, much misplaced. Mr. North says that it has been suggested that the Royalist founder placed the letters and figures in disorder so that the inscription might not be read, as the Commonwealth was then ruling, and there was no king recognized in England. We think this most unlikely. We have not the smallest doubt but that it is somewhat older than he supposes, and that James I. or Charles I. was reigning when it was cast. Has he never heard of a bell in the north of England which is dated in clear Arabic numerals 1001, and yet bears the most distinct traces of having been cast in the seventeenth century?

*Discourses on the First Decade of Titus Livius.* By Niccolò Machiavelli. Translated from the Italian by Ninian Hill Thomson. (Kegan Paul & Co.)

MR. THOMSON is well known as a student of Machiavelli. This is not the first work of the great Florentine citizen and secretary that he has done into our tongue. To attempt to review Machiavelli's *Discourses* in any space that we have at our disposal would be an absurdity. We are bound to say, after a careful reading of Mr. Thomson's book, that he has performed his part exceedingly well. The English is strong and racy, with just a slight flavour of the seventeenth century about it. A translation of Machiavelli has long been wanted. Anything that directs attention to that great thinker must be of service. The present race of Englishmen, like their forefathers, for the most part labour under the impression that this great politician (we use the word in its true sense) was a mere teacher of falseness—one who had no regard for personal honour in himself or others. How very erroneous this is any one who will take the trouble to read these *Discourses* will soon discover. He had not the same ethical standpoint as we have. Why he had not will be easily understood by those who know

what the Italian Renaissance did for evil and for good. His severest critics must admit that to his strong mind we are indebted for the stimulus which impelled some of the wisest and best men of succeeding ages to turn their minds from barren speculations to thinking on those subjects which bear directly on the welfare of the human race. It is curious to find a man like Machiavelli, who was so very much in advance of his age in many things, affirming as a matter of common observation, "That no grave calamity has ever befallen any city or country which has not been foretold by vision, by augury, by portent, or by some other Heaven-sent sign." Our own theologians of his own generation and of much later times would have said this; but we should not have looked for such simplicity in a man who had gathered up so much of the wisdom of ancient and modern Italy.

*A Concordance of Various Readings occurring in the Greek Testament, as adopted by Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Westcott and Hort, and "The Revisers."* Compared with the Text of Stephens, 1550, and the Authorized Version of 1611. (Bagster & Sons.)

SOME of the objections which have been raised against the text adopted by the Revisers are owing to the circumstance that the objectors have not sufficiently taken into account that it is not new, but the completion of a text which has been in process of formation for a long series of years. The present *Concordance* will put the student in possession of the facts of the case, and will enable him, without the necessity of further research, to ascertain the acceptance which any particular reading has received from successive editors. He will learn from it how often the Revisers have been anticipated in the choice of a reading which they have made. We gladly welcome a work so carefully prepared as the present seems to us to be, which has for its object to show the manner in which the variations of the text have been treated. It is no new opinion that many passages in the Authorized Version cannot be retained in their present form, while some must entirely disappear, but that at the same time the fundamental doctrines of Christianity are not affected by the change.

*The Bible Word-Book: a Glossary of Archaic Words and Phrases in the Authorized Version of the Bible and the Book of Common Prayer.* By William Aldis Wright, M.A., LL.D. Second Edition. (Macmillan & Co.)

DURING the eighteen years in which *The Bible Word-Book* has been before the public ample tribute has been paid to its merits. As regards the vexed question of derivations, some slight antagonism has had to be faced. A work of this class, indeed, which shall meet all requirements and conform to all tastes is not to be hoped. To the value of the scheme and to that of the general execution scholars have long borne testimony. When now a second edition is called for Mr. Aldis Wright has seen little to change. The alterations consist principally of additions to the words and to the illustrations. Of so much service have been Mr. Wright's labours as secretary to the company appointed for the revision of the Authorized Version of the Old and New Testament in drawing close attention to every sentence, the hope that is expressed that nothing of importance has escaped notice becomes reasonable. The intention expressed by the author in the preface to the first edition, to extend the plan of the work to other versions of the Bible, and thus to form a complete dictionary of the archaisms which they contain, remains, and it is to be feared will remain, unfulfilled. As it stands, however, in its present largely augmented shape, *The Bible Word-Book* is an all-im-

portant contribution to the history of our language, and a book which every student will be glad to have at his elbow.

THE *Encyclopædic Dictionary*, of which the first part is now issued by Messrs. Cassell, is a work of great labour and importance. With a dictionary supplying a full account of the origin, meaning, and pronunciation of all words in the English language, and such words in the Scotch as are still employed, it is sought to incorporate, in the case of important words, such fulness of information as shall give the whole the character of an encyclopædia. Quotations from writers of all classes, from Piers Plowman, Chaucer, Lydgate, and still earlier authorities, to Darwin are supplied, and well-executed engravings illustrate admirably the text. A dictionary likely to be more generally serviceable does not at present appeal to the public.

A VALUABLE essay on "Biographical Dictionaries" which appears in the *Quarterly Review* is attributed by the *Athenæum* to our valued contributor Mr. Richard Copley Christie. In fulness of information, in interest, and in general scholarship, it is well worthy of the author of *The Life of Etienne Dolet*. What is said about the fortunes of the *Biographie Universelle* is singularly curious and interesting, and the whole article is no less readable than important. The scheme of Mr. Leslie Stephen is dealt with. Mr. Christie had, however, seen only the list of A's, and had not before him the much more ample list since issued under the letter B.

IN the *Edinburgh* the essay of most general interest is that on the "Literary Life of Anthony Trollope." A pessimistic view of modern novel-writing is taken, the conviction of the writer being that the art and practice of novel-writing, now at a low ebb, must logically tend to grow worse.

A SIXPENNY edition of Macaulay's *Lays of Ancient Rome*, issued by Messrs. Longmans & Co., is a model of cheapness. The execution of the illustrations is admirable.

THE first number has appeared of the *Andover Review*, published in Boston, U.S.A., by Houghton, Mifflin & Co. The aim is theological and ethical.

MR. SAWYER'S interesting legend of the Devil's Dyke (near Brighton), contributed to Friend's *Brighton Almanack and Clerical Directory*, is reprinted in a separate form.

SIR J. A. PICTON has reprinted in pamphlet form *A Pilgrimage to Olney and Weston Underwood*, a valuable paper read before the Manchester Literary Club, and published in the *Manchester Quarterly*.

WE hear with great pleasure that our valued contributor Mr. Furnivall has been recommended by Mr. Gladstone for a pension of 150*l.* a year. It is thirty-one years since Mr. Furnivall became honorary secretary of the Philological Society, twenty years since he founded the Early English Text Society, and sixteen years since he established the Chaucer Society. What are the obligations to him of the Shakespeare and Browning Societies is well known. To few living men are lovers of old literature under deeper obligation. This act of the Prime Minister cannot be otherwise than welcome in literary circles.

MR. ELLIOT STOCK announces a volume of *Greek Folk-Songs*, translated by Miss Lucy M. J. Garnett, and with an introduction by Mr. J. S. Stuart-Glennie. The examples include patriotic, love, wedding, pastoral, humorous, and ghost-lore songs. The introduction will relate to the geographical features, history, and present condition of the people.

THE February number of the *Antiquarian Magazine and Bibliographer* will contain, *inter alia*, an article on the old custom of "Shooting for the Silver Arrow" at Harrow, and a paper on Valentine's Day.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

X. Y. Z. ("Epigram").—The epigram on two contractors appeared in the *Gentleman's Magazine* for August, 1784, signed "T. W.", initials which have been taken to stand for Thomas Warton. It was written on the Atkinsons, one of whom, Christopher, was fined 2,000*l.* and condemned to stand in the pillory near the Corn Exchange, which he did Nov. 25, 1785. More than one version is current. The favourite is—

"To cheat the public two contractors come,  
One deals in corn, the other deals in rum;  
The greater rogue 'tis hard to ascertain,  
The rogue in spirit or the rogue in grain."

See Dodd's *Epigrammatists*, p. 337, edit. 1870, and "N. & Q.", 4th S. i. 570.

W. H. D. HERVEY ("Longest Tunnel in England").—Our correspondent L. L. K. writes to the effect that, according to *Our Iron Roads*, by F. S. Williams, the Box Tunnel, which is 3,200 yards in length, must yield to the tunnel on the London and North-Western Railway through the range of hills bearing the name of Stand Edge. The length of this, which is between Marsden, in Yorkshire, and Diggle, in Lancashire, is 5,435 yards.

J. S. ("Peter Jackson," &c.).—Your communication is in the printer's hands. The pressure of fresh matter at a rate far in excess of our space renders delay in some cases imperative.

A. B. C. ("John Foster," &c.).—If space will admit, shall appear next week.

ARMAGH ("Come in if you are fat").—This question has been asked, 5th S. xi. 187, and elicited nothing more than a quotation from *Julius Caesar* as to Caesar's dislike of thin men.

LLEWELYN ("Addresses and Dates of Letters").—No rule of the kind exists. It is customary to put the date at the head of a letter written in the first person, and at the foot of one written in the third.

H. SCHERREN ("Grangerism").—The term "Grangerism" is surely applied to the mutilation of books, in consequence of the mania that prevailed in the early portion of the century for illustrating, with portraits torn from other books, Granger's *Biographical History of England*.

ACHENDE.—

"The shadow, cloaked from head to foot,  
That keeps the keys of all the creeds."

Tennyson, *In Memoriam*, xxiii.

ERRATUM.—P. 55, col. 2, l. 1, for "solitudinæ" read *solitudine*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

## MR. MURRAY'S LIST OF NEW WORKS.

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JOHN MURRAY, Albemarle Street.

LONDON, SATURDAY, FEBRUARY 2, 1884.

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## Notes.

## BYRONIANA.

I have recently discovered amongst my father's papers some memoranda of Lord Byron's conversations with him in Cephalonia. There is only one date given; but as the notes are written on three separate pieces of paper, I have every reason to suppose they were jotted down on different occasions. It will be remembered that Byron arrived at Argostoli on Aug. 3, 1823, according to Tre-lawny, and he remained in the island till the end of that year. The first refers to Moore's resolution to *tone down* his *Angels* before publication. The circumstance is alluded to in a letter to Moore, No. 511, dated April 2, 1823, at Genoa:—

"1823, Oct. 10. To-day I rode and dined with Lord Byron. Speaking of Moore, he said he had received a letter from him, when about to publish his *Angels*, telling him that he intended to castrate them; that he found the style would not do—it was too warm—too much of the Hourii—the world was not yet ripe for such luscious fruit. Lord B. added, 'I told him he was wrong, that he would get no credit by it, but, on the contrary, do what he would with them, he would not please: that mutilated *Angels* could only make Mahometans at best, and never Christians, so that it was better to leave them *Angels* as they were.'"

The *Angels* were "mutilated," notwithstanding, in the first edition, and more in the second.

Byron's opinion of Hazlitt is given in the

journal kept at Ravenna under date Jan. 28, 1821. Regarding Leigh Hunt, see letter to Moore, June 1, 1818:—

"Speaking of Hazlitt, Lord B. expressed himself in the most bitter terms—he would not allow that he could write good English. He also said of Leigh Hunt, that he was a poor helpless creature, but that the brother was really a clever fellow."

Various letters to Murray contain allusions to the criticisms which the first two or three cantos of *Don Juan* had evoked. In one dated Oct. 12, 1820, he speaks of women disliking De Grammont's memoirs, because they "strip off the tinsel of sentiment":—

"The same day Lord B. told me he meant to write 100 Cantos of *Don Juan* at least, now that he had been attacked—that he had not yet really begun the work—that the 16 cantos already written were only a kind of introduction. He was quite astonished to hear people talk in the manner they did about the book—he thought he was writing a most moral book—that women did not like it he was not surprised: he knew they could not bear it because it took off the veil: it showed that all their d-d sentiment was only an excuse to cover passions of a grosser nature; that all platonism only tended to that. They hated the book because it showed and exposed their hypocrisy."

The "conversations on religion with Lord Byron and others" were mostly held at my father's house, General (then Col.) C. J. Napier being present at some of the meetings. See Kennedy's book:—

"To-day, on visiting Lord B., the first thing he said to me was, 'Well, I have had another visit from Dr. Kennedy, and I am going to give in; I believe I shall be converted. The fact is, Kennedy has had a great deal of trouble with us all, and it would be a pity were he to lose his time; and besides, he says we are *all* to be Christians one day or other—it is just as well to begin now.' Then, clasping his hands and looking upwards, he exclaimed, 'Oh, I shall begin the 17th Canto of *Don Juan* a changed man.'"

*Beppo* was written in October, 1817. In a letter to Murray, dated the 23rd of that month, it is mentioned as finished, while in one dated the 12th, nothing is said of it:—

"Speaking of *Beppo*, he told me he had written it in two days. He dined at a house in Venice, where the host recounted the story as having happened in a palazzo near by. He went on, 'The story was told with a good deal of *naïveté*, and it pleased me; that night I went home to my house on the Brenta, and on the third morning after, I presented *Beppo* to Hobhouse, who was with me, to read.' Lord B. seemed greatly pleased while telling this."

"One day he said to me, 'I began to keep a journal when I first came here; but I have left it off—I found I could not help abusing the Greeks in it, so I thought it as well to give it up. Gamba, I believe, keeps one.' (Gamba afterwards told me he had kept one from the day they had left Italy.)"

To these notes may be added the following extracts from a letter written to my father by Mr. Charles Hancock, dated Argostoli, June 1, 1824. The paragraph relating to Scott's novels is inter-

esting (compare letter to Murray, March 1, 1820), and the writer's graphic description of the poet's departure for Missolonghi is worthy of preservation. Bruno's behaviour a day or two afterwards, as described in the letter to Mr. Hancock from Missolonghi, Jan. 13, 1824, must have somewhat changed Byron's opinion of him:—

"At the period of his stay here we were receiving accounts by the public prints of the war in Spain, and some of our zealous advocates for the cause of liberty were just then making rather a sorry figure. His lordship repeatedly asked me, I know not why, if I were a radical? to which I replied that I did not profess political opinions of so decided a cast. He then said that he was not one, and that some had brought themselves into disrepute of late, alluding apparently to the most conspicuous of the volunteers in the Spanish cause. On one of these occasions, when he put the same question to me, I named two relatives of mine who had exhibited enough of radicalism to visit Mr. Leigh Hunt when he was in Coldbath Fields Prison: upon which Lord B. said, 'When he was in prison—*when* is he ever out?'.....

"He was very fond of Scott's novels—you will have observed they were always scattered about his rooms at Metaxata. The day before he left the island I happened to receive a copy of *Quentin Durward*, which I put into his hands, knowing that he had not seen it and that he wished to obtain the perusal of it. He immediately shut himself in his room, and in his eagerness to indulge in it, refused to dine with the officers of the 8th Regt at their mess, or even to join us at table, but merely came out once or twice to say how much he was entertained, returning to his chamber with a plate of figs in his hand. He was exceedingly delighted with *Quentin Durward*—said it was excellent, especially the first volume and part of the second, but that it fell off towards the conclusion, like all the more recent of these novels: it might be, he added, owing to the extreme rapidity with which they were written—admirably conceived and as well executed at the outset, but hastily finished off.....

"I will close these remarks with the mention of the period when we took our final leave of him. It was on the 29th December last, that, after a slight repast, you and I accompanied him in a boat, gay and animated at finding himself embarked once more on the element he loved; and we put him on board the little vessel that conveyed him to Zante and Missolonghi. He mentioned the poetic feeling with which the sea always inspired him, rallied you on your grave and thoughtful looks, me on my bad steering; quizzed Dr. Bruno, but added, in English (which the doctor did not understand), 'He is the most sincere Italian I ever met with':—and laughed at Fletcher, who was getting well ducked by the spray that broke over the bows of the boat. The vessel was lying sheltered from the wind in the little creek that is surmounted by the Convent of San Costantino, but it was not till she had stood out and caught the breeze that we parted from him, to see him no more."

My father having expressed a wish to see Moore's handwriting, Lord Byron gave him a letter, of which the following is a copy. It must have been one of the last, if not the very last, which Byron received from Moore, and was probably the one acknowledged in the letter he wrote two days before his departure from Cephalonia, Dec. 27, 1823. The allusion to the *Angels* is interesting in connexion with the first memorandum

above given. Perhaps some one can say what work Moore refers to as his "last catchpenny":—

MY DEAR BYRON, -Why don't you answer my letter? It was written just before the publication of my last catch-penny, and gave you various particulars thereof, such as its being dedicated to you, the Longmans' alarm at its contents, Denman's opinion, &c., &c. Notwithstanding all which, nothing could have gone off more quietly and tamely, and I rather think my friends in the Row (like Lydia Languish, when she thought "she was coming to the prettiest distress imaginable") were rather disappointed at the small quantum of sensation we made. The fact is, the Public expected personality, as usual, and were disappointed not to find it, and though I touched five hundred pounds as my share of the first edition, the thing is "gone dead" already, like Risk's dog, that snapped at the halfpenny and died of it. This cursed Public tires of us all, good and bad, and I rather think (if I can find out some other more gentlemanly trade) I shall cut the connexion entirely. How *you*, who are not *obliged*, can go on writing for it, has long, you know, been my astonishment. To be sure, you have all Europe (and America too) at your back, which is a consolation we poor insular wits (whose fame, like Burgundy, suffers in crossing the Ocean) have not to support us in our reverses. If England doesn't read us, who the devil will? I have not yet seen your new Cantos, but Christian seems to have shone out most prosperously, and the truth is that *yours* are the only "few fine flashes" of the "departing day" of Poesy on which the Public can now be induced to fix their gaze. My *Angels* I consider as a failure—I mean in the impression it made—for I agree with a "select few" that I never wrote anything better. Indeed, I found out from Lady Davy the other day that it was the first thing that ever gave Ward (now Lord Dudley) any feeling of respect for my powers of writing.

I am just setting out on a five weeks' tour to Ireland, to see for the first time "my own romantic" Lakes of Killarney. The Lansdownes, Cunliffes, and others are to be there at the same time. If I but *hear* that a letter has arrived from you, while I am away, I will write to you from the very scene of enchantment itself a whole account of what I feel and think of it—but if I find that you still "keep never-minding me," why I must only wait till I am again remembered, and in the meantime assure you of the never ceasing cordiality with which I am,

My dear Byron,

Faithfully yours,

THOMAS MOORE.

Sloperton Cottage, Devizes, July 17<sup>th</sup>, 1823.

To Lord Byron, Genoa.

H. SKEY MUIR.

Fort Pitt, Chatham.

WILLIAM HUNTINGDON, S.S.

It is characteristic of Macaulay that he should thoughtlessly have called Huntingdon, as he has done in his essay on Lord Clive, "a knave and an impostor." I am, however, surprised that Southey should have fallen into the same error, writing in the *Quarterly Review*, and in his notes to *The Borough*, where he charges Huntingdon with "knavery and fanaticism." Such vague, unfounded charges are not unfrequently brought against persons making a name in the religious world.

Huntingdon was the most prominent figure of his class in the first years of the present century. He came out of Kent, the illegitimate son of a farmer in the Weald; in early life he seems to have suffered some hardships, having been brought up as a peasant. After a course of preaching in the country, he arrived in London about the year 1788, and had a large chapel built for him in Gray's Inn Lane, which he called Providence Chapel. During his residence in London he wrote most of his works, which, it may surprise some readers to learn, amounted, when collected to the end of the year 1806, to twenty volumes, 8vo. There is a long list of them in the excellent article on Huntingdon in the supplemental biographical volume of the *English Cyclopædia*. To this list may be added two names which do not appear there, viz., *The Coalheaver's Comment on Zion's Traveller*, 1809, and *The Eternal Setting of the Sun in her Meridian*, &c., a sermon, 1807. It is evident, from the titles of his sermons and treatises, that Huntingdon was a man of a lively imagination; his works, moreover, are of a practical cast, and convey a powerful and animated illustration of the value and influence of the Christian faith when employed as a support under the struggles and adversities of life. He was, however, a rigid Calvinist, and intended his consolations to be applied to a few.

What gave rise to his being spoken of with so stern condemnation was this: first, that he was followed by uneducated and half-educated persons, to whom he spoke much and often on the topic of a particular Providence exercised over the elect, as he understood that term; and, secondly, that, being of low origin, he rose in the world, and, having married a rich widow, attained to a position of competence and comfort, and to the enjoyment in his own person of those "perishable vanities" the possession of which he may have rather freely derided. There is nothing in all this to induce us to rank him as less sincere and well meaning than ordinary teachers of his class. He drew largely on "the Bank of Faith." His chapel was burned down in 1810; and, as his wife and daughter stood weeping over the scene, Huntingdon rebuked them: "Why do you weep? Is God Almighty bankrupt?" Incidents such as these offered a temptation to Macaulay to use inconsiderate language. It may be observed, however, that he was not induced to retire from his ministry in his last and prosperous days, but continued to preach to the end of his life; in fact, he died in harness. There is a notice in a contemporary manuscript, to be found at the British Museum, of the snuff-box which he used at his last service, shortly before his death. This fetched a high price at the

sale of his effects. "I offered six pounds," says the writer, "for the snuff-box which I saw in his hand on Sunday, June 6. I believe it was bought by Mr. Butler, surgeon, of Woolwich."

In concluding this notice the titles of a few of his works may be added, premising that he was at one time in his life a coalheaver:—

The Bank of Charity at Providence Chapel.

Forty Stripes Save None for Satan; or, the Devil Beaten with Rods.

Correspondence between Noctua Aurita of the Desert and Philomela of the King's Dale. By William Huntingdon, S.S., Minister of the Gospel at Providence Chapel, London; sold at Jireh Chapel, Lewes.

The Coalheaver's Scraps: a Present to his Venerable and Reverend Brother Jenkins.

Huntingdon may perhaps be read to most advantage in his *Contemplations on the God of Israel*, 8vo. London, 1802, a work in which his peculiar views are less strongly apparent. That he exercised a considerable influence in his day, beyond the circle of his immediate hearers, is evident from the number of editions through which many of his works passed, and also from the fact (if fact it be) that his works have been translated into Dutch.

He preached at one time in Margaret Street Chapel, afterwards converted to the use of the Church of England, and associated with the early Tractarians, now represented by All Saints' Church, Margaret Street. He also preached occasionally at Lewes, in Sussex, where his "reverend brother Jenkins" was minister. At Lewes he was buried, his body having been carried from Tunbridge Wells, where he died in the year 1813, to Jireh Chapel, at Cliffe, near Lewes. If any one should be enterprising enough to make his way to the lower end of the town and to discover Jireh Chapel, he would, in search of Huntingdon's grave, have to penetrate to the graveyard at the back, where he would find a huge, long coped tomb, the sloping roof of which is partitioned out into small spaces, one of which is appropriated to W. H., S.S. There is a portrait of Huntingdon in the National Portrait Gallery, where are also two autograph letters of his, from which it appears that correct spelling was not one of his attainments.

S. ARNOTT.

Gunnersbury, Turnham Green, W.

WASP: WEAPON.—Prof. Skeat, in his great work, says that *wasp*, prov. Eng. *waps* (corresponding to Lith. *wapsa* and an Aryan *wap-sa*), probably denotes "the stinger," and not, as Fick absurdly suggests, "the weaver." He therefore postulates for it a root *wap*, to sting. The word *weapon* (A.-S. *wæpen*, Goth. *wepna*, plu.) he connects with Sansk. *vap*, to sow or procreate, whence A.-S. *wæpen*, the male differentia, virilia, *wæp-man*, a progenitor or begetter; and he regards the weapon as so named from the warrior or grown man who wielded it. This does not seem very

probable. I would offer the following suggestion to Prof. Skeat as one which, I think, throws light on both these words, while bringing them into radical connexion. The original meaning of the Sanskrit *vap* in the Vedic hymns, as pointed out by Prof. Goldstücker, is "to throw" (Philolog. Soc. Trans., 1867, p. 89). From this would flow the other meanings, (1) to strike, (2) to emit, cast forth, sow, procreate. Thus *vap* (*vap-sa*) would be that which "strikes" or wounds with its sting, and *weapon* either that which is thrown (like Lat. *jaculum*, from *jacio*) or that which strikes, an instrument of offence. The use of the latter word as "virilia" would then be only secondary and figurative (cf. Lat. *telum*). We may compare, perhaps, prov. Eng. *wap*, to strike, and *wappen*—Shakspeare's "wappen'd widow."

A. SMYTHE PALMER.

Woodford.

SCRIPTURE NAMES.—The *Nottingham Guardian* of Nov. 20, 1883, published the following item in its obituary:—"On the 17th inst., at Old Radford, Mary, wife of Acteyner Doubleday, aged eighty-one years." When in Nottingham twenty years ago I heard that the origin of Acteyner Doubleday's name was as follows:—His father had named four sons Matthew, Mark, Luke, and John, and being called upon to name a fifth he was loth to abandon his proclivity for New Testament nomenclature, and coined the cognomen "Acteyner"; and, further, a sixth son was yept "Romanser."

J. F. O.

THE BIBLIOGRAPHY OF UTOPIAS.—From time to time there have been many references in "N. & Q." to this subject, the last being, I believe, 5th S. viii. 13. Two recent works in this branch of literature are *The Diotas; or, A Look Far Ahead*, by Ismar Thiuseu (New York, G. P. Putnam's Sons, 1883), said to be an account of life in New York in the ninety-sixth century, thus certainly justifying its second title; and *Politics and Life in Mars: a Story of a Neighbouring Planet* (Sampson Low & Co., 1883), dealing in an advanced way with self-government for Ireland, women's rights, co-operation, the nationalization of the land, the dissolubility of marriage, and other subjects.

*The Last Voyage of Lemuel Gulliver*, the Christmas number of the *World*, perhaps scarcely comes within the category of books on Utopia, being a somewhat satirical sketch of the manners and people of the present day, and not of an ideal state of affairs.

There has just been published at Paris *La Guerre de 1884, ses Conséquences, et l'Europe en 1900*. This pamphlet, which I have not seen, may be more connected with the literature of the *Battle of Dorking*, referred to by Mr. MADAN 6th S. iv. 241, than with that of Utopia. J. RANDALL.

A CURIOUS CUSTOM AND A CURIOUS WORD.—At a recent public dinner in the Scottish border county of Selkirk, Dr. Gloag, the learned minister of the parish of Galashiels, had occasion to reply to the toast of the clergy, and in a very interesting speech, enumerating the changes which had taken place in the Presbyterian body during a lifelong connexion with it, alluded to a very peculiar practice.

On the fast day the minister of the parish went over the heads of all the sermons preached during the previous year. This awful ordeal, happily now extinct, was termed *perlequing*. Have any of your readers come across the word; and if so, where? The doctor suggests that it may be derived from the French *parler*, but upon examination there seems to be as much to unsettle this etymon as there is to establish it.

Our words *parliament*, *parley*, *parole*, seem to have been too easily handed over to the French verb. Littré suggests that the derivation of *parler* is from the Low Latin *parabolare* by elision, but Wedgwood, with considerable plausibility, refers our *parliament* and its congeners to the Welsh, pointing out the fact that Shakspeare makes Sir Hugh Evans use *pribbles* and *prabbles* in the sense of idle chatter, and that the insertion of a vowel between the mute and the liquid would give the Welsh *parabl*, speech. Dr. Mackay traces the same class of words to the original Gaelic root *beurla*, the English language. The word *perlequing* is not to be found in Jamieson (last ed.), although no doubt it is one of those old Scotch words of French origin which are plentiful in his delightful volumes. Neither does it occur in Halliwell's collection of *Archaic and Provincial Words* (ninth ed.), nor, indeed, in any dictionary to which I have access.

I fancy the word may be tracked through an old Scotch term to its true French origin, and finally to one of two French phrases. The word to which I allude is variously spelt by early Scotch writers *perquer*, *perqueer*, *perquire*, *perquair*, meaning, accurately, by heart, verbatim. Barbour uses *perquer* and Lyndsay *perquair* in this sense. Melville, in his diary (*Life of Melville*, i. 429), writes the word plainly *par cœur*; "I had mickle of him [Virgil] *par cœur*," he says. This would seem to settle the origin of the term. Ellis also derives it from *par cœur*, and if we introduce the article, and say *par le cœur*, we have almost pronounced Dr. Gloag's word.

But those who have written the word *parquire* or *parquair*, of which there are many examples, suggest another derivation, viz., *perquair*, by the book. Pinkerton insists on this etymon, and quotes Lyndsay in support of it. *Quair* is undoubtedly "book." The memorable use of it in the *King's Quair* of James I. may be held to settle that point. Baillie also uses *perquire* in the same

sense. In old French the word, as used by Caxton, is written *quayer*, *cahier*, a copy-book, being only the modern modification of it.

*Perlequing*, however, is more likely to have come from *par cœur* than *par quair*, and for this reason amongst others, that at the time to which Dr. Glogau refers the peculiar usage, to have "perlequed" *par quair* (from the book) would have been looked upon as an unheard-of abomination in the Presbyterian Church. Even now, although "perlequing" may be safely classed among the bygone terrors which always seem to have anointed with gloom above his fellows the true-blue Presbyterian, the reproach conveyed, in some parts of Scotland, in the dreaded epithet "paper minister" (one who reads his sermon) is still alive and well.

J. B. S.

**ANODYNE NECKLACE: SUSSARARA**—Mr. Austin Dobson's edition of Goldsmith's charming tale has been described in a recent number of the *Saturday Review* (Jan. 12, p. 60) as "an ideal edition," and the editor is commended for his "accurate habit of research." Curiously enough, however, on two points which the reviewer selects for comment both he and Mr. Dobson seem to be altogether astray.

The first is the exclamation of George Primrose's cousin: "May I die by an *anodyne necklace*, but I had rather be an under-turkey in Newgate [than an usher at a boarding-school]" (chap. xx. p. 43, *Works*, Globe ed.). Editor and reviewer agree in thinking that the allusion is to some quack charm for teething infants, though it is hard to see how this is applicable. "An anodyne necklace" is evidently that which, according to Wilyam Bullein, "light fellows merrily will call.....neckweede, or Sir Tristram's Knot, or St. Andrew's Lace"—in plain English, a hempen halter, which cures all pains. As the Water Poet explains the virtue of hemp:—

"Some call it neck-weed, for it hath a trick  
To cure the necke that's troubled with the crick."

The phrase, therefore, is a cant one for "may I be hanged."

The second point which puzzled both editor and reviewer is the word *sussarara*, when Mrs. Symonds says of Olivia, "Gentle or simple, out she shall pack with a *sussarara*" (chap. xxi. p. 51, Globe ed.). They think it may mean "a hard blow"! It is rather a "summary process," and the word a popular perversion of the Low Latin *certiorari*, as the name of a writ, which comes out more plainly in the forms *siserari* and *siserary* used by Smollett, and *sissarara* used by Sterne (see Davies, *Supplementary Eng. Glossary*, s.v. "Siserara"). Compare *priminary*, a popular word for a trouble or scrape, from *preminure*.

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

**ARTICHOKES.**—Perhaps the following scraps from Oldys's *Life of Dr. Moffet*, 12mo., Lond., 1746, may be thought worth a nook in "N. & Q.":

"Another early Particular he takes notice of, in the Compass of his own Time, is that, where he tells us he remember'd when *Artichokes* were such Dainties in *England*, as to have been sold for a Crown a piece; and yet we find they did grow here, some Years before he was born; tho' it appears that they were then so scarce, as to be accounted a Present fit for a King; and some of the Nobility and Gentry who raised them in their Gardens, did send them as Presents to King *Henry VIII.* There seems to have been settled Rewards appointed for the Servants who brought those, and some other Garden-Products to the Court; particularly, in a very curious and authentic *Manuscript* we have had the Opportunity of inspecting, containing the Disbursements of that King's privy Purse, for above three Years, sign'd at the End of every Month by his own Hand, one Article is this—'Anno 22<sup>o</sup> Regis, March 19th, Paid to a Servant of Master Treasurer's, in Reward for bringing *Archecockes* to the King's Grace, to *York-Place*, 3s. 4d.' They are otherwise written in this Book, *Artichokkes*.\* The speaking whereof remembers us of having also seen an old Painting, sometime in the Possession of *Heneage* late Earl of *Winchelsea*, and likely to appear in Print from Mr. *Vertue*, representing that King's Sister, *Mary Queen Dowager of France*, with her Husband *Charles Brandon*, Duke of *Suffolk*; and in her Hand, an *Artichoke*, with a *Cuddeus* stuck in it; how fully accounted for, we know not, by those who conceive, there is in it, rather an emblematical, than historical Signification."

J. O. H.-P.

**"REMARKABLE FUNERAL IN WALES."**—The following paragraph appeared under the above heading in the second sheet (p. 9) of the *Shrewsbury Chronicle* for Dec. 14, 1883:—

"The village of Glyndyfrdwy, half way between Llangollen and Corwen, was on Wednesday week the scene of a most remarkable funeral, which excited a great amount of interest and curiosity. The occasion was the burial of Mr. Edward Lloyd, of the Sun Inn, who died the previous Sunday at the advanced age of eighty-three. Deceased had always been regarded as a man of very eccentric tastes and habits, having devoted most of his lifetime in attempting to accomplish impossibilities in the construction of mechanical appliances, most of which turned out to be mere fruitless and abortive schemes. Years ago the invention of perpetual motion remained among his unaccomplished achievements in mechanism. His eccentricity was carried to such an extreme that long ago he had given strict injunctions as to the arrangements to be observed at his funeral, which, strange to say, were observed to the letter by his relations. A strong stone coffin, the pieces of which were properly riveted and bolted together, had been prepared years ago for the occasion, its proper

\* "This *Accompt-Book* of *K. Henry VIII.* from the 17th of *November* in the 20th Year, to the 21st of *December*, the 23d of his Reign, tho' a little imperfect at the Beginning and End, contains 298 Pages in large Folio, and has many observable Particulars in it. In the Year 1634 it fell by chance into the Hands of Sir *Orlando Bridgman*, afterwards Lord Keeper of the Great Seal; who probably bound it in that fine, gilded, blue Turkey-leather Cover it wears. In his Family it continued, till it was lately sold, among the Books, Curiosities, &c. of the late Mrs. *Bridgman*."

dimensions having been several times tested by deceased lying in it. This was placed in a grave in the parish churchyard, dispensing with the ordinary coffin. The body, tightly bandaged in calico, was, mummy-like, placed on a board, being fastened thereto by means of a piece of black cloth securely nailed all round. Another piece of black cloth extended loosely over the shoulders and the head, an aperture being left for the face. A white collar and black tie completed the apparel. In this state, and covered by a pall, it was conveyed to the churchyard and deposited in the stone coffin prepared for its reception, after which a large, thick flagstone was placed over it and the earth filled in. The utmost decorum was observed in the conduct of all the funeral arrangements, the vicar of the parish and two Dissenting ministers taking part in the service."

C. J. D.

Queen's College, Oxford.

**A PLEA FOR BOOK-BUYING.**—The following is by the celebrated author Marc Monnier, and I trust will succeed in finding a place in "N. & Q.," thereby catching the eye of many bibliophiles, to whom, I think, it will give much amusement:—

"*Le Libraire aux Chaland.*

"Pour faire un livre, ami lecteur,  
Il faut un auteur ; à l'auteur,  
S'il veut dîner à la fourchette,  
Il faut un libraire-éditeur ;  
A l'éditeur, fût-il Hachette,  
Il faut avant tout l'acheteur :  
Achète donc, lecteur, achète !  
Comme l'auteur sans l'éditeur,  
Comme le livre sans l'auteur,  
Ainsi le lecteur sans le livre  
N'existe pas.—Si tu veux vivre,  
Achète et paie, ami lecteur !"

CH. TR.

Geneva.

**BIBLIOGRAPHY OF EPITAPHS.**—In the recently published volume *Curious Epitaphs*, by William Andrews, F.R.H.S. (Hamilton, Adams & Co.), sixteen pages are devoted to a list of the various publications that deal with the bibliography of the subject. It must have cost Mr. Andrews and his coadjutor Mr. W. G. B. Page, of the Hull Subscription Library, considerable pains to compile such a list, which, although possibly incomplete, is, I believe, the first that has ever been attempted, and is, therefore, worthy of a note for reference. The little volume, despite its grave subject, is in itself most entertaining and amusing.

CUTHBERT BEDE.

**UNDERTAKERS' HERALDRY OF THE NINETEENTH CENTURY.**—Amateurs of heraldry will find great interest in the position of a hatchment erected not one hundred miles from Queen Street, Mayfair. The widow's half is placed in chief, and a red lion is to be seen kicking his heels in the air, while the deceased husband's coat is lying on its side.

M. E. B.

**NEW YEAR'S DAY CUSTOM.**—The Berlin correspondent of the *Standard* reports that

during the dinner of the Imperial family the descendants of the first workers in the salt mines of Halle, Saxony, a family named Halloren, exercised the privilege which they have claimed for centuries of offering to the members of the reigning family the new year's congratulations, together with presents, of which salt and eggs are the chief features. These Halloren are renowned for their gigantic stature and their great strength. They continue to cling religiously to the customs of their ancestors, and their dress is that of two centuries ago? On subsequent days they will wait upon the other members of the Imperial family.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**NEW WORDS** (*ante*, p. 67).—The last word ought not to have appeared in my list. *Untiring*, a., is in *Annandale* ; I am sorry that I overlooked it.

J. RANDALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**HUNTINGDON CASTLE.**—Can any contributor to "N. & Q." give me information concerning the old castle of Huntingdon, long the home of the descendants of Siward? It was a Saxon stronghold, built by Edward the Elder, and held during the reign of Edward the Confessor by Siward, the Anglo-Danish Earl of Northumbria, who led

"The moving wood to Dunsinane."

Every reader of Shakespeare will remember the father's question, "Has he his hurts before?" when he is told that his son has fallen in the strife with Macbeth. His other son, Waltheof, was a child when his father died, and still a boy when the Conqueror first shook his lance on English soil. He was left by Morcar and Edwin as a hostage in the Normans' hands, but escaped to join the men of Northumbria in their struggle for England's liberty. Inheriting the lofty stature and bodily prowess of his father, he won all hearts. "Who is this that fights like Odin?" asked his Danish kinsmen, who crossed the northern seas to lend their aid. When William saw him keeping the gates of York single handed against his advancing host, slaying Norman after Norman with his battle-axe, he strove to win him with bribes and promises, giving him back his father's earldoms as a feudal fief, together with the hand of his niece Judith.

The few years of Waltheof's married life were passed in the old keep of Huntingdon Castle, where wife and neighbour compassed his destruction. He was one among the guests at the fatal marriage feast at Colchester, and his unguarded

words over the wine-cup were reported by his treacherous wife. The young and gallant life was ended by the axe of the executioner. Waltheof's infant heiress became a ward of the crown, and was given in marriage to Simon St. Liz, or Lis, a crooked-backed soldier in the Conqueror's train. After his death she married the prince of Scotland. The name of Simon St. Liz occurs among the signatures to Stephen's charter of liberties. This is most probably her son by her first marriage, who espoused the cause of Stephen whilst the Scottish king held to Matilda. Henry II. dismantled the castle of Huntingdon as a nest of rebellion in the beginning of his reign, when Waltheof's eldest grandson was undoubtedly outlawed. The earldom of Huntingdon was claimed by Waltheof's Scottish descendants, and the old castle was enlarged by David le Scot. In this younger St. Liz we recognize the outlawed Earl of Huntingdon, to whom tradition points as the father of Robin Hood, who was born, as one of the oldest ballads assures us:—

"In the good green wood,  
Among the lily flower."

Is not this a play upon the name St. Liz=lily, as obvious to the Englishmen of the fourteenth century as the Jacobite ballads, "Over the water to Charlie," &c., were to the men of the eighteenth? I have already traced the relationship of Robert Fitz-Walter to the St. Liz of Huntingdon in my essay on "The Moldekin of the Fourteenth Century," which appeared in the *Antiquary*, May, 1882, and shall gladly receive any information, local, incidental, or traditionary, which can throw light upon the fortunes of this heroic race.

E. STREDDER.

The Grove, Royston.

"CHILDE ROWLAND TO THE DARK TOWER CAME."—This striking passage in *King Lear*, III. iv., occurs, irrelevantly to the play generally, in a speech of Edgar. It has thoroughly the ballad ring about it, but I believe has never yet been traced to its source. Ritson suggests that the line is "part of a translation of some Spanish, or perhaps French, ballad." If so—and I certainly think that Ritson points to the true quarter to which we should look—the ballad, whether Spanish or French, should belong to the Roland epic. Is there any among the Shakespearians of "N. & Q." who can suggest the possible original? The line was quoted with much effect in a sermon by Canon Farrar on the subject of temperance, preached, if I remember rightly, in Westminster Abbey.

C. H. E. CARMICHAEL.

Royal Society of Literature.

SACKVILLE STREET.—Sackville Street had the reputation of being the longest street in London without a crossing or break in the pavement. Whether it still deserves this reputation I know

not; but it has a peculiarity, and perhaps some of the readers of "N. & Q." can give the reason. There is not a single lamp-post in it. All the gas-lamps are projected by iron rods from the walls of the houses, as the old oil lamps were a century ago. To what cause is this peculiarity attributable?

G. F. BLANDFORD.

BAKER FAMILY.—Can any of your readers inform me of the antecedents of Richard Baker, the purchaser of Orsett Hall, Essex? also of Thomas Baker, of Muscovy Court, Tower Hill, who died in 1793, aged fifty-nine? also of Philip Baker, Rector of Michelmarsh, Hants, who died in 1796? also the descendants of William Baker, sometime one of the coroners for Worcestershire, who resided at Fakenham in 1683? also of John Baker, who removed from Canterbury and resided at Bewdley in 1683? also of Charles Baker, of the Inner Temple, who lived in 1683 (*vide* Visitation of Worcester for 1683)? They bore for their arms, A greyhound courant between two bars sable, and crest, a cockatrice double wattled gules. Any information respecting the above family will be acceptable.

C. E. BAKER.

May Villa, Humberstone, Leicester.

"PARADISI IN SOLE PARADISUS TERRESTRIS" is the title of a noted folio on gardening, published by John Parkinson, apothecary, of London, 1629. Will some learned scholar favour me with a translation of the title, and oblige many besides?

H. T. ELLACOMBE.

BLACKNESS.—Is there any record of this old fortress on the Firth of Forth having borne an earlier name; and if so, what was it?

W. M. C.

SHAKESPEARIAN QUERY.—Is not the word *tend*, in the *Lover's Complaint* (l. 26), a mistake for *tend*?

C. J.

SAMIAN WARE.—Will any of your readers tell me the best work on Samian ware? W. G. P.

DEVICES WANTED.—Upon an old leaden spout on a building which was formerly the Post Office and afterwards the Excise Office, Hull, there are two stamps or devices, which, alternating, run from the top to the bottom of the building. They are in raised relief. One design is a knight's helmet in profile, having as its crest a five-point rose with two leaves; the other is an eagle displayed. Both the devices are shown upon ornamental shield-like tablets. Can any one tell me what is the actual or probable meaning of the stamps? The building dates from the reign of Henry VIII., and is the traditional residence of the Suffragan Bishops of Hull.

T. T. W.

WATKINSON OF YORKSHIRE.—Dr. Henry Watkinson, Chancellor of York 1664, had three sons,

Harry, Edmond, and William. I shall be glad of any information respecting Harry and Edmond, to whom they were married, &c., and to know if any memorial tablets exist in churches in Leeds or the neighbourhood. The family is mentioned in Whitaker's *History of Leeds*. E. J. ROBERTS.

20, Fleet Street, E.C.

MOLIÈRE.—"Molière reading his Comedies to his Housekeeper, from the Original Picture by Mr. T. P. Hall," is the subscription on a woodcut before me, extracted from some illustrated periodical. In whose possession is the "original picture by Mr. T. P. Hall"? H. S. A.

TO BALKE: TO CONDE.—Having to look at the statutes passed in 1604, I found in cap. xxiii. these words:—

"Divers persons with [=in or within] the said Counties [Somerset, Devon, and Cornwall] called Balcoors, Huors, Condors, Directors or Guidors at the fishing time.....have used to watch and attend upon the high Hilles and grounds.....for the discovery.....when the said Herrings, Pilchards, and other Seane fish come towards or neere the Sea Coasts there."

We also have that they shall go into such lands as are

"fit; convenient, and necessary to watch and balke in .....and there to watch for the sayd Fish and to Balke, Hue, Conde, Direct and Guide the Fishermen which shall be upon the sayd Sea and Sea Coasts."

And we have besides "Balking, Huing," &c. I would, therefore, ask for the *exact* senses of *to balke* and *to conde*.

Indulging in conjecture, "to conde" may be a variant of *to con*, to know, or as in the nautical phrase "to *conn* or *cunn* the ship"—to direct the helmsman (or make him to know), and its position in our texts goes to confirm this. Similarly, "to balke," occurring as it does before "Hue," and judging so far as one can from the West Riding phrase (Halliwell-Phillipps's *Archaic Dictionary*), "To be thrown ourt balk=to have one's banns published," might be a variant of *to bawl* or shout. But I wish to learn more accurately from their etymology, or from their other uses, provincial or otherwise, what their true meanings are.

BR. NICHOLSON.

REGIOMONTANUS PREDICTED THE ARMADA.—Where shall I find the prediction? All his works, as enumerated in the *English Cyclopædia*, appear to be either mathematical, chronological, or astronomical.

C. A. WARD.

Haverstock Hill.

CAMPBELLS IN IRELAND.—Can any reader of "N. & Q." supply information regarding this surname in the west of Ireland? I have an indistinct recollection of hearing that there was a branch of this family settled there two or three centuries ago, and that their descendants are still found in the west and south of Ireland. If so,

what arms do they possess, and are they descended from Argyll or Breadalbane? J. M. C.

OLD EMERALD RING.—In the jewellery exhibition at South Kensington among the rings were two relics of the Stuarts, one having a portrait of the old Pretender and the other a good-sized emerald engraved with a portrait of King James II., highly polished. They have since parted company, and I should very much like to know what has become of the latter, which belonged to the Cardinal of York.

RING COLLECTOR.

LADY F. — Anna Cooke, daughter of Sir Anthony Cooke, and afterwards wife of Sir Nicholas Bacon and mother of Lord Bacon, speaks in 1550 of her own mother as Lady F. What does F. stand for? V.H.I.L.I.C.I.V.

"L. E. L."—In the *Literary Sketch-Book* (London, 1825, printed for Wm. Crawford), at p. 232, are two short pieces of poetry signed "L. E. L." They are called, respectively, "All over the World with thee, my Love," and "What was Our Parting?" They seem to have been sent to the editor by a correspondent, "S. S. W."; and to the former poem is appended a foot-note, to the effect that the lines have already appeared in the *Literary Gazette*. Are these two of the early efforts of the unhappy Letitia E. Landon, whose melancholy death by poison at Cape Coast Castle, soon after her marriage to Mr. Maclean, caused much grief and many suspicions of unfair play in October, 1838; and are they republished in her collective works?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

ROMAN LEGION.—Can you or any of your readers kindly inform me if there is a work published wherein I can find a description of the routine or every-day life of a Roman legion—a description of its interior economy, duties in camp, exercises, &c.? Is there any *brochure*, or even novel, illustrating this published?

MALISE JAMES.

PORTRAITS AT EATON HALL.—Perhaps G. D. T. will be good enough to tell me, as he seems to have a knowledge of the portraits at Eaton Hall, if there is a picture there of Lady Grosvenor, the mother of the first Earl Grosvenor.

LAD.

JOHN FORSTER.—What family did the man spring from of whom the following entry is registered in Trinity College?—

"John Forster, Pens", entered Trinity College on 26 February, 1724, son of James Forster, gentleman, Born at Enniskillen, Educated in Dublin by Mr. Grattan, Tutor Mr. Rodgers, Junior Fellow 1734, Senior Fellow 1743, Rector of Tollychmish, co. Donegal, 1750, Rector of Drumragh and Killyhagh 1757, Died 1783, will proved 13 October, 1788. In said will he leaves to a Mrs. Bollingbrook, of Dublin, 1,000*l.*; to Henry Grattan,

of Silver Place, co. Meath, 2,000*l.*; to Richard Cooper, of Rathescar, 1,000*l.*; to a Miss Ester Wade, of Clonabury, 1,000*l.*; to Sir John Parnell, of Rathhague, in Queen's co., Bart, 1,000*l.*; to William Hamilton, Fellow of College, 1,000*l.*; to Mrs. Townley Hall, co. Louth, widow, all his plate, furniture, and movables; a great number of smaller bequests to various persons."

He appoints Sir John Parnell his residuary legatee, and Jasper Debraisey and Jackson Golding his executors. A. B. C.

EPSON PROSE.—What is the meaning of this phrase? I find it in Dryden's *MacFlecknoe*:—

"But let no alien Sedley interpose  
To lard with wit thy hungry Epsom prose."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

"IL NE FAUT PAS PARLER DE CORDE, DANS LA MAISON D'UN PENDU."—Can any of your readers suggest the equivalent in English to this French proverbial saying? F. C.

DATE OF BISHOP BARLOW'S CONSECRATION.—Canon Venables, in the article "Episcopacy" in the *Encyc. Brit.*, ninth edition, says that Bishop Barlow, of Chichester, who presided at the consecration of Archbishop Parker, was consecrated by Archbishop Cranmer on June 11, 1536. What is his authority for giving this as the exact date?

HUBERT BOWER.

Brighton.

JOHN WALLER.—To what family did John Waller belong, who entered Trinity as a pensioner, June 25, 1759, Junior Fellow 1768, Senior Fellow, 1786, Rector of Raymochey 1791? Said John Waller's wife was accidentally murdered by armed ruffians, who attacked the rectory when in pursuit of Dr. Hamilton of Fannet, whom they murdered March 2, 1797. A. B. C.

BOOKS AND MSS. RELATING TO SUFFOLK.—William Stephenson Fitch, of Ipswich, possessed in 1843 a large collection of manuscripts and books relating to Suffolk county families. This collection was sold in 1855 and 1859 by public auction; part was bought by Boone, who sold it to the British Museum in 1860. Can any of your readers inform me who purchased the remainder, and whether access can be had to it?

H. DE B. HOVELL.

HENRY ROBINSON.—To what family did Henry Robinson belong, who sold a property called Rosculbin, in co. Fermanagh, on October 21, 1731?

A. B. C.

"PLOYDEN'S FACE."—What is the meaning of this expression, which occurs in the following passage?—"Soft skins save us! there was a stubbearded John, a stile with a *ployden's face*, saluted me last day, and stroke his bristles through my lippes" (Marston's *Dutch Courtesan*, Halliwell's

edit., III. i. 144). The only instance I can find of the word *ployden* is in Halliwell's *Dictionary of Archaic and Provincial Words*, under the word "Plowden," in the following extract from Fletcher's poems:—

"There *Ployden* in his laced ruff starch'd on edge  
Peeps like an adder through a quickset hedge,  
And brings his stale demur to stop the course  
Of her proceedings with her yolk of horse;  
Then fals to handling of the case, and so  
Shows her the posture of her overthrow."

Plowden was an eminent lawyer in Queen Mary's time. His name is handed down to us in the proverb, "The case is altered," quoth Plowden." I cannot see how "Ployden" for *Plowden* would make any sense in this passage. I thought at one time that it might have been a misprint for *hoyden*, which, as is well known, was applied to men as well as women; but, again, What does *stile* mean? The only meaning of the word which would make any sense is the last of four different meanings of the word given by Halliwell, viz., "The upright post in a wainscot to which the panels are fixed."

F. A. MARSHALL.

MISS ANNE BANNERMAN.—This accomplished poetical writer, who no doubt was a native of Scotland, though she is not mentioned by Anderson and Irving in their works on Scottish biography, published at Edinburgh in 1800 a small volume of *Poems*, which was followed in 1802 by *Tales of Superstition and Chivalry*. In December, 1803, she lost her mother, and about the same time her only brother died in Jamaica. She was thus left without relatives, and almost in a state of destitution. Dr. Robert Anderson, writing to Bishop Percy on Sept. 15, 1804, says:—

"I have sometimes thought that a small portion of the public bounty might be very properly bestowed on this elegantly accomplished woman. I mentioned her case to Prof. Richardson, the confidential friend and adviser of the Duke of Montrose, a Cabinet minister, who readily undertook to co-operate in any application that might be made to Government. The duke is now at Buchanan House, and other channels are open; but no step has yet been taken in the business. Perhaps, an edition of her *Poems* by subscription might be brought forward at this time with success."

The latter suggestion was acted upon, and about 250 subscribers of a guinea were obtained for the new edition of the *Poems*, including the *Tales of Superstition and Chivalry*, which was published at Edinburgh in 1807, 4to., with a dedication to Lady Charlotte Rawdon. Shortly afterwards Miss Bannerman went to Exeter as governess to Lady Frances Beresford's daughter. Perhaps, some of your correspondents may be able to supply particulars respecting Miss Bannerman's subsequent history. THOMPSON COOPER, F.S.A.

COL. RAMPLE, 1647.—"There is mention in Rushworth of one Lieut.-Col. Rample being condemned to be shot to death for killing a man at

his quarters at Mr. Saville's house in Mexborough. This was in 1647" (Hunter's *Deanery of Doncaster*, art. "Mexborough"). Can any of your readers give the full entry in Rushworth? Can they inform me (1) who this Rample was, and what regiment he commanded; (2) Is there any indication of a military occupation of the district at this time; or (as is more probable) was Rample in occupation of the hall (or rather the rectory) in consequence of the determined "malignancy" of Mr. Saville, who was one of the body-guard of Charles I.?

W. SYKES, M.R.C.S.

Mexborough, near Rotherham, Yorks.

**MILITARY FLAGS.**—Will any correspondent inform me of a work on military flags (European) of the sixteenth and seventeenth centuries?

G. C. H.

**MORRIS DANCERS.**—Will any Cambridge correspondent kindly give, through "N. & Q.," particulars of morris dancing as observed on Plough Monday? I wish to compare the present observance with that of 1850.

FLO. RIVERS.

**SACRED OPERAS.**—Your old correspondent R. INGLIS, in a query (6th S. viii. 494) mentions two "sacred operas," *Esther* and *Samuel*, as having been produced in America within the last few years. Will some of your Transatlantic correspondents kindly inform me how these "operas" were performed, i.e., upon the stage with scenery, dresses, and personation, as in ordinary operas, or by the concert-room orchestra in the manner in which oratorios, or sacred dramas, are usually given in England?

W. H. HUSK.

**HAIR-POWDER.**—When did hair-powder come into general use in France; and by whom was the fashion set? The Regent Orleans died in 1723, and all his portraits represent him in a full-bottom periwig. Yet Lady Mary Wortley Montagu, writing in 1718, speaks of ladies "loaded with powder." Louis XV., as a boy, is represented in powder. The fashion could not have been set by him, for at the time of the Regent's death he was no older than thirteen, and at the date mentioned by Lady Mary was only eight years of age.

LEWIS WINGFIELD.

### Replies.

#### NONSUCH PALACE.

(6th S. viii. 448.)

This once celebrated edifice was situated near Epsom, in Surrey; and, if sparsely noticed by the voyagers of the period, possibly came seldom under their observation on account of its distance from the metropolis. Still, I think that it had a fair share of notice. Paul Hentzner, who is said to

have visited London in 1598, was impressed by its magnificence. The following is his description:

"*Nonesuch*, a Royal Retreat, in a Place formerly called *Coddington*, a very healthful Situation, chosen by King *Henry VIII.* for his Pleasure and Retirement, and built by him with an Excess of Magnificence and Elegance, even to Ostentation; one would imagine every thing that Architecture can perform to have been employed in this one Work; there are everywhere so many Statues that seem to breathe, so many Miracles of consummate Art, so many Casts that rival even the Perfection of *Roman Antiquity*, that it may well claim and justify its Name of *Nonesuch*, being without an equal; or, as the Poet sung:—

'*This, which no Equal has in Art or Fame,  
Britons deservedly do Nonesuch name.*'

"The Palace itself is so encompassed with Parks full of Deer, delicious Gardens, Groves ornamented with trellis Work, Cabinets of Verdure, and Walks so embrowned with Trees, that it seems to be a Place pitched upon by *Pleasure* herself, to dwell in along with *Health*.

"In the Pleasure and Artificial Gardens are many Columns and Pyramids of Marble, two Fountains that spout Water one round the other like a Pyramid, upon which are perched small Birds that stream Water out of their Bills: In the Grove of *Diana* is a very agreeable Fountain, with *Actæon* turned into a Stag, as he was sprinkled by the Goddess and her Nymphs, with Inscriptions.

"There is besides another Pyramid of Marble full of concealed Pipes, which spirt upon all who come within their Reach."

In 1615, the celebrated Grotius was dispatched to this country for the purpose of smoothing over certain difficulties which had arisen from our claim to exclude the Dutch from the whale fisheries of Greenland. He commemorated his visit by four epigrams, "In *Prætoria quædam Regia Angliæ*," viz.: (1) "Nonswich"; (2) "Hamp-tincovrt"; (3) "Windsoor"; (4) "Richemont." It is, however, with the first of these alone that I am now concerned:—

"*Nonswich.*"

*Lustranti silvas, et devia tesqua Jacobo*

*Non Suithi præses casta Diana fave:*

*Sanguinis humani manus hoc tam parca meretur  
Armata in solas quam juvat esse feras."*

*Hugonis Grotii Poëmata Collecta, &c.,*

*Lugd. Bat., 1617, 8vo. p. 370.*

Another traveller, of two centuries and a half ago, voyaging in France, draws a curious comparison between Fontainebleau and Nonsuch and Hampton Court in England:—

"*Quia vero arces regiæ lustrandæ sunt, placuit hoc judicium et discrimen inter Anglicanas et Gallicanas proponere. Gallicis archibus Anglicæ, si interiorem faciem spectas, nullo modo comparandæ sunt. Nam etsi NONIUTZ in Angliâ, imo et quæ primaria est HAMPTONCOVRT, exterius singularem majestatem præ se ferat, et gentis magnificum luxum præclare arguat; etiamsi etiam pulcherrimâ serie interior ordinata omnia: tamen, si aulea ostro decora (quâ in parte Gallia nihil plane ad Angliam) et auro et gemmis distincta tollas, reperies intus et post vela sumptuosissima ejusmodi cameras, intra quas civem primariæ dignationis hospitio nolis accipere: plerumque ligna ibi non satis polita, telas aranearum, muros non satis integros, et quod in nostrâ patriâ argu-*

mentum est negligentis patris-familias, nihil post vela sani et firmi. At in Galliâ omnes porticus et cameræ (certe in arcibus primariæ estimationis) sine administris et involveris quemlibet Regem et Principem hospitio excipere non erubescunt. Quamquam majestatis quodam intuitu et tacita veneratione Henricus IV. in illis quæ ipse fieri fecit, majorum suorum industriam et magnificentiam superaverit."—Abrahami Golnitzii *Ulysses Belgico-Gallicus*, &c., Lugd. Bat., 1631, 12mo. p. 162.

Another traveller describes "Ritschmontes," "Hamptoncourt," and "Vindesorus," but failed, somehow, to gain access to Nonsuch, which he yet commemorates as the loveliest of all: "*Nonschitz*, omnium arcium regiarum amænissimam mihi non additum; quam viridaria contigua nimio-pere commendant" (Iodoci Sinceri, *Itinerarium Galliæ*, &c., Genève, 1627, 8vo. p. 310).

Camden's *Britannia* is, of course, in most public libraries; but still, to *habitanes in steco* who are beyond reach of one, a mere reference would be tantalizing. The following is the description of Nonsuch from Bishop Gibson's edition:—

"More inward (than Richmond), at about four miles distance from the Thames, None-such, a retiring-seat of our Kings, eclipsed all the neighbouring buildings. It was erected by that magnificent prince, King Henry VIII., in a very wholesome air (being called, before, Cuddington); and was designed by him for a place of pleasure and diversion. It was so magnificent, and withal so beautiful, as to arrive at the highest pitch of ostentation; and one would think that the whole art of architecture had been crowded into this single work. So many images to the life were upon all sides of it, so many wonders of workmanship, as might even vie with the remains of Roman antiquity; so that it might justly lay claim to the name, and was very able to support it; Nonesuch being in Latin *Nulla ejusmodi*, or, as Leland expresses it in verse,

*Hanc, quia non habeant similem, laudare Britanni  
Sæpe solent, Nullique parem, cognomine dicunt.*

Beyond the rest the English this extol,  
And None-such do by eminency call.

The house was surrounded with parks full of deer, delicate orchards and gardens, groves adorned with arbours, little garden-beds, and walks shaded with trees; so that pleasure and health might seem to have made choice of the place, wherein to live together. But Queen Mary exchanged it with Henry Fitz-Alan, earl of Arundel, for other lands; and he, after he had enlarged it with a well-furnished library and some new works, left it, at his death, to the baron Lumley, a person whose whole course of life was truly answerable to his high character. (But now there is nothing left of this noble and curious structure, scarce one stone remaining upon another; which havoc is owing to the late civil wars.)—*Britannia*, ed. 1772, folio, London, vol. i. p. 239.

The date of the first edition of Camden's great work was 1586. Paul Hentzner is said to have visited England in 1598, but his *Itinerary*—at least, that part of it which relates to England—from which extracts had been already published by Dr. Birch, was first printed by Horace Walpole in 1757. It was subsequently reprinted in Dodsley's *Fugitive Pieces of Various Subjects by*

*Several Authors* (London, 1765, 2 vols. 8vo.). I dare say I put a very jejune question when I ask how the singular coincidence of expression between the English antiquary and the German traveller is accounted for. I have not access to the first edition of Camden (1586), so do not know the precise wording of the original description; but in Bishop Gibson's earlier one of 1695, which is before me, I find the passage which I have transcribed almost verbatim. How does it stand in the first edition of the *Britannia*? Is the *Itinerarium Hentzneri* an authentic production? Did Hentzner copy from Camden, or Bishop Gibson from Hentzner? Is it likely that this latter was the case when, as Horace Walpole tells us, there were but four or five copies of the MS. tour in England? Where are these now?

Besides the palace of this appellation, there was the famous Nonsuch House, the most remarkable of the structures which stood upon old London Bridge. It is supposed to have been of the Elizabethan age, and to have been placed on its site at the latter part of the sixteenth century. It was brought from Holland—was constructed entirely of wood—and was united by wooden pegs, not a single nail being used in the entire structure. See Thompson's *Chronicles of London Bridge*, p. 344; and Brayley's *Londiniana*, vol. ii. p. 262.

WILLIAM BATES, B.A.

Birmingham.

"This palace has been much celebrated both by English and foreign writers," says Lysons, in *The Environs of London*, 1792, vol. i. p. 151. He quotes Camden, who quotes Leland:—

"Hanc quia non habent [sic] similem laudare Britanni  
Sæpe solent, nullique parem cognomine dicunt."

"Unrivalled in design the Britons tell

The wondrous praises of this nonpareil."

Or, as translated in Horace Walpole's version of *Hentzner's Travels*:—

"This, which no equal has in art or fame,  
Briton's deservedly do Nonesuch name."

He refers to Sydney, *State Papers*, ii. 118; to Sebastian Braun's work, entitled *Civitates Orbis Terrarum*, which has an engraving by Hoefnagle with this inscription, "*Palatium Regium in Angliæ Regno appellatum Nonciutz; Hoc est Nusquam Simile*"; and under it "*Effigiavit Georgius Hoefnaglius, anno 1582*"; to Gough's *Topography*, ii. 275; to Strype's *Annals of the Reformation*, i. 194; to the *Burleigh Papers*, ii. 795; and to Lodge's *Shrewsbury Papers*, ii. and iii. Lysons's own account extends from p. 151 to 158.

W. E. BUCKLEY.

Need MR. WALPOLE'S attention be drawn to Camden's description?

"Built with so much splendour and elegance that it stands a monument of Art, and you would think the whole science of Architecture exhausted on this building."

And to John Evelyn's remarks?—

"I supped in Nonesuch House.....and took an exact view of the plaster statues and bass-relievs inserted betwixt the timbers and puncheons of the outside walls of the Court, which must needs have been the work of some celebrated Italian. I much admired how they had lasted so well and entire since the time of Henry VIII., exposed as they are to the Air."

Or to what Pepys says of Nonsuch?—

"Walked up and down the house and park; and a fine place it hath hitherto been, and a fine prospect about the house. A great walk of an elme and a Walnut set one after another in order. And all the house on the outside filled with figures of stories, and good painting of Rubens's or Holben's doing. And one great thing is, that most of the house is covered, I mean the post, and quarters in the Walls, covered with lead, and gilded."

HENRY G. HOPE.

Freegrove Road, N.

See the references to contemporary allusions to the palace in Thorne's *Environs of London*, ii. 446-8. G. F. R. B.

"NOTES ON PHRASE AND INFLECTION" (6th S. vii. 501; viii. 101, 129, 232, 497; ix. 32).—I am glad that my notices on this subject have called forth replies from adepts in philological science. Discussion conducted in a proper spirit can only tend to elicit truth.

I confess to a little surprise on reading the remarks of PROF. SKEAT. He has been my "guide, philosopher, and friend" in my humble linguistic researches, and I have always looked upon him as filling a very advanced position as a leader on the subject he so well understands. He says my communication on the formation of the preterites of verbs contains several inaccuracies—that I have not followed that historical method which I justly advocate, &c. I must be under a strange hallucination, for I thought I was strictly following out the injunctions of my guide in carrying the inquiry as far back as history and analogy will enable us to do. It is said that some people are, or have been, "Hibernicis Hiberniores," and I think I can show that on the present occasion I am more *Skeatish* than PROF. SKEAT himself.

"Indignor, quandoque bonus dormitat Homerus,"

is applicable now as in the days of Horace. He says, "The formation of weak verbs has been, in all details, correctly explained in the introduction to Morris's *Specimens of Early English*." With deference, this is precisely what Mr. Morris does *not* do. He gives the forms in Anglo-Saxon, but offers not the slightest explanation or clue to their origin or development. But farther, "It will thus appear that the original suffix in the verb *send* was *-de*, not *-ed*." This became *sende*, and finally, for euphony's sake, *sent*. A few lines lower down we read, "The suffix *-de* was short for *ded* (*dyde*), as has been rightly said." This

was precisely my contention. If *de* was a contraction of *ded*, *ded* must have preceded it. How, then, can it be maintained that *de* was the original inflection?

The object of my communication was to show that the inflections of all the weak verbs in the Teutonic languages sprang from one origin, and were in their inception identical, the changes having been corruptions, principally for the sake of euphony. Language has not been a manufacture, but a growth, and by carefully reading "between the lines" we may watch that growth in its successive stages.

The verbs in all Teutonic, probably in all Aryan, dialects have had three modes of forming their preterites. Probably the oldest was by reduplication, now nearly obsolete. The next was by vowel change, limited to the primary verbs, principally intransitive. I endeavoured to show in my last communication the process by which the preterites were formed in the weak verbs by the absorption of an auxiliary, *ded* or *dad* in the Low Ger. = *tet* in the High Ger., being respectively the preterites of the strong verbs *don* and *tuon*. We see the process of formation in the Gothic language very clearly, e.g., where the intransitive verb *sinthan*, to go, out of its strong preterite *sand* forms a secondary verb, *sandjan*, to send, the preterite of which is *sandidad*, softened into *sandida*. In Anglo-Saxon the shortening process proceeded further, converting it into *sende*, subsequently corrupted into *sent*.

After telling us that the suffix *de* in *sende* is short for *ded*, the professor proceeds, "The word *sended* never existed"! Let us see what other adepts in linguistic science aver. Gabelenz (*Gram. der Gothischen Sprache*, p. 96), says "Das Präteritum ist durch Zusammensetzung des Wortstammes mit dem Präteritum des starken Verbum *didan*, *dad*, *dedun*, entstanden. Nur im Ind. Sing, welcher eigentlich *-dad*, *-dast*, *-dad*, lauten sollte, ist der Endconsonant weggefallen." Bopp (*Comparative Gram.*, Eng. edit, ii. 843), on the formation of tenses, says, referring to certain forms in Sanskrit:

"Hereby the way is in a manner prepared for the German idioms, which *without exception* paraphrase their preterite by an auxiliary verb signifying 'to do.' I have asserted this, as regards the Gothic, in my system of conjugation (pp. 151, &c.), where I have shown..... an auxiliary verb in the plurals of the past tense and in the singular of the subjunctive. Since then Grimm, with whom I fully coincide, has extended the existence of the auxiliary verb also to the singular as *soki-da*, and therefore to the other dialects; for if in *sokida* the verb 'to do' is contained, it is self-evident that it exists also in our *suchte*."

So far Bopp and Grimm. Further reference may be found in Grimm's *Deutsche Gram.* (i. 839), where he shows that the *d* in Gothic and A.-S. derived from *don* is equivalent to the High Ger. *t*, derived from *tuon* (*thun*). If, therefore, High Ger. *lieb-te* was originally, as maintained, *lieb-tet*,

"it is self-evident" that *love-de* was originally *love-ded*, and *sende*, *send-ded*.

PROF. SKEAT has always impressed on his disciples the necessity of carrying etymological inquiries as far back as written language will enable us to do, and beyond that to rely upon comparison and analogy, but he now seems to hesitate in a manner which reminds one of Fear in Collins's ode:

"Who back recoil'd, he knew not why,  
E'en at the sound himself had made."

But the professor proceeds: "Another inaccuracy is the fancy that the suffix *-te* is High German. It has, in English, nothing to do with High German," &c. I never asserted that it had. My objection to *clipt*, and *slipt*, and *skipt* is that they break down the distinction between the two great families of the Teutonic race, and introduce confusion and disorder into what was plain and simple. If I write *skipped* and PROF. SKEAT writes *skipt* we both pronounce the word alike, but I have the advantage of preserving the normal rule and the purity of our Saxon speech. It would seem that Mr. Morris's introduction to his *Specimens* is to be the end of all controversy. I demur to this, as I do to another assertion, that when a word is found in "a certain book known as the first folio of Shakespeare" inquiry must go no further. I have no quarrel with any mode of spelling so that it is generally understood and adopted, but to call *slipt* and *skipt* "pure and correct formations" is more than my "muddle-headedness" can stomach.

DR. CHANCE refers to my remarks on the German preposition *zu* before the infinitive. No doubt all he says is true, but it is not relevant. A former correspondent asserted that in German no word was ever allowed to intrude between the preposition and the infinitive. I merely gave a few phrases to show that this is not always the case.

MR. TERRY asks for my authority in asserting that at a comparatively early period the A.-S. *eode*, the irregular preterite of *gan*, was dropped and *went* put in its place. If he will turn to passages in the Gospels where the word *went* is found, and compare them with the A.-S. version, he will see the transition, e.g., Mark ii. 12: "The ic secge Aris, nim thin bed, and *gá* to thinum huse. And he sona aras, and beforan heom eallum, *eode*." By the time of Wicliffe *eode* had disappeared and *went* had taken its place. The passage in Wicliffe's version stands thus: "And anone he roos up, and the bed taken up he *wente* bifore alle men." I do not understand what is meant by *went* being a past indefinite form. It is the present tense of *wendan*, applied as an irregular preterite of *gan* in place of another irregular preterite, *eode*, which had become obsolete. J. A. PICTON.

Sandyknowe, Wavertree.

QUAINT PHRASES EMPLOYED BY J. MARSTON (6th S. ix. 7, 51).—1. *Pith of parkets*.—Parrot, parrat,

&c., are the abbreviated forms of *parrakeet*, and no one has as yet found such a variant as *parket* for it or for any other animal. Hence I fancy that we have here a misprint, one which had occurred in the previous edition of the *Faune*, in the same year, "through the author's absence," and which, by an oversight, had been retained. The true reading, I think, was the "*pith* [marrow] of *porkers* or *porkets*." Either of these words runs well with "lamstones," and the marrow, especially the marrow of the backbone—in other words, the spinal cord of such animals—would be held a likely remedy in those days, on the doctrine of sympathies.

2. *Roule the wheele-barrow at Rotterdam*.—The explanation suggested seems plausible, if not satisfactory, but, more especially from the use of the definite article, I cannot but have a fancy that the treadmill may have been meant.

3. *To wear the yellow*.—The explanation would, I think, have been better had it been worded "because yellow was then the fashionable colour at court," for we have no proof that there was any "distinctive colour of court uniform," much less that it was yellow. At least I have met with or read of no such proof; and had there been a yellow court uniform I fancy that the allusions to it would have been sufficiently numerous. More especially, too, in that case Shakespeare would never have made Olivia so detest "yellow stockings," nor made Malvolio put them on. Probably at the production of *Twelfth Night* yellow was out of fashion.

4. *Fumatho*.—Kersey and Cocker essentially follow Coles, 1677, who gives, "*Fumadoes*, -thoes, Sp., our Pilchards garbaged, salted, smoakt, and prest," where the word "our" shows, I think, that the *fumatho* was a foreign importation. Ash, who would seem not to have copied from these, says, "*Fumado* (from *fumus*), a fish dried in the smoke."

5. *Flaggon bracelets*.—Not having met the phrase elsewhere, the conjecture may be allowed that they were bracelets that had the upper surface bulging from the under, and rounded, flagon fashion, making them look like "jewels" of great weight and value.

6. *Nocturnal* may, I think, be explained by the following, from St. Augustine, *Sermo de Temp. Barbar.*, c. 4: "An non sacrificavit, qui imagines idolorum per noctem ludentes, quod *Nocturnum* vocant, libentissime spectavit?" Du Cange, who gives this quotation, would explain the word as "Magica Gentilium illusio, quæ nocte fiebat." And in the absence of any mention even of it, so far as I am aware, in Adams's, Lempriere's, or Smith's dictionaries, I take it that Marston used it to express something more farcical than "commedy." I have not met with any other example of the word in Elizabethan English.

7. *Lapy-beard*.—Possibly formed from the

Northern *lape*. Halliwell-Phillipps gives the verb as "to go slovenly or untidily, to walk about in the mud," in the E.D.S. Glossaries for Manley, &c., and Holderness it is similarly given "to besmear, &c.," and in Miss Jackson's *Shropshire Word-Book* we find "*Lapesing*, dabbling, as in water or slop." In the same page of Marston we find "*Lappes* up naught but filth and excrements" where the same word is used in this same sense.

8. *Taber-fac'd*.—I can understand this in p. 272 to mean a face round, smooth, and hairless, like the surface of a taber; but this use of it in p. 240 as an epithet for Lampatho does not seem to agree with the other descriptive epithets so plentifully applied, but rather with Shakespeare's "cittern-head."  
BR. NICHOLSON.

P.S.—Since writing the above I have found, as regards 1, in R. Lovell's *Nat. Hist.*, 1661, under "Boar," "The genitalls help against the impotency of Venus," and under "Sow," "The same [the milke] mixed with honey causeth coiture in men and conception in women," and, thoroughly supporting my suggestion, "The marrow applied helpeth bleare eyes, and causeth venery." As an example of the use of the doctrine of antipathies I quote from the same, pp. 118-9, "[the lard] With the ashes of womens haire it cureth St. Anthonie his fire [erysipelas]." They seem to have been used because St. Anthony was celebrated for his avoidance of women.

AN UNPUBLISHED LETTER OF BURNS THE POET (6th S. ix. 25).—So far from this being an unpublished letter of Burns, and appearing now for the first time in an Ulster paper, the letter is familiar to all Burns readers. So far back as 1846 it was printed in the *Ayr Observer*, and was included in the 1851 edition of *The Life and Works of Burns*, by Robert Chambers. Since then I cannot tell how often it has been printed in the poet's correspondence, down to the latest and most exhaustive of all the numerous editions of Burns, the six-volume Library Edition of William Paterson, Edinburgh, 1877-9. The political ballad referred to in the letter is the song beginning, "When Guildford good our Pilot stood," was on the American War of Independence, written in February, 1787, and incorporated in the edition then passing through the press, which the poet superintended during his residence in Edinburgh in the spring of that year. The only notice the ballad elicited was from the Rev. Hugh Blair, D.D., who remarked that "the ploughman bard's politics smell of the smithy."  
J. G.

Liverpool.

The letter which your correspondent has sent to you as an unpublished one by Burns has been going "the round of the papers" of late, and though it is of considerable interest it is very far from correct to describe it as "unpublished." On the con-

trary, it is a "very much published" letter, as a certain distinguished writer might have said. I have met with it three times during the last fortnight. It appears this letter was printed in Chambers's edition of Burns (vol. ii. p. 51); also in the *Ayr Observer* in 1846. In the large six-volume edition of Burns's *Works*, published in Edinburgh by Mr. Scott Douglas some three years ago, this letter is given (vol. v. p. 194). Lastly, in the memoir of the Hon. Henry Erskine, reviewed in your columns shortly after its appearance in 1882, this letter, and another from Burns to the Dean of Faculty, are printed; so that this is not a solitary communication from the poet to that gentleman, as one writer affirms of it. Now it seems to me that the conductor of no paper such as "N. & Q." can be expected to test or "verify" in every instance of this kind. Time would not admit of it. But our painstaking Editor may well expect of his contributors that they take some little care to ascertain that their facts are in order ere they communicate them. Some time ago, for example, a letter was sent in by a popular writer, and printed in "N. & Q." as hitherto unpublished, which a reference to such a well-known book as the *Lives of the Chancellors* would have shown at once to be erroneously described.  
A. F.

[The foregoing letter expresses so fully the feelings of the Editor upon the subject that he would gladly give it prominence. In the case of communications such as the so-called unpublished letter of Burns it is all but impossible for editorial supervision to exercise an adequate check.]

W, V, F (6th S. viii. 522).—In discussing the possible interchange of the letters *w*, *v*, and *f*, PROF. SKEAT "protests" against "the current vague notions that any consonant can be 'corrupted' into any other." I am almost disposed to "protest" against "corrupted" as, at least, too hard a word for any interchange of either of these three "consonants." On the contrary, I believe that these three letters have many powers or effects that are common to all three, and still more that are common to either two of them. It is, indeed, notorious that both *f* and *v*, and *v* and *w*, are respectively constantly interchanged in the mouths of many thousands of us.

I venture upon this question because, having been formerly challenged upon it, I had already looked into it. I had once quoted "Heneverdon," mentioned by Westcote as a former name of what is now "Hemerdon," a hamlet of Plympton, Devon, as being a transplanted example of the *-wardines* of the Wye and Severn district of Wiccia. In company with other local evidences, I had held it as showing a Mercian or Anglian colony in that part of West Wales, outflanking the West Saxon advance upon the Damnonian Britons. This was demurred from by another of this strict school of philologists, who does not believe our language has a

will of its own, but holds that Englishmen have been tongue-tied for a thousand years by an artificial, *ex post facto* code of "laws," but who, in spite of this superstition, has himself contributed to historical topography some most valuable results of his own ingenuity. He objected that "Heneverdon" could not be a *-wardine*, because in "Domesday single *v* between vowels normally represents not *w* but *f* (pronounced *v*)." I replied at once by an example which showed not only the change of the two consonants to which he objected, but also all three of those now objected to by PROF. SEAR. The same name appears in a charter of Bp. Leofric (*Cod. Dip.* 940) as "Doflisc"; in Domesday as "Dovles"; in Exon-Domesday, "donelis" (between vowels); and in late *British Gazetteers*, &c., as "Dawlish." I believe also I have since realized "Hemerdon" and "Heneverdon" in Domesday as "Chemeuorde," and in Exon-Domesday as "Chemeuorda," Domesday forms common to the Mercian or Wiccan *-wardines*, and to the various clusters or showers of *-worthys*, argued to have been Anglian colonies of Mercian conquests in the Saxon kingdoms.

I do not, of course, doubt that the progress or changes of our language have had causes, which are more or less so intimately related to each other as to have tempted the word "laws" to them; but I hold that these artificial codifications have not yet comprehended anything like all of them; so that such codes are better for what they affirm than what they are too often assumed to deny.

THOMAS KERSLAKE.

Bristol.

SILENT = DARK (6th S. viii. 387). — I commend to MR. PALMER's attention on the subject of contrary meanings, the labours of the eminent scholar Dr. Abel of Berlin, and particularly the last, *Gegensinn*, published by Trübner, 1883. This contains a long list of Semitic words. I cannot myself give any examples of *silent* = dark, although I recognize it. These phenomena have been dealt with by me in *Prehistoric and Protohistoric Comparative Philology*, where the first table of equivalents was given. They result from the fundamental laws of speech language, connected with its origin in gesture or sign language. The special cases of *Gegensinn* have been copiously examined by Dr. Abel for several families of language, but more particularly for the Egyptian and Coptic languages, on which he has written in German and English. As a simple feature of the Semitic languages the occurrence has long been observed by the Arab and Oriental grammarians. Of late the discussion has extended to a wider philological area.

HYDE CLARKE.

MILES CORBET (6th S. viii. 108, 153). — The Corbets were an old family in Shropshire, where their descendants are still large landed proprietors,

seated at Sundane Castle and other places. Early in the sixteenth century a branch settled at Sprowston, in Norfolk. They bore arms Or, a raven proper; and for a crest a squirrel sejant, cracking a nut proper, with the motto, "Deus pascit corvos."

Miles Corbet was the second son of Sir Thomas Corbet, of Sprowston. He studied the law, and was called to the Bar at Lincoln's Inn. His abilities early brought him into notice. In the year 1625, upon Mr. Gwynn's resigning the recordership of Yarmouth in his favour, the Corporation unanimously elected him to that office, upon condition that he became "a resident" within six months; and, in fact, he then did so reside in that town, his house being in the Market Place; it is now known as the "Weavers' Arms"; and he was presented with his freedom without fine. Shortly after his election he was returned to Parliament, where he became a determined opponent of the Court, and took an active part in Parliamentary matters. In 1642, he was chairman of a committee which exercised the power of arrest by the sergeant-at-arms; and in the list of members who "advanced horse, money, and plate for the defence of Parliament," there is the entry, "Mr. Corbet will bring in fifty pounds." In 1644, he was made Clerk of the Court of Wards. In 1648 he was appointed one of the two Registrars of Chancery (which alone was worth 700*l.* a year) in the room of Col. Long, one of the suspected members. In 1643 the Corporation presented Mr. Recorder with a gratuity of 25*l.* He was chairman of the Committee of Parliament for Scandalous Ministers, in which capacity it is said that when the Rev. T. Reeve, Rector of Aldborough and Coleby, who had been ejected for dissuading his parishioners from rebellion, was brought before him, Corbet told him he was "an old malignant, and he would see him hanged for it"; he was, however, only confined as a prisoner at the gatehouse for three years. He had the principal management of the obnoxious office of sequestrations, the duties of which rendered him so unpopular that in 1652 he gladly went to Ireland, as one of the commissioners for managing the affairs of that country. He held the post last named until suspended under an accusation of malversation, from which, however, he was ably defended by Ludlow, who averred in Parliament that Corbet had "manifested such integrity" that "he impaired his own estate for the public service, whilst he was the greatest husband of the Commonwealth's treasure." He afterwards accepted the post of Chief Baron of the Exchequer in Ireland, and resigned the recordership of Yarmouth. At the Restoration he fled to the Continent, and settled at Hannau, on the Lower Rhine, with Okey and Barkstead companions in exile. Being induced to visit Delft, they were seized by Sir George

Downing, and sent to England, where their arrival is thus noted by Pepys in his *Diary*:—

"March 17th, 1662. Last night the Blackmore pink brought the three prisoners, Barkstead, Okey, and Corbet, to the Tower, being taken at Delfe, in Holland; where the captain tells us, the Dutch were a good while before they could be persuaded to let them go, they being taken prisoners in their canal. But Sir George Downing would not be answered; altho' all the world takes notice of him for a most ungrateful villaine for his pains."

On April 16, Corbet and his fellow prisoners were tried and condemned for high treason; and the sequel is thus told by Pepys:—

"April 19th, 1662. Before we eat, I went to Aldgate, and at the corner shop (a draper's) I stood and did see Barkstead, Okey, and Corbet drawn towards the gallows at Tyburne; and there they were hanged and quartered: they all looked very cheerful, and I hear they all die defending what they did to the King to be just—which is very strange!"

There is an oil portrait of him in the possession of Fredk. Palmer, Esq., F.R.C.S., of Yarmouth; also an engraved portrait in an oval on the same plate with Col. Okey and Col. Barkstead, which has become very scarce. It has been copied by Richardson. There is also another portrait with his seal and autograph. He appears to have left a son, Miles Corbet, who, with his mother, took leave of him previously to his execution; but his family became extinct in Norfolk. In a rare tract, entitled *Persecutio Undecima*, 1648, Corbet is accused of having

"indicted a man for a conjuror, and was urgent upon the jury to condemn him upon no proof, but a booke of circles found in his study, which Miles said was a booke of conjuring—had not a learned clergyman told the jury that the booke was an old almanack."

Hone, in his *Year Book*, p. 57, mentions a work, entitled "A Briefe Relation of the Gleanings of the Idiotisms and Absurdities of Miles Corbet, Esq., Counsellor-at-Law, Recorder and Burgess of Great Yarmouth. By Anth. Birley. 1646." 4to. In the *Harleian Miscellany*, vol. vi. p. 36, is the following: "A most learned and eloquent speech spoken and delivered in the honourable House of Commons at Westminster. By the most learned lawyer Miles Corbet, Recorder of Great Yarmouth, and Burgess of the same, on the 31st day of July, 1647, taken in short-hand by Nestle and Tom Dunne, his clerks, and Revised by John Taylor." It was published in 1679, and was designed, in a fictitious speech, to expose the bombast of the rebellious speakers and the misfortunes the nation laboured under in those times. See Palmer's *Yarmouth (Manship)*, vol. ii. p. 342, *et seq.*

F. D. PALMER.

Great Yarmouth.

DURHAM (6th S. viii. 468).—Should not we read Cambridge instead of Durham in this query? Nicholas Saunderson, a native of Thurlston, in Yorkshire, who was deprived not only of sight

but of his eye-balls by small-pox when he was a year old, became so eminent as a mathematician that the University of Cambridge conferred on him the degree of M.A. by royal mandate, and he was then chosen Lucasian Professor of Mathematics in November, 1711, which appointment he held till his death in April, 1739. His life is in most biographical dictionaries.

W. E. BUCKLEY.

Nicholas Saunderson, born not in Durham, but at Thurlstone, in the West Riding of Yorkshire, was blind from within a year after his birth. William Emerson, also an eminent mathematician, was born at Hurworth, in Durham; but he was not blind. See Chalmers's *Biog. Dict.*

R. R. DEES.

Wallsend.

THE FAMILY OF BAYLEY, OF THORNEY (6th S. viii. 389).—If your correspondent FR. BAYLEY does not already know Agnew's *French Protestant Exiles*, he will find a clue at vol. ii. p. 307. I believe the first refugee lived at Whittlesea, where there was a French Protestant Church before 1685 (Agnew, vol. i. p. 10), and I have been told that both at Whittlesea and Thorney there was for a time a considerable French colony. The original founder of the Whittlesea-Thorney family was, I believe, of good French patrician origin, and, as I have understood, leaving France before the actual revocation of the Edict of Nantes, he managed to come away with some means, and became a centre round which later on many of his friends and co-religionists collected. He had, as Agnew shows, two sons, (1) John, (2) Philip, from the younger of whom Sir Emilius Bayley is descended. The registers at Whittlesea and Thorney, which are, I understand, well kept, will probably give your correspondent most of the information which he desires.

E. C. B.

In answer to FR. BAYLEY's query with reference to the descendants of Sir Emilius Bayley, I am one of the grandchildren of the late John Bayley, of Thorney, Cambridgeshire, and can, if wished, give the names and other particulars of the three generations that have resided at Thorney, many of them buried in Thorney Abbey.

C. GIRDLESTONE.

2, Halloway Place, Old London Road, Hastings.

"JOHN INGLESANT" AND LITTLE GIDDING CHURCH (6th S. vii. 341, 387, 457).—I do not know why MR. ELLACOMBE says (at the latter reference) that the late Capt. Hughes, R.N., was married to "the last of the Ferrar family." His father, Edw. Hughes, married Rosetta Ferrar, the only child of Capt. Hugh Ferrar and his wife Mary, née Ferrar, he having married a cousin. Mr. and Mrs. Hughes (Rosetta Ferrar) had four children, two sons and two daughters, one of the former

being the Capt. Hughes of your correspondent. One of the daughters married a Cheyne, and by him became the mother of the present well-known Capt. Cheyne, R.N.

The Mary Ferrar who married her cousin Capt. Hugh Ferrar was born 1739, her only brother (who lived to marry) being John Ferrar, great-grandson to John, and great-grand-nephew to Nicholas, of Little Gidding. This John Ferrar's descendants are the present representatives of the family at Huntingdon, with the same arms (Or, on a bend cotised sable three horseshoes of the field) and crest. If Mr. ELLACOMBE is anxious on the subject I shall be happy to give him information.

MICHAEL FERRAR.

Fyzabad, Oudh.

ORTHOPÆDIC (6th S. ix. 48).—In answer to Mr. VIVYAN'S query, I think I am right in saying that the word *orthopædic* was invented by Andry, who formed it from *ὀρθός*, straight, and *παῖς*, a child, in his work entitled *L'Orthopédie; ou, l'Art de prévenir et de corriger dans les Enfants les Différences du Corps le tout par des Moyens à la Portée des Pères et des Mères et des Personnes qui ont des Enfants à élever*.

G. W. BURTON.

Lee Park, Blackheath.

The derivation of this word is from *ὀρθός* and *παῖς*. The correct spelling is, therefore, *orthopædic*.

C. F. S. WARREN, M.A.

THE GLASTONBURY THORN (6th S. vi. 513; vii. 217, 258; ix. 16).—The variety of *Crataegus oxyacantha* known to cultivators of choice trees as *præcox* of gardens has been very widely distributed, and has afforded entertainment to many observers. On the damp clay of my own arboretum at Hermitage, five miles north of London, it proved sufficiently hardy to endure the assaults of a few hard winters between the years 1869 and 1878, being occasionally caught by frost when richly clothed with new leafage of the most tender tone of golden green, in the months of December and January. During the time of its occupation of Hermitage it produced its flowers at the season of Christmas once only, and that occurred on old Christmas Day in the year 1877. The bloom was abundant, and was supported with an ample breadth of pale green leafage. An observer of the characters of trees has no difficulty in identifying the true Glastonbury thorn by its leaves at any season. The leaves are of a lighter tone of green than those of the common whitethorn; they are very much larger, and the stipules have a leaf-like character. As a garden or shrubby tree it is as useful as any thorn, and its habit of growth renders it peculiarly interesting. When advantaged by some amount of shelter, it will usually (in the climate of London) produce new leaves in the month of December and flowers in the month of

February. A severe frost will put a stop to its precocious movements, and it may not recover its looks for a month or more; but, so far as I have observed, the severest frost to which we are liable will not cause any permanent injury.

As regards the origin of this variety, the inquirer must give heed to a note in Loudon's *Arboretum*, vol. ii. p. 834:—

"It is well known that the hawthorn grows from stakes and truncheons; one of the finest trees in Scotland, viz., that at Fountain's Hall, having been originated in that manner.....The miracle of Joseph of Arimathea is nothing compared with that of Mr. John Wallis, timber surveyor of Chelsea.....who exhibited to the Horticultural and Linnean Societies, in 1834, a branch of hawthorn, which, he said, had hung for several years in a hedge among other trees; and, though without any root or even touching the earth, had produced, every year, leaves, flowers, and fruit."

It has been my good fortune to see this tree in what I consider a condition not less interesting than unique. On the same branches were the ripe berries and the dead leaves of the preceding year, and the new leaves and new flowers of the time. It carried the produce of two seasons, not in a few scraps, but in profusion; the old brown leaves and the new golden green leaves, the scarlet berries and the white flowers being mingled throughout. This interesting state of things was figured in the *Gardeners' Magazine* of Dec. 21, 1878.

SHIRLEY HIBBERD.

In the *Dorset County Chronicle* for Jan. 17, 1884, there is a long and interesting account of a so-called holy thorn at Sutton Poyntz, near Weymouth, which is said to come into leaf and mysteriously blossom exactly at midnight on old Christmas Eve. The tree in question is in an orchard belonging to Mr. Joseph Robert Keynes, and on Saturday, January 5, at least 250 persons repaired to the spot to witness the performance. Various lanterns revealed the positive fact that the tree, which had been in bud during the day, was now breaking into blossom, and, as time passed by, little boughs here and there fully blossomed, although not exactly at twelve o'clock. The crowd, who had paid twopence apiece gate-money, and were becoming impatient at being refused a single sprig, at last climbed up the fence and tore off small boughs, until the master and his man were compelled to use their long sticks. Then a regular rush was made by some roughs, and the tree, after sad mutilation, was well-nigh destroyed. The writer, on paying a second visit at daybreak, found the tree still in foliage, but the blossom had entirely died away. According to Mr. Keynes's information, only two persons have had to do with the tree, viz., (1) his wife's grandfather, Nathaniel Brett, who planted it about seventy years ago, and (2) Stephen Galpin, the parish clerk. The tree was a cutting which came originally from the holy thorn at Glastonbury.

EDWARD MALAN.

**BALLET** (6th S. viii. 468).—The following quotation for the use of this word may probably interest your correspondent:—

"Shee has told all : I shall be *Ballated*,  
Sung up and downe by Minstrills? Gentlemen,  
Tho' my successe fell short of my intent,  
Let it meete faire construction."

T. Heywood, *A Challenge for Beautie*, 1626,  
p. 23, vol. v., ed. J. Pearson, 1874.

F. C. BIRKBECK TERRY.

**FIRST NUMBERED HOUSES IN LONDON** (6th S. viii. 466).—If the houses of New Burlington Street, built in 1764, were the first to be numbered in London, the city of Lincoln anticipated the metropolis by some years in adopting this very useful plan. A row of red-brick houses facing the west front of Lincoln Cathedral are still known as the "Number Houses," from being the first thus distinguished in the city. These houses were erected in 1748 by Precentor Trimmell, as part of his scheme for the improvement of the minster precincts.

EDMUND VENABLES.

**THE PARNELL PEDIGREE** (6th S. viii. 509).—The will of John Parnell, father of C. S. Parnell, M.P., is not without interest. It runs : "This is the last will of me, John Parnell, of Avondale, Esq. I make no provision for my wife, she being amply provided for from other sources. I make no provision for my daughter.....who has grievously offended me." After providing for four other daughters, he mentions "my second son Charles, to whom I leave my Avondale estate," other lands in county Wicklow, houses in Stephen's Green, Dublin, "and a small farm in Kildare." "I leave my eldest son, John Parnell, all my property in Colures, co. Armagh, with instructions that he should manage it himself and make the most of it." After providing for his son Henry, he appoints his uncle, Sir Ralph Howard, and his dear friend Robt. Johnson, of Summer Lodge, Dunblane, N.B., joint trustees of his will and guardians of his children, adding, "I absolutely forbid any interference on the part of my wife or any of her relatives with the management of my children or property. I make my son Charles heir-at-law to all intents and purposes." It is noteworthy that the testator ignored all the second Christian names of his sons, probably thinking little of the Tudor and Stuart lineage, and that he chose for his trustees an Englishman and a Scotchman. The will was dated June 30, 1859, and the testator died four days later, in the Shelbourne Hotel, in Stephen's Green, Dublin. Administration was granted to Sir Ralph Howard, of 17, Belgrave Square, London, baronet, curator, or guardian of the children. The personality was sworn under 8,000*l*. In spite of the provisions of the will, his widow, Mrs. Parnell, brought up the children.

W. MAZIERE BRADY.

**HORN** (6th S. ix. 28).—"Hyrne (f.), a *hyrne* or corner, from horn, *cornu*, a horn-shaped angle. Nos. 1, 308, 408, 461" (Kemble's *Cod. Dip.* iii. 32). "Horn, German, a peak, e.g., Matterhorn, Schreckhorn, Wetterhorn" (Taylor's *Words and Places*, p. 327).

F. W. WEAVER.  
Milton Vicarage, Evercreech, Bath.

According to the Rev. Isaac Taylor's *Words and Places*, p. 327, ed. 1875, this word means a peak, and he instances Matterhorn, &c. M.A.Oxon.

**Horn**, in composition of place-names, sometimes means "a winding stream." It may also corrupt from A.-S. *arn*, *ern*, which Lye renders, "Locus, locus secretior, habitaculum, domus, casa."

R. S. CHARNOCK.

**Horn** in Kinghorn meant the king's quay or landing, by which route he travelled to the north of the Forth, now Kirkcaldy. Dreghorn was also a port or landing-place for vessels from all places west of Galloway. Now Irvine is the port.

E. B.

**PERCY** (6th S. ix. 29).—The portrait of Alan Percy, dated 1549, representing him with a book in one hand and a glove in the other, is in the Guildhall at Norwich. He was a benefactor to that city (Cooper's *Athenæ Cantabrigienses*, i. 206).

J. INGLE DREDGE.

In Evans's *Catalogue of British Portraits*, vol. ii. s.a., p. 316, No. 20247, there is this notice :—

"Percy, Alan, third son of Henry, fourth Earl of Northumberland; rector of St. Anne, Aldersgate, and St. Mary-at-hill, London; Warden of Trinity College, Arundel; great benefactor to the City of Norwich; first master of St. John's College, Cambridge, 1516; died 1560; 4to. 2s. 6d. W. C. Edwards (engraver)."

The painter of the portrait from which the engraving is taken is not mentioned.

ED. MARSHALL.

**RIGHT TO QUARTER ROYAL ARMS** (6th S. viii. 407, 523).—I cannot find that the Dukes of Marlborough and Leeds have any right to quarter the royal arms, and neither is given in the list of those peers entitled to do so in Burke's *Peerage* for 1884, p. cxxiv. From that list is omitted the name of Lord de L'Isle and Dudley, now senior representative of the Manners family.

EDMUND M. BOYLE.

**THE LAST DOGE OF VENICE** (6th S. viii. 407, 525).—As STRIX can hardly be said to have obtained a satisfactory reply to her query, I venture to offer the loan of a small sheet of photographs of the Doges, from Alvise Mocenigo (1570) to Lodovico Manin (1797), copied from the pictures in the Ducal palace, and bought in Venice years ago. It may bring about the identification of the festival-giving gentleman, who, however, can hardly have been the last doge, as the costumes are described

as seventeenth century. The photographs, though small, are tolerably clear, and each doge is accompanied by a miniature coat of arms.

ROSS O'CONNELL.

54, Lancaster Gate, W.

SKELLUM (6th S. vii. 413; viii. 357, 375).—The following quotation may prove of interest, as the word is put into the mouth of a Dutchman:—

"Vandal. Ic sal seg you, vader, ic came here to your huis, and speak tol de dochterkin.

"Frisco. Master Mendall, you are welcome out of the basket. I smell a rat: it was not for nothing that you lost me.

"Vandal. O skellum! you run away from me."

*Englishmen for My Money; or, a Woman will Have Her Will*, 1616 (vol. x. p. 547, Dodsley's O. E. Plays, ed. Hazlitt).

F. C. BIRKBECK TERRY.

Cardiff.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Records of the English Province of the Society of Jesus.*

By Henry Foley, S.J. Vol. VII., Part II. Collectanea completed with Appendices, Catalogues of Assumed and of Real Names, Annual Letters, Biographies and Miscellanea. (Burns & Oates.)

With the publication of vol. vii. Mr. Foley brings to a close his arduous undertaking. When it is told that the last volume of his colossal work contains considerably over eighteen hundred pages, some idea of the nature of a task which has been accomplished in eight years of indefatigable labour may be formed. In the annals of study no record can be found of labour more severe, more sustained, and, it may be added, more remunerative. A mass of information carefully guarded, and to many students inaccessible, has been brought within reach of the scholar. To the ecclesiastical historian Mr. Foley's work most directly appeals. It is likely to prove invaluable, however, to all concerned in genealogical pursuits and the byways generally of history. Two authorities, which have come but recently within Mr. Foley's reach, have enabled him to complete the second appendix to the "Collectanea." First of these is a MS. entitled "Catalogus Primorum Patrum et Fratrum Soc. Jes. ex Anglia, collectis ex variis Libris et Catalogis MS. in Archiv. Rom.," &c. This authentic and valuable document contains brief accounts of nearly one hundred and twenty English members of the Society of Jesus from 1556 to 1590, many of them hitherto unknown. Among these is found a remarkable person, John Castell, born at Bodmin about 1546. He had been M.P. in 1571, was a student in the Middle Temple, an excellent English poet, and well versed in Greek, Latin, and philosophy. He was a voluntary exile for his religion, for which he had likewise suffered torture upon the rack and chains. He died in Portugal in 1580, six years after entering the Society.

A second and only less valuable source of information consists of a copy of the register of the English College of the Society of Jesus, St. Alban's, Valladolid. From this are derived the names of many early English Jesuits which do not figure in the English Province catalogues.

The biographical notices of members of the English Province are carried down to a very recent period. The annual letters, ranging from the year 1601 to 1615, give a store of information on curious details and

statistics gathered from original MSS. in the archives of the Society of Jesus in Rome, and from facts and data communicated by the missionary priests of the Society then working in England. These, again, are supplemented to a much more recent date by the annals of the English Jesuit colleges in Belgium. St. Omer, Liège, and Ghent, and of the Novitiate at Watten, than which no information could be more particular, more domestic, or more trustworthy. Such varied subjects are treated of as the numbers of the students, their scholastic exercises, their recreations and representations of religious drama, and the relationships in which the alumni stood to their masters and prefects. Even the daily life of the novices is naturally unfolded in the historical notices of Watten.

One very marked feature of the addenda is a memoir, from the pen of Father Stevenson, of William Elphinston, a novice of the Society and member of the well-known Scotch family, which, besides its own title of nobility, claimed relationship with the Bishop Elphinston still held in honour by the University of Aberdeen as the founder of King's College.

Interesting information is given relative to the Vatican College of Penitentiaries, consisting in 1570 of one cardinal and eleven priests, appointed to hear confessions in the various foreign languages. It was enlarged, and a body of twelve Jesuit fathers, under a rector, was assigned by Pius V. to the Vatican Basilica for hearing confessions in all the known European languages, with some others.

A unique addition to this volume is the alphabetical catalogue of real names and aliases, never, we believe, attempted before. It furnishes the student of that period of history a new means of identifying names and persons, and of clearing up many confused points, and is given in distinct lists of true and adopted names in convenient juxtaposition, with references to the lives of each member. Evidence to rebut the charge that the Society has been always anxious to involve its history in mystery is thus supplied.

A chronological catalogue of the Irish Province of the Society of Jesus from the earliest times forms a final and valuable appendix by itself. Mr. Foley's alphabetical index of seventy pages is a model of dry, persevering labour. Would that all books of reference were equally well provided!

*The Life and Adventures of Peter Wilkins.* By Robert Paltock, of Clement's Inn. With a Preface by A. H. Bullen. 2 vols. (Reeves & Turner.)

MR. A. H. BULLEN is one of our youngest editors; he is also one of the best. In addition to the industry and accuracy which are indispensable to an editor, he has keen poetical appreciation and insight, and a *flair* which always leads him right. The works he has given to the world are already dear to scholars. To these he has now added a reprint of *The Adventures of Peter Wilkins*. Without being an absolute rarity, since between the appearance of the first edition in 1750 and that of a mutilated version in 1844 half a dozen different editions saw the light, *Peter Wilkins* is far from common, and the appearance of a copy in a catalogue always provokes competition. Of the minor works to which the success of *Robinson Crusoe* gave rise, *Peter Wilkins* is the best. It is a favourite with all readers of taste, and has been, as Mr. Bullen states in his short preface, translated into French and German. Coleridge speaks of it, according to report, as "a work of uncommon beauty." Charles Lamb describes it as among the classics of his boyish days, and Leigh Hunt waxes eloquent in its praise. Such evidence in its favour is, of course, acceptable, but the book speaks for itself. It is now brought within

the reach of all readers in an edition that is a model of taste and beauty. The book is not a facsimile, for paper and type such as are now employed were not common in 1750. It reproduces faithfully, however, the title-pages, the text, and the quaint and delightful illustrations. What is more to the point, it is unmutated. With commendable courage, Mr. Bullen declines to cut out the marriage scenes between Wilkins and the fair Youwarkee. A man who would cut out these would excise the scenes of a like nature from *Paradise Lost*. One is scarcely purer than the other. Editor and publisher have conferred a boon on letters in reprinting in such a form this delightful book, the first volume of which is among the most fanciful and attractive in the language.

*The Vicar of Wakefield.* By Oliver Goldsmith. With Preface and Notes by Austin Dobson. (Kegan Paul & Co.)

NEVER, surely, was a classic more fitted than the *Vicar of Wakefield* to appear in the "Parchment Series" of Messrs. Kegan Paul & Co., and never was an editor more in sympathy with his work than Mr. Austin Dobson. A book the hold of which on mankind has not relaxed, and will not soon relax, appears now in the most fitting shape it has yet received. Mr. Dobson's preface and notes, meanwhile, form a charmingly discursive and readable comment.

In the Third Series of *Rambles by the Ribble* (Preston, Dobson; London, Simpkin & Marshall) Mr. William Dobson tells us of Hoghton Tower and its royal visitor, James I.; of Hotherals! and its "boggart"; and of Samlesbury, where the original site of the church was traditionally altered by "goblin builders," who objected, and removed the stones during the night, while the village was subsequently famous for witches, who "did take her senses and money" from a girl, *temp.* Jac. I.! Among other points of interest to our readers, we may mention that Mr. Dobson gives a good deal of information about various branches of the ancient Lancashire family of Winckley of Winckley, concerning whom we gave a "Notice to Correspondents," 6th S. xii. 420, embracing details of the family, *temp.* Edw. I. to 1664-5. There is matter for the botanist and the student of folk-lore, as well as for the antiquary and genealogist, in Mr. Dobson's new and pleasant *Rambles by the Ribble*.

*The Library Journal*, Vol. VIII., Nos. 9 and 10 (New York, F. Leyboldt), contains a full and interesting report of the Buffalo Conference of the American Library Association. It is difficult to select out of so large a mass of valuable matter, but we may note that Mr. Cutter presents us with a new "Arrangement of the Parts of the United States in an Historical and Geographical System of Classification." Mr. Cutter's arrangement is a modification of that suggested by Mr. Gannett, "Geografer" of the United States Census Office, and whereas Mr. Gannett divided the United States into three groups by means of three perpendicular lines or bands, Mr. Cutter subdivides into six groups, and assigns numbers and letters to the several States and Territories and their principal towns, the letter being that of their initial. Thus Mr. Cutter would represent New York State by No. 67, Buffalo by 67B 8, where 67=State of New York, B=initial letter of Buffalo, 8 a distinguishing mark from other towns in the same state having the same initial, such as Brooklyn, which appears as 67 B 7. The report on "Libraries and Schools," by Mr. Samuel S. Green, of Worcester, Mass., contains many interesting details of the way in which American public libraries aid the cause of education. The extracts from diaries kept by "apprentices" of the Normal School, who are pupils

learning to be teachers, are sometimes amusing, from the *naïveté* of the entries. We cannot say that we are believers in the keeping of diaries, least of all in the obligation to keep them. But we like the touch of nature in such an entry as the following:—"A flower was brought to-day to illustrate the poem the pupils are learning, 'Jack in the Pulpit.' All examined it, or said they did; the boys were most curious." We need scarcely say that the italics are ours. The great question of "Fiction in Public Libraries" was again to the fore, as was also the still greater question of the "A. L. A. Catalog" of the future, which we hope to live to see on our table. The decision of the place of meeting for 1884 seems to hover between Toronto, St. Louis, and New Haven, a tolerably wide area for choice, as to which we will not infringe upon the privileges of the executive committee by any suggestions of our own.

WE have received vol. xix. of the *St. Bartholomew's Hospital Reports*, being the volume for the year 1883. In addition to several valuable papers and interesting notes of cases from hospital practice, it contains a short memoir of James Shuter, late assistant-surgeon to the hospital.

THE new number of the *Church Quarterly* contains a readable and suggestive essay, by the Rev. A. Smythe Palmer, on the miracle at Beth-horon, a philological argument for a new interpretation of the sun standing still, Joshua x.

"LEGENDS OF THE SYNAGOGUE," in *All the Year Round*, supplies some curious information of interest to many readers of "N. & Q."—"Two Minor Characters: Peter and the Apothecary," which appears in the *Cornhill Magazine*, is a striking piece of Shakspearian criticism.

MR. R. L. STEVENSON contributes to the *English Illustrated Magazine* some whimsical fancies on "The Character of Dogs," which are no less whimsically illustrated by Mr. R. Caldecott.

THE February number of Mr. Walford's *Antiquarian Magazine* contains the first of a series of "Gleanings from the past History of our Public Schools," entitled "Shooting for the Silver Arrow at Harrow." The next will treat of "Eton Montem."

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

C. H. H. ("Principiis obsta," &c.).—The lines are in *Ovid, De Rem. Am.*, i. 91-2. See "N. & Q.," ante, p. 76.

H. ("Church Registers").—Very many church registers have been published. The whole question has been amply discussed. See "N. & Q.," 6th S., vols. v., vi., and viii.

BERNARD BENOÎT.—We have a letter for you. Please send full address.

ERRATUM.—P. 61, col. 2, l. 24, for "Hagley" read *Rayley*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 9, 1884.

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## Dates.

## NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from p. 44.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

Authorities quoted.—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S. List of A.-S. root-words in vol. iii. of Kemble's *Codex Dip. Ævi Saxonici*, and also the list of place-names in vol. vi., K.

Quantoxhead (Cantocheheva; Cantuctūn, K., 314).—I think the first syllable is Celtic *cenn*, Ir. *ceann*, a head, and the meaning of this having been forgotten, the syllable *head* was added. Cf. Wansbeckwater, Mountbenjerlaw, T., p. 141. What is the middle syllable, *tuc*? Either (1) the Celtic termination *tach* (see Joyce, ii. 8), or (2) *tore* (turk), a wild boar. "Kanturk in Cork is written by the Four Masters *Ceann-tuire*, the head or hill of the boar" (Joyce, i. 479). This is probably the meaning of Turkdean (Glos.).

Raddington (Radingetuna).—*Rædingas*: Raddington (Soms.), Reading (Berks), Reading-street (Kent)" (Kemble's *S. E.*, i. 471).

Radstock (Estoca).—The first syllable is probably the same as the first syllable in *Rædingas*.

"A *stoke* is a place stockaded, surrounded with stocks or piles, like a New Zealand *pah*" (T., p. 80). When we find two contiguous places such as Chard and Chardstock, it is probable that one is a colony from the other; the colony would probably call the original settlement the *stock*.

Rimpton (Rintona; Rimtūn, K., 628).—"Rima (m.), No. 550, *be uduuriman*. The rim, edge or end" (K., iii. xxxv). Or if it be from a personal name, then from Rimmingas; Rimmington (York) (K., *S. E.*, i. 471).

1. Road (Roda); 2. Rode Huish (Radehewis); 3. Rodden (Reddena).—"Ród, a road; *sealtród*, No. 663; *súga ród*, No. 556. This is for *rád* from *ridan*" (K., iii. xxxvi). *Rád*, (1) a riding, being on horseback, &c.; (2) that on which one travels, a road, B.

Rodney Stoke.—For the Rodney family see Collinson's *Somerset*, iii. 604; *Visitation of Somerset*, p. 132.

1. Rowbarton; 2. Rowberrow.—From *rūh*, rough, rugged. Row-byrig, now Rowberrow (Som.), the camp on the uncultivated land. Cf. Rough-ham (Norf.), E., p. 275. When row occurs at the end of a word, it is from *ræwe*, a row, as *hæselræwe*, *hægræwe*, &c. (K., iii. xxxv).

Ruishton.—"*Risc*, a rush; the marshy ground where rushes grow. Wenrisc, Nos. 137, 556" (K., iii. xxxv). Also Rusce, probably soft, rushy ground (xxxvi). Hence the surname Risk (E., p. 276). But Rushope (Heref.), formerly Ruiscope = Rua's hill-top (*cop*); see E., p. 276.

Runnington (Runetona).—"Runingas: Runnington (Som.)" (K., *S. E.*, i. 472). "E. *rune*, counsel, the town of counsel" (E., p. 276).

Saltford (Sanfort).—"A site near the sea or on a river where its waters are salt" (E., p. 277). This place is on the Avon between Bath and Bristol, but not near enough to the sea for the water to be salt. If the Domesday form is right, Sandford would be the proper explanation.

1. Sampford Arundel (Sanfort); 2. Sampford Brett (Sanforda); 3. Sandford Orcas (Sanford).—From a sandy soil (E., p. 277).

1. For the Arundel family see Marshall's *Genealogist's Guide*.

2. For the Brett family see Collinson, iii. 543.

3. Orchard only occurs in Wilts, Som., and Dorset (E., p. 259).

1. Seaborough (Seueberga); 2. Seavington St. Michael (Seuenametona); 3. Seavington St. Mary (Suenehamtun).—Probably from Sebba, the owner's name (E., p. 280). Cf. Sevincote (Glos.), Sevington (Kent.), "Seafingas: Seavington (Som.)" (K., *S. E.*, i. 472).

Selworthy (Seleurda).—From *sæl*, good. *Sæl-wong*, a fertile field or plain, B. For *worthy* (fr. *weorðig*) see E., p. 131.

1. Shapwick (Sapæswica); 2. Shepton Beauchamp (Sceptona); 3. Shepton Mallet (Sepetona);

4. Shepton Montague; 5. Shipham (Sipeham).—The first syllable in all these names is from A.-S. *scēap*, a sheep.

2. For Beauchamp see Marshall's *Geneal. Guide*.

3. Mallet, Collinson, i. 32, 90; iii. 496.

4. Montague or Montacute, *Visitation of Somerset*, p. 151.

Skilgate (Schilegate).—This may be from A.-S. *scēld*, a shield; ex. *scēldburh*, a shield, fence, or covering; *scēldweall*, a wall or defence of shields, B. Cf. Skillington, T., p. 98; from Scyllingas, K., *S. E.*, i. 473. "The hero Scyld, the godlike progenitor of the Scyldingas, the royal race of Denmark" (K., *S. E.*, i. 413).

Sock Dennis (Socca, Soche).—

"Soebourn (Dur.) and Soc-lege, now Suckley (Worc.), preserve in the root-word the memory of another Old English tenure. The *soc-men* were freemen and tenants, but were privileged, i.e. they were exempt from the jurisdiction of all courts but that of the district included in the *soc*."—E., p. 127.

See also T., p. 199. For the Dennys or Denys family see Marshall's *Genealogist's Guide*.

Somerton (Summertone).—This has already been explained under Midsomer Norton (6th S. viii. 462). Somerton Early, near Somerton, is so named from the Erleigh family.

Sparkford (Spercheferd).—This is the "ford of the sparrow-hawk." Bosworth has *spear-hafoc*, *sper-hafoc*, a sparrowhawk or sparrowhawk. See also Bardsley's *English Surnames*, p. 493:—

"Sparrowhawk" or 'sparke,' as it is now more generally spelt. So early as Chaucer, however, this last was written 'spar-hawk'; and that once gained, the further contraction in our nomenclature became inevitable."

Spaxton (Espachestona).—A.-S. *spēc*, speech: speech-town, town where meetings were held, E., p. 286.

1. Stanton Drew (Estantona); 2. Stanton Prior (Stantona).—Stone-town, sometimes a boundary stone, E., p. 288.

1. For the Drew family see Marshall's *Genealogist's Guide*.

"Stanton Drew—'A mile from Pensford, another from Chew'—like Littleton Drew, co. Wilts, derived its name from the family of Drew, owners of the manor temp. Ed. III."—Murray, p. 386.

2. The Abbot of Bath was the Domesday "tenant in capite."

1. Staple Fitzpain (Staple); 2. Staplegrave.—A.-S. *stapol*, a prop, a stake: the site of a market fixed by law, E., p. 288. See also T., pp. 254, 334. *Gráf*, a grove; see K., iii. xxvi. For Fitzpain see Marshall's *Genealogist's Guide*.

Stawley (Staweia, Stawel).—*Stow*, a form of *stoke*, E., p. 289. Cf. Morwenstow (Cornwall). "*Stow*, a place, *cōtstow*, No. 578; *hegstow*, No. 570" (K., iii. xxxviii).

1. Stockland Bristol (Estochelanda); 2. Stocklinch Magdalen; 3. Stocklinch Ottersay; 4. Stogumber (Waverdinestoc); 5. Stoke St. Michael

(Stoca); 6. Stoke Courcy or Stogursey (Stoche); 7. Stoke-sub-Hamdon; 8. Stoke Piro; 9. Stoke St. Gregory.—*Stock* (from *stic*), a post, &c., E. The sense is a thing *stuck* or fixed, S.

"*Stock* and *stoke*: when a prefix, indicating the chief town of a district; when a suffix, usually pointing out a town founded by the person whose name precedes it. Ex., *Stock-ton*, eight places; *Grey-stoke* (Cumb.), *Grey's stoke*. Where the Saxon town became the seat of a Norman lord, his name is usually appended, thus—*Stoke Say* (Salop), *Stoke D'Abernion* (Surrey), *Stoke Courcy*, now *Stogursey* (Som.), &c. *Stock* occurs as a prefix in twenty-four places; *Stoke* as a prefix in sixty-five places."—E., p. 289.

1. "Stockland was surnamed Gaunts *alias* Bristol. It was part of the Paganel barony: given by one of the barons known as Le Gaunt (i.e. of Ghent) to endow a hospital in Bristol. At the Dissolution the lands were transferred to the corporation of Bristol, in whom they remained till sold under the Municipal Reform Act, circa 1838" (Bp. Hobhouse).

2, 3. "*Hlinc*, a link, a rising ground. Junius is right in his *Etymologicon* when he says, 'agger limitanens, parochias etc dividens'" (K., iii. xxxi).

3. Ottersay=otter island.

4. Anciently Stoke-Gomer, Murray, p. 405.

6. Courcy, see Marshall's *Genealogist's Guide*.

7. Stoke under Ham Hill.

8. "The surname is from the Piro family, Normans who came in the train of the Mohuns, and held Stoke, *inter alia*, of the Honor of Dunster" (Bp. Hobhouse).

F. W. WEAVER.  
Milton Vicarage, Evercreech, Bath.

(To be continued.)

*Huntspil* (6th S. viii. 403; ix. 44).—In Gloucestershire names *pill* signifies "the mouth of a brook," as in Cow Pill, Horse Pill, Oldbury Pill. Cf. *Archæologia*, vol. xxix, p. 10.

R. S. CHARNOCK.

*Norton Malreward* (*ante*, p. 43).—I shall be much obliged if MR. WEAVER will tell me whether there is any other explanation of the name Norton Malreward than that which occurs in the legend of the founding of the city of Bath. In it the old swineherd, who had been Prince Bladud's master during the time of his exile from his father's (King Lud Hudibras') court on account of leprosy, was so angered at what he considered the paltry recompense he received, that, like Hiram, King of Tyre, he gave the place an ill name for ever.

I may also by anticipation ask for information as to the probable reason for the name of Kingston being given to a small village near Ilminster. I know of no tradition connecting it with the hallowing or crowning of any king. As I am collecting materials for *Legends and Tales of Somerset and its People*, I shall be much obliged for any assistance.

CHARLOTTE G. BOGER.  
St. Saviour's, Southwark.

## CURIOSITIES OF SUPERSTITION IN ITALY.

*(Continued from p. 22.)*

Tartarotti supplies a good story, which further illustrates the view previously expressed. He is sadly wanting in order and sparing of dates, and this date I cannot exactly supply, but the authority is an early ecclesiastical writer.<sup>a</sup> A certain old wench (*vetula*) went to her priest and vaunted a service she had rendered him in the night by means of her familiarity with the spirits. "How did you get into my room, seeing the door was locked?" inquired the priest. "Oh, for that matter, passing through closed doors is one of our easiest feats," she replied. Without answering her another word, the priest beckoned her within the rails, and, having closed the gate, belaboured her with the stem of the crucifix, saying the while, "Get thee out of this, my lady sorceress!" When, at last, she had to confess she could not pass the closed gate,<sup>b</sup> he let her out, saying, "You see now how silly you are in believing these foolish dreams." He clearly treated it as foolish imposition, not as a crime committed. The language of the celebrated Benedictine Gratian, in the twelfth century, is quite in conformity with that already cited. So is that of Astesano d'Asti, Angelo di Chivasso, S. Antonino, and Giovanni Mansionario, a Veronese writer of the fourteenth century, who quotes S. John Chrys., S. Jerome, S. Ambrose, Pope S. Leo, &c., to the same effect.

To sum up, the mediæval idea concerning witchcraft would seem to have been that it was partly a disease and partly a folly to be deplored and reprobated. It was much later that it came to be magnified into a crime; and it was under this later treatment that it attained its greatest importance. Though Holy Writ and the Church, writes Prof. Aberle, under the head of "Zauberei," have both forbidden the use of magical arts undertaken with the view of procuring Satanic agency, neither has ever pronounced whether such agency exists. There is nothing in the Biblical account of the Egyptian magicians or of the Witch of Endor which does more than record the fact that such agency was believed in by certain persons at a certain time; it in no way endorses the belief. And in like manner, though many theologians of the period between the fifteenth and eighteenth centuries show by their writings that they manifestly believed that such agency could be induced by human action, the Church has never authoritatively and in plain terms said that it was so. The reason of this is simply that the question is one of those which revelation passes over, as

not being necessary to salvation. On the other hand, the proneness to faith of the period designated mediæval did certainly manifest itself in the handing on by the people of the traditional superstitions of the earlier religions, and in the generation of new superstitions, which had nearly superseded the others. But they again received a fresh and immeasurably increased expansion under the new influences of the Renaissance. In an age in which the tendency is in the opposite direction it seems incomprehensible that such ideas should ever have entered men's minds. They did, however, obtain and expand to a formidable extent, and were so outrageous and degrading in their development that it is scarcely astonishing if the most deplorable severity was resorted to in coping with them, even though it subsequently appeared that their discredit was better attained when that severity was relaxed.

It will not, I think, be found uninteresting to briefly note some of the more curious instances that fall under one or other of three heads.

1. Of the first, those derived from the earlier religions, I have already been led to speak, and shall have to speak again under the third head.
2. The second seem to have arisen for the most part out of a too literal and material application of the promises of the Bible. God, it was said, gives good gifts to those who ask Him; therefore simple minds seem to have thought it followed that whatever they asked for they must, of necessity, receive; and further, that such immediate results actually did habitually occur. The approbation expressed by the inspired writers of those who lead a good life was expected to display itself in the ready reward of temporal good luck. Many stories I collected in Rome itself, such as those under the head of "Quando Gesù Cristo girava la Terra," those entitled "Cento per Uno," "Il Mercante e il Mago," &c., are the produce of this spirit. On the principle of "a bird in hand," the one allusion to "an hundredfold in this life" attracted more attention than whole chapters pointing to the maxim that the treasure of the Christian is to be in heaven. Certain sacraments and ordinances are appointed by the Church as means of grace, and the people argued that if certain great spiritual benefits resulted from their general adoption, more particular favours ought to follow from their more minute observance, and also from a frivolous and undue application of them. These fancies became so multiplied that one collection, made by Jean Baptiste Thiers, Doctor of the Sorbonne, in 1703,<sup>c</sup> of those expressly condemned as superstitious, fills five thick and closely printed volumes, to which I refer the reader.<sup>d</sup>

<sup>a</sup> Namely, Vincentus Beluacensis (Vincent of Beauvais), about 1220.

<sup>b</sup> A story of a chancel gate so high that the woman did not attempt to get over it has rather a northern flavour.

<sup>c</sup> *Traité des Superstitions qui regardent les Sacrements*, Paris, 1704.

<sup>d</sup> Dr. Thiers, however, is so matter of fact that he is personally inclined to reckon in his category of super-

I have said superstitions of this class arose, for the most part, from attaching too material an interpretation to the promises of Holy Writ; but there were others, again, which would seem to have been nothing but the expansion of an unreasoning devotion—a luxuriant overgrowth of parasitical observances in the soil of undisciplined minds, but without any selfish *arrière pensée*. Of such I will only detain the reader with two instances, an early and a late one, both implying a singular amount of infatuation.

(1.) Amid the picturesque acts of symbolism by means of which the early Church sought to bring home to the minds of the people the story of the Redemption, and without which the

stitutions the so-called marriage of the Doge of Venice with the Adriatic. As the Church has not condemned it, neither does he condemn it; but he is at great pains to explain that it is to be regarded only in the light of a purely civil ceremony, and that it would be better if it were not called a marriage. Some passages of his interesting account of the function will not be out of place here. It was instituted, he tells us, in memory of the naval victory gained by the Doge Sebastian Ziani over Otho, son of Frederic Barbarossa, and the sovereignty over the sea which Alexander III., driven to take refuge in Venice, is said to have conferred upon him. He quotes Del Rio, *Disquisit. Magic.*, c. ii. q. vi. § 3; Sabellius, *Decad.*, i. l. 7; and Villamont, *Peregrinat. Sacra*, c. xxxiv. d. 3. "The Signoria leaves the palace amid a countless throng of Venetians and foreign visitors to ascend the Bucentaur, a superb barque, longer than a galley and as high as a vessel, without mast or sail. The rowers' seats are below the deck, on which is raised a splendid canopy of joiner's work, all gilt inside, &c. The Doge has his seat in the centre, with the Nuncio and the Ambassador of France on his right and left, with the Councillors of the Signoria and other chief authorities all in due order. The Bucentaur is resplendent with gilding and hung with crimson damask fringed with gold; the great banner of St. Mark and the standard proper to the ceremony floating on high, the trumpets and hautboys shining on the prow, the majesty of the Senate, habited in purple, and the great number of other official persons and foreigners, render it one of the finest sights that can be met anywhere. The majestic craft, surrounded by innumerable galleys, galiots, peots [Dalmatian coasting vessels], and gondolas, starts at the signal of the cannon. So soon as the Bucentaur reaches the mouth of the sea, the musicians sing certain motets. The Patriarch of Venice, who follows in a barque of his own, blesses the sea; then the Bucentaur presents its poop towards him, and the back of the Doge's chair of state is lowered; the master of the ceremonies presents the Doge with a plain gold ring, equal in weight to two and a half pistoles; this the Doge takes and throws into the sea, flinging it over the helm, first pronouncing in a loud and distinct voice, these words: 'Desponsamus te mare nostrum in signum veri, perpetuæque dominii.' After this, a quantity of flowers and twigs of sweet-scented shrubs are cast abroad on the sea, by way of crowning the bride. The Bucentaur now, still followed by its *cortège*, threads its way through the lagunes to the church of San Nicola del Lido.....The Patriarch here celebrates a high mass with great pomp, at the close of which the Signoria returns to S. Marco amid salutes of musketry and artillery from the Castello del Lido, and from all the vessels in port."

masses could have formed no conception of it in the times when there was no printing, engraving, or photography to convey it after their manner, there naturally crept in some which were capable of abuse. Thus, when rendering the nativity and infancy of the Saviour detail by detail, it at one time became the custom in certain dioceses to represent along with the rest the part assigned by tradition to the ass in aiding the flight of the Holy Family into Egypt and its return thence. The ceremonial in which this was embodied at Rouen and Beauvais is thus described by Ducange:

"They chose a beautiful girl and mounted her on an ass richly decorated, with a child in her lap, and the assembled clergy and people led her with great pomp from the cathedral to the parish church of St. Stephen. When the assemblage had arrived there, the girl, still riding on the ass, was led to the Gospel side of the altar. The high mass immediately began; the introit, 'Kyrie eleison,' 'Gloria in excelsis,' 'Credo,' &c., all were concluded with the modulation *Hinhan*, to imitate braying. In like manner, at the end of the mass, when the priest, turning to the people, said, 'Ite missa est—ter hinhan-nabit,' and the people answered *Hinhan, hinhan, hinhan*."

With whatever purity of religious feeling this *tableau vivant* may have been originally introduced, it is not difficult to imagine how greatly it might be abused; and Cancellieri, in his elaborate collection of ceremonies connected with the observance of Christmas, assures us it did lead to superstitions, but was so dear to the people that the Church had great difficulty in suppressing it.

R. H. BUSK.

(To be continued.)

#### LETTER OF HENRY, EARL OF ARUNDEL, K.G., THE LAST OF THE FITZ-ALAN FAMILY.—

xxvj of April, 1549.

Mr Carden These shalbe to requyre you to repare unto me unto the court to morow. I send for you bycause I wold that yo, w<sup>th</sup> me, shold well make anser unto our doyngs. fare ye well.

Y<sup>r</sup> lovyng frend

ARUNDELL.

To my lovyng frend, Mr Thomas Carden.

Haste w<sup>th</sup> dylygence.

Endorsements—(1) doubtless in Mr. Carden's writing:—

"My Lord Arundell's letter ffor my com'ynge to the Courte ffor crossyng to Skottland."

(2) in another handwriting:—

"Kyng Edward and hys Counsell's Warrantts for Rebylls."

Even a few lines, like the above, entirely in the undoubtedly genuine autograph of so eminent a personage in the history of the reigns of the Tudor sovereigns as the last of the Fitz-Alans, must be of some interest and importance. The letter was formerly in the possession of the late John Gough Nichols, F.S.A., but there is no mention of it in his biography of the earl (London,

1834, 4to., pp. 34), so it may be assumed that it came into his hands subsequently to 1834. I have not yet been able to discover whether it has hitherto remained unpublished. A comparison of some facsimiles shows that the Fitz-Alan letter, Harl. MS. 284, 9, is, unlike the above, only signed by the earl. Such, too, is the case with Vesp. F. xiii. 82, which some think was written by his grandfather, Earl Thomas. The signature only is facsimiled in another example, given in plate 20 of Nichols's *Autographs of Royal, Noble, and Learned Personages*, London, 1829. That was taken from Calig. B. vii. 404, and it agrees with the signature of the present letter.

In conclusion, I may remark that the letter now printed shows that the storm which was to break over the head of Arundel, and to lead to his fine and imprisonment at the beginning of 1550 (see King Edward's *Diary*, Jan. 1549/50), was already lowering in the spring of 1549. It would be agreeable to discover, if possible, what was Carden's imputed offence in connexion with Scotland. And was Carden a dependent of the great earl? If so, he may have run the risk of such imprisonment as befell others in that position on Nov. 8, 1551, when, as Edward VI. relates in his *Diary*, "The erle of Arondell was committed to the Tower, with Mr. J. Straodley and S. Albion his men, because Craue did more and more confession of him." FREDK. HENDRIKS.

28, Linden Gardens, W.

AN IMPORTANT ERROR OF DATE IN THE "EPISTOLE HO-ELIANÆ."—Perhaps you will think it worth while to preserve in permanent form in the pages of "N. & Q." the following interesting observations, which I have extracted from a long and able review, appearing in the *Western Mail*, Nov. 29, of a new work entitled *Glamorganshire Worthies*, just issued from the private printing-press of Mr. G. T. Clark, F.S.A., of Dowlais House. In dealing with the author's life of the Elizabethan admiral Sir Robert Mansel, the reviewer says, *inter alia* :—

"As 'agent abroad' for his new manufactory in Broad Street, London, he employed James Howell, a son of the curate of Llangammarch, in Breconshire, and the author of a truly delightful series of *Familiar Letters*. Howell, in that which Mr. Clark rightly terms his first letter—for first it is in point of time, though not in point of place, at least not in our edition, which is the ninth, of the *Epistole Ho-Eliañæ*—describes at some length 'the main of his employment' under Sir Robert Mansel on the Continent.

"At this point we come to an interesting literary difficulty—one which, as far as we are aware, has never been noticed before, and out of which, it is possible, Mr. Clark may help us. 'In the same year' (1618), Mr. Clark is found saying, 'he [Howell] writes to Dr. Mansel, probably from London'; and then follows an extract, rather too long to quote, from Howell's letter with reference to his own and Sir Robert's glass-making affairs. Now it is quite true that this letter from Howell 'To Dr. Fr. Mansel, at All Souls, in Oxford,' is dated '5 Mar.

1618.' But is this not a mistake? Howell left England in 1618; for on April 1 of that year he may be found writing from Amsterdam, where he says he had 'newly landed,' to 'my brother, after Dr. Howell, and now Bishop of Bristol.' It is quite clear that the letter to Dr. Francis Mansel, quoted by Mr. Clark, was not written until after Howell's return from abroad, because we find him, in the very first sentence, saying, 'I am return'd safe from my foreign Employment, from my three years Travel,' &c. Mr. Clark having himself told us 'Howell was abroad from 1618 to 1621,' it will be seen that this letter to Dr. Mansel could not have been written 'in the same year' as that in which 'his first letter, dated 1st March, 1618, Broad Street,' was written, explaining his business to his father. As we have already observed, in the printed collection this letter to Dr. Francis Mansel is dated 'in the same year,' and for that matter the same month, and it was, no doubt, Mr. Clark's adoption of the printed date which led him to believe and to say that both letters were written in the same year. Whether the wrong date was due to a fault of the printer or the editor of the collection or to Howell himself, it is impossible to say. As likely as not it was Howell's, for a great many of the letters were written up to order to satisfy the necessity the author was under for making up a book—a practice since become very common in France, and, we are afraid, in England also. It is just the sort of mistake an author would, under such circumstances, be likely to commit, and when we consider, further, that this letter begins a fresh division of the work, with a long vista of printer's demands in perspective, a still greater probability attaches to the correctness of our surmise."

JAHASH.

Lines on a Statue.—I do not know whether many readers of "N. & Q." have lately seen the following lines, which are quoted from *The New Foundling Hospital for Wit*, 1786, vi. 222, and relate to one of the best public statues in London:

"On a black marble Statue of a Slave standing in one of the Inns of Court.

"In vain, poor sable son of woe,  
Thou seek'st a tender ear;  
In vain thy tears with anguish flow,  
For mercy dwells not here.  
From cannibals thou fly'st in vain;  
Lawyers less quarter give;  
The first won't eat you till you're slain,  
The last will do't alive."

O.

DISTRESSED, A PECULIAR USAGE OF THE WORD.—Dr. Edward Young, in the preface to the *Seventh Night* of his *Night Thoughts*, uses the word *distressed* in a somewhat peculiar sense, as if it were equivalent to the nautical phrase, "Driven by stress of weather": "Though the distrust of futurity is a strange error; yet it is an error into which bad men may naturally be distressed. For it is impossible to bid defiance to final ruin without some refuge in imagination, some presumption of escape." The senses of the verb given in Latham-Johnson, viz., "Harass, make miserable, crush with calamity," do not seem quite applicable to the above extract. "Driven by circumstances," as a vessel by the force of winds, or "stress of weather," seems more exactly to have

been the meaning in the author's mind. The latter phrase is used by Dryden in his translation of the *Æneid*, bk. i. (vol. iv. p. 245, ed. Scott):

"I know not, if by stress of weather driven,  
Or was their fatal course disposed by heaven;  
At last they landed."

W. E. BUCKLEY.

**ALLITERATION IN 1537.**—Here is a curious specimen from Wilfrid Holme's *Fall of Rebellion*, sig. I iij, back, printed in 1573:—

"Loe leprous lurdeins lubrike in loquacities,  
Vah vaporous villeins, with venom vulnerate,  
Proh prating parenticides, plexious to pinnosities,  
Fie frantike fabulators, furibund and fatuate,  
Out oblatrant obliet obstacle and obeceate,  
A addict algoes in acerbities acclamant,  
Magnall in mischeefe, malicious to mugilate,  
Repriuing your Roy so renoumed and radiant."

This is "old English verse," according to the Elizabethan title-page. The book was on

"The .xiiij. day of July componed and compiled,  
In the .xxix. yeare of the raigne of the .viij. Henry  
royall,  
By VVilfride Holme vnlearned, simply combined.....  
In Huntingdon in Yorkshire commorant patrimonial."

F. J. FURNIVALL.

**SECOND CENTENARY OF THE LIBERATION OF VIENNA FROM THE TURKS.**—On occasion of the late celebration of this event in Rome and Austria I received the following curious old paraphrase of the *Te Deum*, which it seems that at the moment of what was felt to be essentially a victory of Christianity it was not thought profane to address to the leader of it—John Sobieski. It has lately been found in the Vatican archives:—

Te Polonum laudamus, te strenuum confitemur.  
Te æternum bellatorem omnis Ecclesiæ veneratur.  
Tibi omnes Christi fideles, tibi Veneti et Italicæ po-  
testates;

Tibi Pontifex et Cæsar incessabili voce proclamant;  
Fortis, fortis, fortis Rex Poloniæ  
Pleni sunt cæli et terra multitudo virtutis tuæ.  
Te imperii electorum chorus, te bellatorum laudabilis  
numerus.

Te ecclesiasticus laudat exercitus, te per Orbem terra-  
rum auxiliatorem Sancta confitetur Ecclesiæ.

Patrem immensæ fortitudinis.  
Venerandum verum tuum filium.  
Sanctum quoque auxilium tuum.  
Tu Rex gloriæ Catholicorum.  
Tu Cæsaris semper auxiliator.  
Tu ad liberandam Viennam non horruisti pericula  
mortis.

Tu devicto Turcarum aculeo aperuisti portas letitiæ.  
Tu ad dexteram sedes Cæsaris in civitate liberata.  
Judex Turcarum credideri esse persecuturus.

Te ergo quæsumus vindictam accipe et illos usque in  
finem persequere.

Æterna fac cum sanctis quiete numerari.  
Salva populum catholicum et maledic gallicæ iniqui-  
tadini.

Et desere eos et opprime illos usque in æternum.  
Per singulos dies benedicimus te.

Et laudamus nomen Poloniæ in sæculum et in sæculum  
seculi.

Dignare in tempore isto sine infestatione Gallinæ\* et  
Turcarum nos custodire.

Miserere nostri, potens Rex, miserere nostri.

Fiat vindicta nostra super Gallos et Turcas quem  
admodum speravimus in te.

In te semper speravimus, non confundemur in æternum.

R. H. BUSK.

"MALUS UBI BONUM SE SIMULAT TUNC EST PESSIMUS."—The sentence "Malus ubi bonum se simulat tunc est pessimus: a bad man is worst when he pretends to be a saint," occurs among Bacon's "Ornamenta Rationalia; or, Elegant Sentences" (*The Essays of Lord Bacon, including his Moral and Historical Works*, "Chandos Classics," p. 111).

The verse is l. 181 of Publilii Syri *Sententiæ*, p. 19, Anclam, 1838:—"Malus bonum ubi se simulat, tunc est pessimus."

The line has received another notice still. Ven. Bede, in his *Proverbiorum Liber*, takes it for one of his sentences, as follows: "Malus ubi se simulat bonum, ibi est pessimus" (*Opp.*, t. ii. p. 293, Basil, 1563).

The sentiment agrees with St. Augustine's "Simulata æquitas non est æquitas sed duplex iniquitas" (in Ps. lxiij, *Opp.*, tom. viii. col. 650a, Basil, 1560).

Having lately seen an inquiry for the line above, but not remembering in what place, I beg to offer these references through "N. & Q."

ED. MARSHALL.

**A NORTHAMPTONSHIRE SAYING.**—The following lines have been current in Northamptonshire (and perhaps elsewhere) for upwards of a century:

"As tall as your knee, they are pretty to see;  
As tall as your head, they wish you were dead."

It is almost needless to add that the lines refer to one's children.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

**BIOGRAPHY OF LORD LYTTON.**—About six weeks or two months ago I was favoured by a communication from a gentleman whose letter I have unfortunately mislaid, and whose name I cannot recall, but who kindly offered to place at my disposal certain published references to my father, collected by him as materials for a biography of the late Lord Lytton, which he had abandoned on hearing that I was myself engaged upon the same task. The loss of my correspondent's letter has deprived me of the means of privately communicating my thanks to him for his obliging offer, and my desire to hear from him again on the subject of it. If, therefore, you will be so good as to accord to this expression of my wishes a place in your columns, the service will be gratefully appreciated.

LYTTON.

17, Hill Street, W.

\* Louis XIV. was on the side of the Turks.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BATTLE OF SEDGEMOOR, 1685.—Some curious words occur in Roberts's *Life of the Duke of Monmouth* (1844, vol. ii. p. 50), which perhaps MR. WEAVER has already explained. I missed his earlier notices. The duke marched from Bridgewater by the Causeway, with Chedzoy on his right, down Bradney Lane to Peasy Farm, with Bawdrripp, at the foot of Polden Hill, on his left. The rhines on North Moor were crossed by *steannings*, old Bussex Rhine by Penzoy Pound, being close to Weston-roylund, and Middlezoy being about two miles off. After the battle twenty-two prisoners were at once hanged, four of them in *gemmaces*, i. e. chains, from the branches of a large tree at Bussex. The same author, in his *History of Lyme Regis* (1834, p. 182), says that "connected with the Guildhall is the gaol, which has received the singular name of Cockenwhile, a mode of pronouncing *cockmoile* which has reference to cock-crowing and labour," and he then asks if *cockenwhile* may not be a corruption of *coquinaille*, a pack of thieves. May it? EDWARD MALAN.

NOSTRADAMUS.—There is an engraved portrait of this person, seated writing at a table, on which is a bottle containing faces of the sun and moon, REBIS on neck of the bottle. Is any explanation of this to be found in any of his or other works on the subject? GEORGE ELLIS.

St. John's Wood.

RELIGIOUS DELUSION.—MR. W. E. H. Lecky, in his *History of European Morals from Augustus to Charlemagne*, says (translating from the *Annales Dominicorum Colmariensium*) that "in the year 1300 a beautiful English girl appeared in Milan, who imagined herself to be the Holy Ghost, incarnate for the redemption of women, and who accordingly was put to death" (vol. ii. p. 92). Do any English authorities mention this woman; or is there any means of ascertaining who she was? EDWARD PEACOCK.

Bottesford Manor, Brigg.

F. BRUZZA, EPIGRAPHIST.—A brief sentence in the *Athenæum* of January 12 announces the death of Father Bruzza, the epigraphist, whose name is new to me. I take much interest in inscriptions, ancient and modern, and works relating to them, and should feel greatly obliged by being informed who and where Father Bruzza was, and what he has written. JOHN W. BONE, F.S.A.

26, Bedford Place.

P. or F. FORD, PAINTER.—I have a very good water-colour drawing, a view on the coast of

Brittany, signed P. (or F.) Ford, and dated 1845. I shall be obliged for any information about this artist, if his works are well known or considered of value, &c. J. L. McC.

COUNTRESS FAMILY.—I shall be much obliged to any of your readers who will, through the medium of your paper, give any information as to the name and antecedents of a family of Huguenots the members of which, escaping from France on the revocation of the Edict of Nantes in 1685, were forced by a storm upon the coast of Ireland, where they landed, taking the name of Countess. One of their descendants, Admiral George Countess, died about the beginning of this century. His crest was a demi-lion starting from a crown, his arms three harts' horns. I do not know whether these were the original crest and arms of this family, or whether they were adopted after the change of name. A LADY.

MASCOLL OF PLUMSTED.—In "*A Booke of Fishing with Hooke and Line*.....made by L. M." (usually taken to be Leonard Mascall), and printed by John Wolfe in 1590, the writer, speaking of the carp, says: "The first bringer of them into England (as I have been credibly enformed) was maister Mascoll, of Plumsted, in Sussex, who also brought first the planting of the pippin in England." Is anything now to be learned of this Mascoll, who, if the above statement be correct, must have lived in the middle of the fifteenth century? THO. SATCHELL.

Downshire Hill, N.W.

FLEMISH SEPULCHRAL BRASSES.—Some time ago I picked up, among some miscellaneous archaeological plates exposed for sale, one headed as above, and representing a female figure in a costume generally similar to those on the Brauche or "Peacock" brass at Lynn. This is described as being the "Effigy of Margriete, wife of Willem Wenemaer. She died September, 1352." The engraving is by R. B. Utting, and the size of the plate octavo. Can any of your readers inform me where the brass is from which the above was taken, or give me any description of it? V. M.

ABRAHAM SMITH, RECTOR OF GREAT COTES, LINCOLNSHIRE.—I shall be greatly obliged to any of your readers who will help me to the record of the baptism of the above-named clergyman (the probable date is 1579), or for any other information as to his birth and parentage. The following facts are known concerning him: Graduated at St. John's, Cambridge, B.A., 1600; M.A., 1604; appointed Vicar of Winterton, 1604/5; Rector of West Halton, 1611/12; ejected from living on the suit of the Bishop of Norwich, 1614; appointed Vicar of Burton-on-Stather, 1614; Rector of Great Cotes, 1624; died 1651/2; will

proved April 6, 1652. He leaves "my body to be buried in the Chancel of Great Cotes wyth my wife." Is there any record of a monument or inscription extant? His wife Elizabeth was executrix; and he bequeaths the "Crane House" in Grimsby, and a house in Great Grimsby. His first wife's name was Elizabeth or Elisabeth. His descendants have borne arms, Ar., a chevron sa. between three roses gules, the same as those of William Smyth, a member of the family of Smyth of Cuedley, Lancashire, who was Bishop of Lincoln, and a founder of Brazenose College, *obit* 1513/14.

N. C. SMITH.

Braxton Cottage, Freshwater, Isle of Wight.

"ROAST-BEEF."—In the play-going days of my boyhood, the occupants of the one-shilling gallery used to show their impatience for the performance to begin by shouting to the orchestra, "Music! Nosey! Roast-beef!" I lately met with this last word in a passage from one of Horace Walpole's letters, quoted in Rockstro's *Life of Handel*, 1883, p. 269. Writing from Arlington Street, Feb. 24, 1743, Walpole says, "Handel has set up an oratorio against the opera, and succeeds. He has hired all the goddesses from the farces, and the singers of roast-beef from between the acts at both theatres." What is the meaning of "roast-beef" in this passage?

JAYDEE.

THE ROYAL SURNAME.—An editorial note in "N. & Q." (2nd S. xii. 396) says the surname of the late Prince Consort was Weltin. Is this still considered as correct? Is not our present Queen the last of the House of Hanover; and will not her successors be the Weltin dynasty, if the analogy of the Tudors and Stuarts is followed, of taking the family surname? Otherwise, I suppose, they must be termed the "Saxe-Coburg-Gotha dynasty."

FREDERICK E. SAWYER.

Brighton.

Ogier le Danois.—That Thomas of Ereldoun's fairy adventures have an intimate connexion with those of Ogier le Danois is certain from each of them taking his fay to be the Virgin Mary. The poem of *Les Visions d'Oger dans le Royaume de Faerie* would, perhaps, illustrate this connexion, and might even show Ogier to have been as good a prophet as Thomas. That poem is spoken of by Brunet as being in the National Library at Paris; but it cannot be found there now, and of several copies once known none can now be traced. Should any of your readers know of a copy being in England or elsewhere, or be able to describe the contents of the poem, the information would be useful.

F. J. CHILD.

Cambridge, Massachusetts, U.S.A.

A SILVER MEDAL.—Can any one give me any information about a medal of the following description? On the reverse is the inscription:

REVOLUTION JUBILEE, *Davies*, round the edge, and NOV. 4TH, 1788, in the centre; on the obverse, the head of William III. to right, with the legend GULIELMUS III DEI GRATIA, 1688. The piece is rather larger and thinner than a shilling, with an ornamental edge, and is made of copper, silver-plated. "Davies" is, I presume, the name of the issuer. I should be glad to know what were the circumstances of this centenary, and whether it was common in the eighteenth century to observe centenaries.

Bath College.

F. HAVERFIELD.

ALLUSIONS IN WEBSTER'S "WHITE DEVIL."—I have been lately renewing acquaintance with this excellent dramatist, the greatest of English dramatic writers after Shakespeare and Ben Jonson. What does he mean exactly by the following? "When knaves come to preferment they rise as gallowes are raised in the Low Countries, one upon another's shoulders." "I have seen a serving man carry glasses in a cypress hat-band, monstrous steady for fear of breaking."

J. MASKELL.

ENGLISH EXILES IN HOLLAND.—In what books can I find trustworthy accounts of the life of the English exiles at the Hague and Utrecht previous to the Restoration of 1660?

L. PH.

MARRIAGE CUSTOM AT WHITBURN.—At a marriage which recently took place at Whitburn, co. Durham, the bride and bridegroom as they left the church received an ovation. An old custom of giving hot-pots was kept up. There were half a dozen steaming compounds of brandy, ale, sugar, eggs, spices, &c., in the church porch. Of this the bride and bridesmaids partook, and the remainder was handed to the congregated group of thirsty souls. What is known of the origin of this custom?

EVERARD HOME COLEMAN.

71, Brecknock Road.

COCK ROAD OR COCKROAD ESTATE, BITTON.—Can any one inform me whether the above-named estate was owned by a William Murray about the year 1780? William Murray married a Miss Kater, of Bristol.

E. C. MURRAY.

Bengeo, Hertford.

SONG WANTED.—Can any of your readers furnish the words of a song, current about 1830, which deserves to be placed on record? The title may have been "My Home is the World." The first words were, "Speed, speed, my fleet vessel," and the last two lines were:—

"Speed, speed, my fleet vessel, the sails are unfurled;  
O ask me not whither! My home is the world."

The idea is that a traveller comes home over the sea only to find all his friends dead, and to form the same resolve as Tennyson's Ulysses, of again trying the fortunes of a wandering life. There

may have been a dozen stanzas. Several collections of ballads and songs have been looked through without success, and I turn, as does every sensible *littérateur*, to "N. & Q." FAMA.  
Oxford.

"THE BRITISH SOLDIER'S GRAVE."—This song has been sung by the boys in the parish since last Whitsuntide; but I cannot find one who knows the whole of it. Can any of your readers tell me its author, and where I can find it?

M.A. Oxon.

Albury, Ware.

OWEN FAMILY OF NORTH WALES.—Will any of your many genealogical readers inform me who is at present the head of the ancient family of Owen (North Wales)? So far as I can see, Mr. Hugh Darby Owen, of Bettws Hall, co. Montgomery, is the man, but my knowledge of such matters is too slight to approach certainty.

C. T. WILSON, Lieut.-Col.

MONTENEGRO.—I shall be much obliged for any information as to what books, magazines, or reviews contain an account of the history and of the past and present social and economical condition of Montenegro.

JACOBUS.

"OPEN WEATHER."—When is it correct to use this expression? I thought till recently that there was no question in the matter; but having then been informed that it only applies to wet weather, *i.e.*, when the heavens are *open*, I feel put upon inquiry.

J. C.

BLUE-DEVILS.—Can any one give me the origin of the word *blue-devils*? I have travelled much amongst the Buddhists, with whom the devil is painted a deep blue.

W. E. M.

THOMAS LEVER.—Can any reader give me any particulars of the parentage, date, and place of birth (in Lancashire) of Thomas Lever, Master of St. John's College, Cambridge, appointed Master of Sherburn Hospital, Durham, in 1562? Any particulars of him previous to 1550 would oblige. I do not require references to Mr. Arber's reprint.

J. P. H.

THOMAS FAIRFAX.—I have before me a commission, dated June 20, 1685, of an officer in the troop of horse commanded by Capt. Thomas Fairfax. Who was this Fairfax? Not the Thomas who became sixth Baron Fairfax, settled in Virginia, and died unmarried in 1782, leaving the title to be established by the descendants, in another line, of his ancestor Henry Fairfax, of Ogleshorpe, who died 1665, by which branch, also settled in Virginia, the barony is held to the present day. Was he the Thomas Fairfax—  
younger son of Sir William Fairfax, Knt., of Sleeton, slain before Montgomery Castle 1644—

who died in 1712 as major-general in the army and governor of Limerick? The date of the commission is that of Monmouth's rebellion, at which time several regiments of horse were raised, and several troops added to existing regiments. But I have failed to find the name of Thomas Fairfax as commanding a troop in either of these ways; yet that he did command a troop seems certain from the wording of the commission.

KILLIGREW.

BOSVILLE AND GREENHALGH.—Can any of your readers kindly tell me where I can find the pedigrees of Thomas Bosville, who married Joan, daughter of Lord Furnival (see Gatty's *Hallamshire*, ed. 1869, p. 44), and the Rev. James Greenhalgh, Rector of Hooton Roberts, Yorkshire, and Plumbtre, Nottinghamshire, who married Margaret, daughter of the Rev. Thomas Bosville, of Braithwell (see Hunter, *South Yorkshire*, vol. i. p. 133)? I have looked through the pedigrees of the Bosville family in Hunter's *South Yorkshire*, but I have not found any connexion. I have also examined vol. lxxxv. of the Chetham Society for the Greenhalgh family with the same result.

THOS. HARGREAVES.

## AUTHORS OF BOOKS WANTED.—

"Memoirs of an Unfortunate Young Nobleman Return'd from a Thirteen Years Slavery in America, Where he had been sent by the Wicked Contrivances of his Cruel Uncle. A Story founded on Truth, and address'd equally to the Head and Heart. London, Printed for J. Freeman in Fleetstreet; and sold by the Booksellers in Town and Country. 1748. JOHN R. WODHAMS.

## Replies.

## THE ALDINE ANCHOR.

(6th S. viii. 426; ix. 54.)

The Aldine anchor is, perhaps, the most celebrated of all printers' marks. It is singularly graceful in design, eminently characteristic of the distinguished scholar who first adopted it, and is affixed to a series of works which contributed more than those of any single printer or family of printers to the progress of learning and literature in Europe. The origin of the mark and the earliest book in which it appeared are, therefore, matters of considerable interest, and statements more or less inaccurate, and showing a very imperfect knowledge either of the books themselves or of what has been written on the subject, are constantly cropping up in the pages of "N. & Q." and other literary and bibliographical periodicals.

One of your correspondents announces the discovery of an Aldine *Philostatus* containing the anchor, dated 1501, and thus earlier than the little *Dante* of 1502, for which, the writer says, "the anchor is usually said to have been first used." Another writer puts forward the claim of the

second *Juvenal*, with the date of 1501. Now, considering that the Manutii and their impressions have been the subjects of at least a dozen works, and that one of them—the *Annales de l'Imprimerie des Alde* of Renouard—is the acknowledged authority on the subject, and the model for all books of the kind, it might be expected that before making a communication respecting an Aldine edition a writer would refer to Renouard, and would also look carefully into the book itself to see if there were any, and if any, what, indications of the date of publication. The *Philostratus* and *Juvenal* are well known, and will be found described in Renouard as well as in other bibliographical works. To be complete (which it rarely is), the *Philostratus* should have the following contents: A title-page containing the large anchor and dolphin and the words ALDUS . MA . RO., as usually to be found in the later folios of the elder Aldus; 126 pp. containing the Greek text of the life of Apollonius and the tract of Eusebius against Hierocles, ending with "Venetiis apud Aldum Mense Martio M.D.I." Then, after a blank folio, comes a long Latin preface by Aldus addressed to Zenobio Acciolo, dated "Mense Maio M.D.III."; then, after six more preliminary folios, the Latin translation of the two works, and on the recto of the last folio, "Venetiis in Ædibus Aldi Mense februario M.D.II." This is followed by one more folio, the recto of which is blank, but with the anchor and dolphin on the verso as on the title-page. Now, at first sight the three dates are a little puzzling, but if any one will take the trouble to read the first few lines of the preface of Aldus, the matter is satisfactorily cleared up. He tells us that when he first undertook the impression he believed the work to be one of much greater merit than on printing he found it to be, and so laid it aside for some time, but at length determined to publish it with Zenobio's translation of the tract of Eusebius and that of Rinuccino of the life of Apollonius. The book was, in fact, completed and published between May, 1504, the date of the preface, and July 17 of the same year, for on that day Aldus wrote a letter to Isabella d'Este, Marchioness of Mantua, sending her the volume together with the poems of Gregory Nazianzen (the date of which is "Mense Junio M.D.III.") as two books which he had just published. This letter was discovered by M. Armand Baschet in the archives of Mantua, and printed by him in 1867 in his most interesting privately printed monograph, *Aldo Manuzio, Lettres et Documents*, 1495-1515. It is not probable that the title-page (on which is the anchor), which enumerates the whole of the contents, Latin as well as Greek, of the volume, was printed until after the date of the preface, namely, in 1504—certainly not before February, 1503, the date of the completion of the printing of the Latin translation of Eusebius.

As to the second *Juvenal*, with the date 1501, the statement at the end that it is printed "in ædibus Aldi et Andreae Soceri" shows that 1508 is the earliest date that can be attributed to the book, and that the words "Mense Augusti M.D.I." are simply copied by mistake from the edition printed in that year.

In the first edition of his *Annales*, published in 1803, Renouard did not express any opinion as to the earliest volume in which the anchor appeared, but in his second edition (1825) he suggested for the first time that the *Dante* with the date August, 1502, was the earliest: "C'est avec cette édition qu'Alde a commencé l'usage de sa marque typographique, l'ancres Aldine, qu'il a su rendre si célèbre" (vol. i. p. 81). And again, vol. iii. p. 97: "Il n'en fit cependant usage (de l'ancres) que quelques années après, en août 1502, sur le *Dante* in-8°, dont plusieurs exemplaires n'ont point d'ancres, ce qui prouve qu'elle a été ajoutée pendant le tirage, et établit d'une manière positive le temps où elle a été employée pour la première fois." And both these remarks stand without any qualification in the third edition, and form the authority on which the *Dante* has been since held to be the earliest volume bearing the anchor. But I venture to think this is not so, and that there is strong probability that the *Sedulius* of 1502 (forming the second volume of the series known as the *Poete Christiani Veteres*) is earlier in date than the *Dante* and is the first on which the anchor appears. This rare volume contains two dates. On the recto of the last folio of hh, just before the life of St. Martin, is "Venetiis apud Aldum, M.D.I. Mense Januario." On the verso of the title-page is a short preface of Aldus, dated "Mense Junii M.D.II." Now, having regard to the fact that Aldus and his editors invariably dated their prefaces immediately before the appearance of the book, this date is, if not conclusive, yet very strong evidence that the *Sedulius* appeared before the *Dante* of August, 1502. And Renouard himself seems to have really admitted this, for though in the two passages above cited he makes no reference to the *Sedulius*, yet when describing that volume he says, "Dans le *Sedulius*, sur le dernier feuillet des préliminaires, on voit l'ancres Aldine, dont l'emploi commence à ce volume et au *Dante* de 1502."

But the mark in the *Sedulius* presents one peculiarity which I have not noticed in any other volume. It is *not*, as erroneously stated by Didot in his *Alde Manuce* (p. 210), that the anchor is larger than that which appears in the *Dante*, the *Sophocles*, the *Statius*, and the *Herodotus* of 1502, and in the subsequent small editions given by Aldus. An exact measurement shows the form and dimensions of the anchor and dolphin of the *Sedulius* to be precisely the same in every respect as those of the other volumes engraved by Renouard.

and numbered 1 in his book, so that, except for the peculiarity I am about to notice, they would seem to be struck from the same block. But against this is the fact that in the *Sedulius* the mark is in a border of double lines which certainly seems to be part of the same woodcut, though it is possible that the border was added afterwards. This border, which is in the two copies of *Sedulius* which I possess, does not reappear in any subsequent volume, though in all the volumes with the date 1502 which contain the anchor (except, perhaps, the *Dante*, of which I cannot speak, the page in my own copy which should contain it being missing) there are dots in the position in which the border appears in the *Sedulius*.

The large anchor in a border of double lines first appears in the *Philostratus* of 1501-1504, and in the *Lucian* of 1503, which certainly preceded by some months the *Ammonius Hermeus* of the same year, since, though both have the date of June, 1503, the preface of the *Ammonius* is dated November of that year.

The mark, a dolphin twisted round an anchor, is said to be found on coins of Augustus and Domitian. It appears on a denarius of Vespasian, a specimen of which, as Erasmus tells us in his *Adages* (f. 112, edit. of 1508), was sent by Bembo when a young man to Aldus. But Erasmus does not say—as has been repeated by many writers, on the authority, it would seem, of L. Dolce—that Bembo suggested the mark and the motto "Festina lente" to Aldus, though the great printer certainly contemplated using them some years before the mark actually appeared upon a printed volume. In his preface to Linacre's translation of the *Sphæra* of Proclus (printed with other treatises in 1499, in the volume known as the *Astronomi Veteres*), Aldus writes: "Sum ipse mihi optimus testis, me semper habere comites, ut oportere aiunt, Delphinum et Anchoram. Nam et dedimus multa cunctando et damus assidue." Erasmus (*loc. cit.*) has a long dissertation on the mark and motto, explaining that both have the same meaning, the anchor being the emblem of the firmness and solidity which slow and careful work alone produces, and the dolphin of that perpetual and rapid labour which is no less necessary for the accomplishment of great undertakings. "Ces deux emblèmes," writes M. Didot, "expriment avec justesse que, pour travailler solidement, il faut un labeur sans relâche accompagné d'une lente réflexion" (*Alde Manuce et l'Hellénisme à Venise*, p. 211).

The mark itself, as it appears in the volumes of Aldus, is clearly taken from one of the engravings (on the recto of d 7) of the *Hypnerotomachia* of 1499, where it is figured as an illustration to the following passage: "Dal altra parte tale elegante sculptura mirai. Uno circulo. Un' ancora sopra

la stangula dillaquale se revolve uno Delphino. Et questi optimamente cusi io interpretai. AEI ΣΠΕΥΔΕ ΒΡΑΔΕΟΣ, semper festina tarde."

In a future paper I propose to make some observations on the chronology of the early Aldine editions, and to adduce reasons for thinking that Renouard and Didot have fallen into error on the subject.

R. C. CHRISTIE.

Glenwood, Virginia Water.

ELECAMPANE (6th S. ix. 48).—This was the root of the *Inula helenium* preserved and candied, and was more an agreeable medicine than a pleasant comfit. In old books on pharmacy it is to be met with on the same page as angelica and ginger. Quincy (*Dispensatory*, 1724) says that the root is much esteemed in Germany, being "warm, opening, and detersive, and prefer'd to ginger." Hill (*History of the Materia Medica*, 1751) states that "the Germans have a method of candying elecampane root like ginger, to which they prefer it, and call it German spice." *The Lady's Companion*, 1753, ii. 347, gives instructions how to preserve the roots in sugar and then candy them in boiling syrup. As a conserve it was by no means nice, and as a medicine not of much value; but it had a respectable old reputation, and long continued to be made and sold, often with no elecampane root in its composition. I had some of this description given me at Poole about 1836 as a sovereign specific for a cold by a good old lady. I think she called it elecampane; certainly there was more virtue in the name than in the compound.

EDWARD SOLLY.

Sutton, Surrey.

Any of the old herbalists may be consulted respecting this production. Culpepper, of course, supplies us with full directions as to the preparation of the sweetmeat. In the *Pharmacographia*, p. 340, we read: "It is frequently mentioned in the Anglo-Saxon writings on medicine current in England prior to the Norman conquest, and was generally well known during the Middle Ages. Not only was its root much employed as a medicine, but it was also candied and eaten as a sweetmeat." Gerard tells us (*Ger. Emac.*, p. 794), "The roots are to be gathered in the end of September, and kept for sundrie yses, but it is especially preserved by those that make Succade [= *sucket*, vide Halliwell; in Northants still called *sucker*; cf. "porket" and "porker"] and such like."

HILDERIC FRIEND.

In the *Encyclopædic Dictionary* two other forms of this word are given, viz., "allicampane" and "alecampane," and they are stated to be corrupted from the Lat. *Inula campana*, the old name of the plant. According to Sir Joseph Hooker, the plant "was formerly cultivated by cottagers as an aromatic and tonic, and the root-stock is still candied."

Borande and Cox's *Dictionary of Science, Literature, and Art* says that "a coarse candy, composed of little else than coloured sugar," is sold under this name.

G. F. R. B.

Gerarde gives many names for elecampane, and describes it as a cure for many diseases, and says *Inula helenium*, its Latin name, comes from Helen, wife of Menelaus, whose hands were full of it when Paris stole her away into Phrygia. Sowerby's *English Botany* says "It was esteemed as a cordial by the monkish herbalists, who celebrated its virtues in the line

'*Enula campana reddit præcordia sana.*'"

The name elecampane is a corruption of the first two of these words.

I. C. G.

When Don Quixote and the goatherds were going to Chrisostome's burial, "at the crossing of a path-way they saw six Shepherds comming towards them, appparelled with black skins, and crowned with Garlands of *Cypress* and bitter *Enula campana*" (Shelton's translation, ed. 1675, book i. part ii. chap. v.).

A. J. M.

"The Germans have a method of candying elecampane root like ginger, to which they prefer it and call it German spice." The above is a quotation from Hill's *Mat. Med.*, taken by Johnson in the edition of his *Dictionary* of 1765.

M.A.Oxon.

In my younger days in London the sweetmeat of this name was a flat candy, something like hard-bake, marked into squares, and made either white or pink. It was simply sugar with rather a sickly tasting condiment, most likely from the plant, as horehound candy is still sold in poor neighbourhoods.

J. C. J.

The origin and meaning of this word are given in Flückyer and Hanbury's *Pharmacographia*, London, Macmillan & Co., 1879, *Radix enula*, *Radix helenii* = elecampane, a corruption of *Enula campana*, the latter word referring to the growth of the plant in Campania (Italy). Its use both as a medicine and a condiment was well known in the Middle Ages. Vegetius Renatus, about the beginning of the fifth century, calls it *Inula campana*, and St. Isidore, in the seventh, names it *Inula*, adding, "*quam alam rustici vocant.*"

J. B.

*Inula helenium*; this root contains a white starchy powder, named "Inuline," a volatile oil, a soft resin, and a bitter extract; it is used in disease of the chest and lungs, and furnishes the "Vin d'Aulnée" of the French. This rare and handsome British wild flower grows freely (together with the angelica) about here. It is from the root of the former that the sweetmeat was made so much in request in old days. It is the stalks of the latter that are preserved.

Shall be glad to send roots of either in exchange for snowdrop bulbs.

BRYAN LEIGHTON.

Loton Park, Shrewsbury.

Dyer, in his *British Popular Customs* (referring to "N. & Q.," 4th S. v. 595), says this was a liquid composed of Spanish juice, sugar, and water (*vide* p. 171).

JOHN R. WODHAMS.

ORIENTAL SEAL (6th S. viii. 480).—This is far from a full explanation, and I doubt whether it be altogether correct. The date is decidedly not 1171, but 1181, which corresponds with A.D. 1767, 19-20 May. Again, if an Englishman's name be intended, it is Pearson or Pierson, and not Parson or Parsons. Under the date appears "sanat" or year, and beneath is engraved, "Pir i pur-nayak." This last word may be the diminutive of *nay*, a small pen or reed, and the whole might imply either a professor of calligraphy or a skilled musician on the reed. *Pir* may signify a title of honour, as seigneur or señor, &c.; and *pur* or *par i nik* a proper name, or it may represent a title of sanctity of the founder of a sect called *Par i nik*. I may as well add that on the right and left sides of the oval are four points, which may be considered as ornamental or the filling up the vacuum. In November, on being asked for an explanation of the inscription, I refrained from offering these conjectures, and suggested a reference to your Indian contributor, COL. W. F. PRIDEAUX, of Calcutta, in the hope he might enlighten your readers.

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

HERALDIC (6th S. viii. 494).—Probably the arms of Dr. Samuel Horsley, successively Bishop of St. David's (1788-93), of Rochester (1793-1802), and of St. Asaph (1802-6). Mr. Bedford, indeed, in his *Blazon of Episcopacy*, p. 11, gives for this prelate, on the authority of his book-plate, Gu., three horses' heads coupéd arg., bridled sa. Mr. Papworth assigns him, Gu., three horses' heads coupéd ar., bridled or; but he also gives the coat as blazoned by MR. WELLS, with heads erased and bridles sa., to the family of Horsley, co. York.

ACHE.

Samuel Horsley, Bishop of St. David's 1788 to 1793, when he was translated to Rochester, of which see he was bishop until 1802, when he was again translated to St. Asaph, bore Gules, three horses' heads coupéd argent, bridled sable.

W. C. HEANE.

Cinderford, Glouc.

I have a seventeenth century roll of arms of families belonging to Northumberland, which gives three horses' heads erased as the arms of Horsley, of Milburne Grange. Also, in a "Catalogue or Collection of the Gentry of the Countye of Northumberland," Lansdowne MS., 865, f. 97,

Horsley, of Fearnwoode, "beares gules, three horse heads erased argent." A. STROTHER.

According to Papworth's *Ordinary*, the arms on the cup and saucer might be Horsley, co. York. Samuel Horsley, Bishop of Rochester, by the same authority, had horses' heads couped and bridled or. J. W. CLAY.

AURICALCUM (6th S. viii. 329, 415, 504).—The words *auricalcum* and *orichalcum* appear to have been used indifferently for an alloy, probably brass, of which copper was a constituent. The old astronomer Hevelius had several of his instruments made of this mixed metal; and at the commencement of his chapter *De Sextante Orichalcico*, he says, "Hic Sextans totus æneus est."

VERTI.

The spelling in Virg., *Æn.*, xii. 87, and in Hor., *A. P.*, 203, is *orichalcum*. R. S. CHARNOCK.

HAVE (6th S. viii. 493).—"I am having my house painted" is *not* causative. *Have*, amongst its many meanings and shades of meaning, signifies to be in a state or condition. So it means "I am in a state in which my house is being painted." It seems to be causative in this sentence solely because a man's house will seldom undergo painting without the master's orders. You might say, "He is having his portrait painted at the king's command." The king is the cause; the man is only in act of being painted. "I shall have it removed" is causative, and equivalent to "I shall order it to be removed." "I am to have it painted" is "I am about to get it painted"—to so arrange that it will be painted; so in some sense this is causative. "I stood lost, astonished, dumb, dumbfounded," or what not, is elliptical for "I stood as one that is lost." To *stand* in this sense, like the Latin *stare*, signifies a state or condition of existence: "I was as one that is lost." "That could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks" (Heb. ix. 10). Virgil, in describing the eyes of Charon, says, "Stant lumina flammâ" and Dante, "Con occhi di bragia," which is really "His eyes were fire or of live coal." It is no matter of the causative or non-causative. Grammar is nothing here; it is only a question of clear statement that is wanted.

C. A. WARD.

Haverstock Hill, N.W.

Compare St. Luke xiv. 18, 19, ἔχε μὲ παρητημένον, "have me excused," which I once heard explained as not simply "cause me to be excused," but "have me—hold me still—as a friend, yet being the while excused" from the supper.

W. C. B.

HERALDIC SHIELD VERSUS HERALDIC LOZENGE (6th S. vii. 187, 418, 475, 496; viii. 399).—I have

been hoping for a reply to the interesting query by FUSIL; but owing to the little passage of arms between him and P. P. there seems a chance of the question being shelved.

MR. CARMICHAEL (6th S. viii. 455) makes it evident that, however irregular and contrary to true heraldry, crests have been granted to or assumed by women, and with equal propriety their arms may have been emblazoned on the manly shield instead of upon the feminine lozenge. But can instances be adduced in support of such a practice in addition to the case mentioned by FUSIL? Again, if we may suppose that such a crested and shielded Amazon had obtained the right to supporters, and had married a commoner, how would her armorial bearings and those of her husband have been marshalled? Could Mr. Woodward, MR. CARMICHAEL, or others equally competent, solve the problems proposed by FUSIL?

ROSEMARY.

PARALLEL PASSAGES (6th S. viii. 465).—As I am somewhat interested in the exquisite little snatch of popular song introduced by Molière into his *Misanthrope*, and beginning with "Si le roi m'avait donné," I shall be glad to know on what authority it is attributed to "a poet of the fifteenth century." My researches have not led me to that conclusion. The learned editors of Molière's works (v. 555), in *Les Grands Écrivains de la France*, give a résumé of the theories to which the famous stanza has given rise. M. J. de Pétigny conjectures that it can have been composed by no other than Antoine de Bourbon, King of Navarre and father of Henry IV. The supporters of this theory, to make things square, conclude that "le roi Henri" is not Henri IV., but Henri II. M. Paul de Musset, again, in his biography of his brother Alfred, finds in it an imitation of a satirical song by Ronsard, the only part of which that has survived is the refrain,—

"La bonne aventure au gué,  
La bonne aventure."

The stanza in question appears first in the *Misanthrope*. It has never yet been found in any old collection. Nobody supposes that Molière wrote it; and if he had, neither he nor Antoine de Bourbon nor Ronsard belongs to the fifteenth century. Indeed, there is internal evidence in the song itself to show that that date is not correct. There was no King Henry in France in the fifteenth century, and the old *chansonnier*, whoever he was, supposing him to have lived at the close of that century, must have gone back more than four hundred years to find his "roi Henri," which he is not likely to have done.

A. C. MOUNSEY.

Jedburgh.

MR. EDGUMBE might also have quoted Victor Hugo's snatch of song in *Les Misérables*, which is

evidently drawn from recollection of two out of the three authors whom he does quote. I give it from memory, thus :—

"Si César m'avait donné  
La gloire et la guerre,  
Et qu'il me fallut quitter  
L'amour de ma mère,  
Je dirais au grand César  
Reprends ton sceptre et ton char,  
J'aime mieux ma mère, O Gué,  
J'aime mieux ma mère."

And then the mighty master spoils all by making the singer add, "Ma mère—c'est la République."

A. J. M.

PRICE OF CRANMER'S BIBLES (6th S. viii. 496).—MR. DORE says, "Bibles were not at that time popular books with churchwardens." If not, why not? The eagerness with which the common people read the Scriptures is thus alluded to by Erasmus in his preface to the Gospel of St. Mark, 1548:—

"Yet haue I some good hope of reformation, because I see the bookes of holy scripture, but specially of the new testament so take in hande, and laboured of all men, yea euen as muche as of the ignorant and vnlettered sorte, that many tymes suche as professe the perfitte knowledge of Goddes words are not able to matche them in reasonyng. And yt there be very many readers of the bookes of the newe testament, this one thyng maketh me to beleue, because not with stadyng the prynters do yerely publyshe and put forth so many thousand volumes, yet all the bookesellers shoppes that be are not hable to suffice the gredines of the byers. For now a dayes it is well solde ware whatsoever a man attempteth vpo the Ghospell."—Preface to Mark, ¶ v. verso.

Neither was this eagerness confined to the common people. In the preface to St. John, N. Udall observes :—

"Neither is it now any straunge thyng to heare jentle women in stede of most vain communication aboute the moone shynyng in the water, to vse graue and substauncial talke in Greke or Latine with their housebandes of godly matiers. It is now no newes in Englande to see young damysels in nobles houses & in the Courtes of princes in stede of cardes and other instrumētes of idle trifleyng to haue cōtinually in their handes either Psalmes, Omelies, and other deuout meditations, or els Paules epistles, or some boke of holy scripture matiers."—Preface to John i. verso.

Boston, Lincolnshire.

R. R.

"COMPARISONS ARE ODIUS" (6th S. iv. 327, 479; viii. 524).—MR. BIRKBECK TERRY does not seem to be aware that this matter has already been before the readers of "N. & Q." I am sorry that I cannot give a proper reference as to the time of its appearance, but the General Index for the last ten years would probably show it. As it is, I may as well repeat that this well-worn saying occurs in Boiardo's *Orlando Innamorato*, canto vi. stanza iv. l. 1. The comparative merits of Orlando and Rinaldo call forth this expression. Mr. Gascoigne's mention of it is obviously a quotation,

not an original remark. The date given by your correspondent (1575) is about a century later than that of the *Orlando Innamorato*. M. H. R.

I distinctly remember noting—but too long ago to recall the exact passage—the occurrence of this sentiment incidentally, and not necessarily as a quotation, in an exhortation to charity in some writing of St. Theresa (1515-82). R. H. BUSK.

"PARADISI IN SOLE PARADISUS TERRESTRIS" (6th S. ix. 87).—The translation of this title is evidently Parkinson's *Terrestrial Paradise*. *Paradisus*=park, *in*=in, *sole* (ablative of *sol*)=sun, taken by a punster's licence as equivalent to *son*; consequently *Paradisus in sole*=Parkinson, *Paradisi in sole*=Parkinson's. The repetition of *Paradisus* intensifies the pun. W. B.

Finchley Road.

I believe the title "Paradisi in Sole" to be a witty translation of the author's name, Park-in-sun.

ROBERT HOGG.

FRENCH PROVERB (6th S. ix. 89).—The corresponding English proverb is "Mention not a halter in the house of him that was hanged" (George Herbert, "Jacula Prudentum; or, Outlandish Proverbs," *Works*, p. 312, Cassell, s.a.). The first edition was in 1640.

ED. MARSHALL.

According to Littré this proverb implies, "Il ne faut point parler en une compagnie d'une chose qui puisse faire à quelqu'un un secret reproche," calling to mind the answer of an individual when asked about his grandfather, "He disappeared at the time of the Assizes, and we asked no questions."

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

NEW WORDS (6th S. ix. 67, 86).—MR. RANDALL says that Annandale's *Ogilvie* contains 130,000 words, being 12,000 more than any dictionary previously published. This can scarcely be; for any one who looks in Hyde Clarke's *English Dictionary*, which was first published thirty years ago, and to which I was a contributor of new words, will see that the number of words in English was then above 130,000, being first raised by him above 100,000. I have also added many new words in my *Dictionary of Trade Products* and my *Dictionary of Useful Animals and their Products*.

P. L. SIMMONDS.

TURTLE (6th S. ix. 69).—Eating turtle in England in 1753 was a sufficiently remarkable thing to be noted in the *Gentleman's Magazine*, p. 441:—

"Friday, August 31.—A Turtle weighing 350 lbs. was eat at the King's Arms tavern, Pall Mall; the mouth of an oven was taken down to admit the part to be bak'd."

It was evidently served up cooked in various ways,

and probably gave general satisfaction. In the same magazine for the following month (p. 489) there is another reference to the subject:—

"Saturday, September 29. — The Turtler, Capt. Crayton, lately arrived from the island of Ascension, has brought in several Turtles of above 300 lb. weight, which have been sold at a very high price. It may be noted that what is common in the West Indies is luxury here."

There is a curious account of a City turtle feast in No. 123 of the *World*, May 8, 1755, in which it is said, "Of all the improvements in the modern kitchen, there are none that can bear a comparison with the introduction of the Turtle." Dr. Johnson, in his last folio, of 1773, gives: "Turtle, used among sailors and gluttons for a tortoise." Even so late as 1789 turtle was deemed rather a novelty, for in the prologue to *The Dramatist*, brought out that year, the writer, Robert Merry, introduced turtle as a new fashion:—

"These modes, howe'er, are alter'd, and of late  
Beef, but not Modesty, is out of date;  
For now instead of rich Sir-loins, we see  
Green calipash, and yellow calipee."

EDWARD SOLLY.

ENGLISH HUNTING CUSTOM (6th S. ix. 70).—In Robert Browning's *Flight of the Duchess* occur the lines:—

"Since ancient authors held this tenet,  
'When horns wind a mori and the deer is at siege,  
Let the dame of the castle prick forth on her jennet,  
And with water to wash the hands of her liege  
In a clean ewer with a fair toweling,  
Let her preside at the disemboweling.'"

This is not quite so bad as the lady herself giving the death wound, but surely barbarous enough.

JOHN E. T. LOVEDAY.

THE LUTHER FAMILY (6th S. ix. 49).—In Burke's *Dictionary of the Landed Gentry*, 1853, vol. iii. p. 154, is some account of this family. He says:—

"The Luther family who were kin to the great Reformer, settled in England in the reign of Henry VIII.; branches of great respectability exist, or did exist, in Essex and Somersetshire, and from the latter county was derived the Irish branch."

The Somersetshire family had a grant of arms in 1614, Argent, two bars sa., in chief three round buckles az.; crest, two arms embowed in armour ppr., holding in the hands a round buckle. They removed to Youghal about 1650. There are two Luther pedigrees in Owen's *Visitation of Essex*, 1634, Harl. Soc., (1) of Richard Luther of Stapleford Tawney, with three generations in descent; names William, John, Thomas, Richard, and Anthony; (2) of Richard Luther, of Mileses, in the parish of Kelvedon, with two generations; names Anthony, Thomas, Richard, and Gilbert. The arms the same as those of the Somersetshire Luthers. In the first pedigree the name is given Luther als Hewett. In Hunter's *History of Lon-*

*don*, &c., 1811, ii. 543-548, it is stated that the first mention of the family is in a Crown lease, dated 1545, of the manor of Albins, to William "Luter"; that John Luther, who lived at Stapleford Tany, died in 1567; and that the brothers Richard and Anthony Luther, who died in 1627, then held the manor of Miles. Richard Luther, of Miles, died in 1767. His son John Luther, of Miles, was M.P. for Essex 1763-83, and died in 1786. He was, I believe, the last male representative of that branch, and the estates then passed to his nephew, Francis Fane, M.P. for Dorchester.

EDWARD SOLLY.

COLERIDGE THE POET AT CLEVEDON (6th S. ix. 49).—We learn from the biographical supplement to the *Biographia Literaria*, 1847, pp. 347-354, that on Oct. 4, 1795, Coleridge married Sarah Fricker at St. Mary Redcliff Church, and that they then went to reside at Clevedon. (This was six weeks before Southey married Edith Fricker.) Leaving his wife at Clevedon, Coleridge went on a preaching tour, by Worcester, Birmingham, Derby, Nottingham, Sheffield, Manchester, and Liverpool. He appears to have started early in January, 1796, and before the end of the month he was recalled from Liverpool to Bristol by his wife's illness. She had left Clevedon while her husband was on his tour. At Bristol they resided with Mrs. Fricker on Redcliff Hill. I conclude, then, that their residence at Clevedon could not have lasted more than three months. C. M. I.

Athenæum Club.

S. T. Coleridge was married to Sarah Fricker at St. Mary Redcliff Church, Bristol, Oct. 4, 1795, and went to reside at Clevedon immediately after, but only remained there a few weeks, removing to Redcliff Hill, Bristol, before the close of the year. One of the most beautiful of his poems, entitled *Reflections on having left a Place of Retirement*, is a description of his Clevedon cottage and its surroundings. Much information on the subject will be found in *Reminiscences of S. T. Coleridge and R. Southey*, by Joseph Cottle, London, 1847; also in *The Life of S. T. Coleridge*, by James Gillman, vol. i. (all published), London, 1838; and an interesting article in the *Art Journal*, 1865, by Mr. and Mrs. S. C. Hall, entitled *Samuel Taylor Coleridge*, which is illustrated with views of his cottage at Clevedon, James Gillman's house at Highgate, and S. T. Coleridge's chamber therein, and the tomb of Coleridge in the old chapel yard at Highgate, now enclosed in the crypt under the new chapel of Sir Roger Cholmeley's Grammar School.

GEORGE POTTER.

Grove Road, Holloway, N.

It was on Oct. 4, 1795, that Samuel Taylor Coleridge brought his bride, Sarah Fricker, to Myrtle Cottage, at the western extremity of the village of Clevedon. Here, during his twenty-

fourth year, morning, noon, and night, with his Æolian harp in the casement and his wife beside him, he sat pondering, reasoning, and enjoying. The rose peeped in at the chamber window, and he could hear at noon and eve and early morn the sea's faint murmur. The next year was his *annus mirabilis*. The cottage is still standing, whitewashed and ugly. The inscription, "Coleridge Cottage," is the only thing to arrest the attention. References to his life at Clevedon may be found in Coleridge's *Reflections*, *The Ancient Mariner*, *Biographia Literaria*, and *Cottle's Early Recollections*. The *Watchman* was started at Clevedon, and lasted for ten weeks. The Myrtle Cottage shown at Porlock is far more romantic. If W. M. cares to see any of the guide-books to Clevedon, I shall be happy to lend them.

EDWARD MALAN.

Cheam.

BOWLING (6th S. ix. 48).—I may refer G. H. T. to a somewhat scarce book, *The Compleat Gamester*, which devotes a few pages to bowling, though the information given in the edition before me, published by Curll, 1739, is not of much practical value. Perhaps the 1721 edition would be more useful. This, however, I have never seen.

GEORGE REDWAY.

York Street, Covent Garden.

See, under "Bowl-Alley," Halliwell's *Archaic Dictionary*, where several references will be found.

JOHN R. WODHAMS.

HANGING IN CHAINS (6th S. viii. 182, 353, 394, 501).—Whatever may be the case as to the earliest instance of the hanging in chains being in 1381 (*u.s.*, p. 501), the exposure of criminals was an enactment of the civil law: "Famosos latrones, in his locis, ubi grassati sunt, furca figendos placuit; ut et conspectu deterreantur alii, et solatio sit cognatis interemptorum, eodem loco poena reddita, in quo latrones homicidia fecerunt" (Ff. xlviii. xix., xxviii., § 15). The statute 25 George II. c. 37, while it required the body to be given up for dissection, left it optional with the judge to direct the hanging in chains or no; so that all the more recent examples of the practice which have been stated in "N. & Q." from time to time since that date are so many instances in which the judge has exercised his power of exceeding the severity of the law. Dissection was abolished, as before in use, by the statute of 1 & 2 William IV.

ED. MARSHALL.

MR. BLENKINSOPP must be in error in saying that Winter was hung in chains on Alnwick Moor. There is no record of any such thing in any of our local histories; but Hodgson, in his *Northumberland*, narrates how William Winter, Jane Clark, and Eleanor Clark were executed at the Westgate, Newcastle, for the murder of Margaret Crozier, at

the Raw, in the parish of Elsdon, Northumberland. Winter's body was hung in chains at Sting Cross, in sight of Margaret Crozier's house, a distance of some twenty miles from Alnwick Moor "as the shot flies"—rather a long shot for Mr. B., sen.

G. H. THOMPSON.

Alnwick.

Is MR. BLENKINSOPP certain that the profane act he mentions was so done? I hope he may find some error. Let him again strictly examine the evidence, for nothing is more common than a mistake as to the real author of an action done long ago; and surely nothing less than absolute proof should induce one to believe that a Christian man could do such an act.

W. F. HOBSON.

Woodleye, Cove, Farnborough.

ERRATUM IN JEREMY TAYLOR'S "LIFE OF CHRIST" (6th S. viii. 492).—There is another interpretation besides that which Mr. BUCKLEY mentions in stating that there is a twofold mistake in Jeremy Taylor, *u.s.* It may quite as well be that Taylor is adding the three thousand in Acts ii. 41 to the five thousand in Acts iv. 11, which makes up the number of eight thousand, and explains the "few days longer." Cornelius a Lapide, *in loc.*, observes, "Diversa prorsus sunt hæc quinque millia, a tribus millibus prima Petri concione conversis. Quare iis adjecta effecerunt octo millia." He takes the same view with Jeremy Taylor.

ED. MARSHALL.

Your correspondent Mr. BUCKLEY has written about an *erratum* in Jeremy Taylor. If any one will take the trouble to refer to Acts of the Apostles, iv. 3, 4, he will see that the bishop is right, and that there is no error.

J. W. HARDMAN.

JEREMY TAYLOR'S "HOLY DYING" (6th S. viii. 492).—There is a still stranger mistake than that of the oyster and tortoise in Jeremy Taylor's French (*Holy Living*, ch. i. § i., Eden's edition, vol. iii. p. 12). Taylor says that Biantes the Lydian "*filed needles*." He took the story from the French, where it is said that "Biante, roy des Lydiens, *enfiloit des grenouilles*" (Caussin, *La Cour Sainte*, pt. i. l. i. § 6). ED. MARSHALL.

PETER JACKSON: PHILIP JACKSON (6th S. vii. 429; viii. 57, 98, 292, 433).—Though unable to afford "any proof that a Sir Peter Jackson was co-existent with Sir Philip," I am in a position to point to a probability that Mary, the first wife, and Elizabeth, the second wife, of Roger Morris, were not *sisters*, because Sir Philip's daughter Mary is said to have died unmarried, "and her nieces, the daughters of Roger Morris, lived with her in George Street, Hanover Square, until their respective marriages." The question, therefore, is, Who was Mary, Roger's first wife, if not the

daughter of Sir Peter Jackson? We can hardly suppose that the Morris family supplied an incorrect statement of this matter (so far as Philip's daughter Mary is concerned) to the *Landed Gentry*. But the prevalence of the name of Jackson renders it extremely baffling to any genealogical inquirer; and unless the will of Jane, Lady Jackson, names her daughter Mary as having married Roger Morris, there would seem to be some probability of "Sir Peter" having been as much an entity as "Sir Philip." The widow of the last named might fairly describe William Dunster as her "brother-in-law," by reason of the Holford-Vandeput alliance; and if Mary Vandeput married Sir Peter Jackson, then we not only have the parentage of the first Mrs. Morris, but also that of John Jackson, "merchant and oylman," of St. Anne's, Westminster.

J. S.

If an obituary notice in the *Gentleman's Magazine* of 1731 can be relied upon, there was a knight of the name of Peter, and the accuracy of Burke has been rather unfairly questioned. It runs thus, "Aug. 14. The Relict of Sir Peter Jackson, Daughter of Sir Peter Vandeput." Surely there could be no confusion in 1731 of Peter and Philip. Nevertheless, it is a curious fact that at this very time, Aug. 18, 1731, Dame Jane, relict of Sir Philip Jackson, was buried at St. Dionis Backchurch. From the Diocesan Registry at York I have ascertained that Peter Jackson, of Whitby, and his wife Susannah, whose epitaph in Whitby churchyard was given by J. S., left issue Peter, who lived to an advanced age, if he be identical with the Peter Jackson of Whitby, administration of whose goods was granted, June 20, 1725, to his son William; and George, who died in 1682, leaving issue John, George, Elizabeth, and Jane, then married to Jonathan Watson.

W. F. MARSH JACKSON.

SIR FRANCIS BURNHAM (6th S. ix. 1).—Sir Francis Burnham represented Granpound in the Parliaments of 1603 and 1614, and Maidstone in the two last Parliaments of James I., and all those of Charles I. except the first (1625). He must have died about 1646; the new writ for Maidstone to fill the vacancy caused by his death was issued November 11 in that year. He was alive in 1644, as his name appears in a list of members of the House of Commons bearing that date.

ALFRED B. BEAVEN, M.A.

Preston.

ROYAL QUARTERINGS (6th S. viii. 407, 523; ix. 98).—Fortunately STRIX only *believes* that the lines given at the second of the above references are those "through which the Duke of Leeds and the Duke of Marlborough would be entitled to quarter the royal arms," for

"Matilda" was sister, not "daughter, of Lord Percy, whose maternal grandmother Mary [was] daughter of Henry, Earl of Lancaster"; and even had she been, she could not have transmitted the right to quarter royal arms, that distinction having vested in the descendants of Blanche of Lancaster, the first wife of John of Gaunt. As a royal descent does not necessarily convey a royal quartering, the remaining remarks relative to the Duke of Marlborough are beside the question.

TRUTH.

JULY (6th S. viii. 495).—Richard Newcome was Rector of Wymington in 1662, and was succeeded, on his resignation in 1698, by his son Richard Newcome, who died Dec. 31, 1732.

F. A. B.

JAMES AND CHARLES ADAMS (6th S. viii. 515).—Some information regarding these brothers will be found in Foster's *Collectanea Genealogica*, pt. ii., "Members of Parliament, England," pp. 14, 15.

TRUTH.

IMPROPRIATIONS (6th S. viii. 495; ix. 51).—A Papal bull of impropriation is given in "N. & Q.," 4th S. xi. 448. PROF. ROGERS mentions the annexation of the rectory of Purlleigh to the provostship of Oriel as a single recent instance. But are not the cases in which the Ecclesiastical Commissioners have annexed rectorial estates to sees or cathedrals equally so? In each case there is a severance of the tithe from the spiritual interests of the parish in which it arises. And this seems to be of the essence of impropriations. ED. MARSHALL.

INSCRIPTION ON CLEOPATRA'S NEEDLE (6th S. viii. 517).—Sir Erasmus Wilson, in his work *Our Egyptian Obelisk: Cleopatra's Needle*, published in 1877, says: "The interpretation of the writing on the obelisk has as yet been deciphered only on its three accessible sides; but the legend on those sides is made known to us through the labours of Burton and Chabas."

EVERARD HOME COLEMAN.

71, Brecknock Road.

ENGLISH BURIAL-GROUNDS (6th S. viii. 423).—By way of sequel to what is said at the above reference, perhaps I may be allowed to add the following words from the *Saturday Review* of Dec. 29, 1883:—

"The dead are at a great disadvantage as compared with the living. The living can stand out for a price, the dead must take whatever is offered; and one consequence of this distinction is that in large towns railway companies show a decided preference for cutting through graves.....We dig up our dead, not that the community may be happier, but that the partners in a firm of carriers may find their purses heavier when the half-yearly balance is distributed. The new railways could in most cases be made just as easily if the graves were avoided. The whole matter resolves itself into a comparison between the cost of ground covered with

brick and the cost of ground filled with bones. The Great Eastern Railway Company has lately been saving money in this way in the parish of Bethnal Green. A new line is being carried across the Peel Grove burial-ground, and deep trenches have to be dug in order to make a bed for the piers which are to support the arches. The report of the medical officer says that these trenches are cut through a solid mass of coffins."

There will be many such sequels as this; but "N. & Q." can no more afford space to record them all than it can record all the cases of churches ruined and monuments destroyed under the plea of "restoration." We have thrown up our straws, others will soon see how the wind is blowing.

A. J. M.

SIR HENRY HAYES (6th S. ix. 10).—Possibly the following extract from the MS. "Book of Pardons," &c., of Ireland in my possession may be of interest. The then Clerk of the Crown issued a certificate of the conviction of "Sir Henry Brown Hayes," found guilty "at Cork, 6th April, 1801, for feloniously carrying away Mary Pike with Intent to marry her. Ord<sup>d</sup> to be hanged. Del<sup>d</sup> 21<sup>st</sup> Sept<sup>r</sup>." This was a preparatory step to the commutation of his sentence to transportation; and I find that another celebrated individual preceded Sir Henry Hayes immediately in this strange catalogue: "Like for James Napper Tandy at Lifford 16 Sept<sup>r</sup> for High Treason: ordered to be hanged. Del<sup>d</sup> 16th Sept<sup>r</sup>."

W. FRAZER, F.R.C.S.I.

"ITINERARY" OF RICHARD OF CIRENCESTER (6th S. ix. 10).—That this work is a forgery has often been stated. For instance, Dr. Cunningham Bruce, in his recent and most successful lectures at Edinburgh, showed, while discussing the contributions of Stukeley to the history of Roman Britain, how the forger had "taken in" that distinguished antiquary, actually introducing facts into the *Itinerary* for which Stukeley's own writings were the sole authority. I would refer your correspondent to Hill Burton's *Hist. of Scotland* (vol. i. pp. 60-61) as the most easily accessible authority. There, in a long and very amusing foot-note, the forgery is discussed, and several sources of further information indicated.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

The forgery that goes under his name is entitled *De situ Britannie*. That it is a forgery has been proved to demonstration by the Rev. John E. B. Mayor in his *Ricardi de Cirencestria Speculum Historiale* (Rolls Series), vol. ii. pp. xvii-clxiv.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MARROW (6th S. viii. 368).—I think MR. MAYHEW's query about the word *marrow*, which is rendered by Jamieson as "match" or "equal," has remained unanswered. May I, therefore,

suggest that the derivation is not Teutonic, but Celtic? *Marr* or *a-mar* means a bond or binding, and the French still use *amar* in this sense for tying up a boat. *Marr* is also the root of the Latin *maritus*, French *mari*, and is, therefore, much akin to marriage. See Ballet, *Mémoires sur le Langue Celtique*. "My marrow" is much as though one should politely say "my better half."

E. A. M. LEWIS.

BINDING BY THE NUNS OF LITTLE GIDDING (6th S. viii. 496).—In the exhibition of ancient and modern bookbindings at the Liverpool Art Club, in November, 1882, a volume was shown which is thus described in the catalogue: "*Tentations, their Nature, Danger, and Cure*, by R. Capel, London, 1636, 12mo. Sides and back embroidered in silk, in a varied coloured latticed pattern, by the Nuns of Little Gidding, bordered in silver thread." The book is the property of John Newton, M.R.C.S.Eng., of this city, a well-known collector of books, MSS., bindings, and prints.

E. S. N.

Art Club, Liverpool.

SIR WALTER MANNY (6th S. ix. 26, 78).—It is possible that HERMENTRUDE may be right in her suspicion as to the orthography of the famous Edwardian warrior's name, but Sir Nicholas Harris Nicolas is against her, and, to all appearance, Sir Walter Manny himself. In *Test. Vet.*, vol. i. p. 85, the will of Sir Walter is printed, and alike in the will itself and in the index to the book, Sir Nicholas gives his name as Manney. The will is cited in Burke's *Dormant and Extinct Peerages*, 1883, s.v., where the ordinary orthography, Manny, is adopted. But for Mauny there seems at present no real authority, since local pronunciation is no doubt answerable for the form cited by MR. BIRD. If HERMENTRUDE should be sufficiently interested in the question, she might probably satisfy herself as to the accuracy of Sir N. H. Nicolas by consulting the Harleian MS., which he evidently followed. As Sir Nicholas corrects Dugdale on certain points there would be nothing gained by a reference to that source.

I find, on further investigation, that the ordinary spelling, Manny, adopted by Sir Bernard Burke is borne out by the valuable Calendar of Lambeth Wills, by G. W. Marshall, LL.D., printed in the *Genealogist*, and occurring in vol. vi. at p. 128, where the relative entry runs thus:—"Manny, Walter de, Kt., Charterhouse, London. 1372. 120b. Whittleseye." I dare say Sir Walter himself used more than one mode of writing his name; but until better proof can be given for the form Mauny, the ordinary Manny seems to have nearly as much in its favour as the Manney of Sir N. H. Nicolas, and either of the two latter forms would seem to be of more authority than Mauny, Mawney, or Mawenny. An additional confirmation of the

ordinary use seems to be afforded by Rymer's *Fœdera* (Hague ed.), where the index gives Sir Walter and others of the name under "Manny," and under that form only.

C. H. E. CARMICHAEL.

New University Club, S.W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Gentleman's Magazine Library.* Edited by G. Laurence Gomme, F.S.A.—*Manners and Customs.* (Stock)

*The Gentleman's Magazine* is a huge repertory of information into which antiquaries and scholars of all sorts are compelled to dig. Except, perhaps, one or two French and German collections, no existing work contains so much to reward the explorer. Exploration is, however, necessary, and the seeker after special forms of information knows how arduous and toilsome a search is often requisite. The idea of extracting from the vast mass of heterogeneous matter, much of it necessarily of temporary interest, such portions as are worthy of preservation in a readily accessible form has already been entertained. *A Selection of Curious Articles from the Gentleman's Magazine*, by John Walker, LL.B., Fellow of New College, 3 vols., 1809, subsequently expanded into four, ran through three editions in five years, and retains a certain value. The selection now commenced is intended to extend to fourteen volumes, and to extract all of value that the magazine has said upon the subjects with which the reprint deals. Judging from the volume now issued, the series is likely to be of highest interest. Mr. Gomme is, of course, an acknowledged authority on social customs. His task of selection has been carefully and competently accomplished, and his introduction supplies all that is necessary to reading the work with profit. The divisions over which the extracts extend consist of "Social Manners and Customs," "Local Customs," and "Games," the first and most important class being subdivided into (1) "Customs connected with a Certain Period," (2) "Miscellaneous Customs connected with Certain Localities," (3) "Agricultural and Land Customs," (4) "Marriage Customs," (5) "Funeral Customs," (6) "Birth Customs," (7) "Pageants," (8) "Feasts," &c. Of these, "London Pageants," which occupies fifty pages out of a volume of three hundred, is the most important. The chief contributor under this head is John Nichols, the author of *The Progresses and Processions of Queen Elizabeth*, one of the most learned editors the *Gentleman's Magazine* has known. "The Burlesque Festivals of Former Ages" is also a long and important essay. Under the head of "Games" much information is supplied with regard to "beechen roundels." A few valuable notes and an admirably comprehensive index are added. It is impossible to go in detail through a work the contents of which are miscellaneous. There is, however, nothing that is superfluous. One or two mistakes need rectification in a subsequent edition. Of these the most important is the substitution of Lancashire for Lincolnshire in Mr. Oliver's description of "Village Customs at Clee."

*Humour, Wit, and Satire of the Seventeenth Century.* Collected and Illustrated by John Ashton. (Chatto & Windus.)

From the inexhaustible mines of the British Museum Library Mr. Ashton has dug out a large and most curious

collection of seventeenth century jests and satires. Some of them are, of course, dull enough now, for there is nothing in which one age differs more from another than in its sense of humour. Others are well known to us in other forms, old friends under a different garb from that in which we have been accustomed to see them; but when all exceptions have been made the collection is very amusing, and for thoughtful people is in many ways highly instructive. The depreciation of woman which was characteristic of former days comes out strongly here. We are thankful that it does, as it furnishes evidence that cannot be gainsaid that we are on the road to better things. It does not amuse now any but the lowest of the people to hear one-half the human race made the subject of coarse lampoons. Mr. Ashton says in his preface that "political satire ought to be a work in itself, so that I have but sparingly used it." There are, however, a few political songs and jests that we should have been sorry not to have seen. The song called "The Brewer" is very interesting. We do not think, however, that Mr. Ashton has reprinted the best copy extant. We have met with it under the title of "The Protecting Brewer," with some better readings than those he has given. The last verse is important, as it shows what were the anticipations of men as to the title that Oliver Cromwell would assume if he changed the protectorate into a monarchy:—

"But here remains the strangest thing,  
How he about his plots did bring,  
That he should be Emperor above a King."

There is evidence both in the printed and unprinted literature of the time that it was a widespread opinion that Oliver was about to proclaim himself emperor.

Epitaphs, especially humorous ones, are commonly very dull affairs indeed. Mr. Ashton has discovered one, on a scholar, in *Wit's Recreations*, which is, when compared with the general run of such compositions, not without merit:—

"Forbear, friend, t' unclasp this booke,  
Onely in the fore front looke,  
For in it have errours bin,  
Which made th' authour call it in:  
Yet know this 't shall have more worth,  
At the second coming forth."

It is but fair to mention that the book is enriched by reproductions of many of the quaint woodcuts with which the ballad and chap-book literature of the time was adorned. We wish Mr. Ashton had given us an exhaustive index. Such a thing would entail much labour if done well, but it would very materially add to the value of the collection.

*The History of the Year: a Narrative of the Chief Events of Interest from Oct. 1, 1882, to Sept. 30, 1883.* (Cassell & Co.)

As a rule, compilations of this kind are shunned by the general reader as containing nothing but a mass of dry facts and uninteresting details. Messrs. Cassell, however, have done their best to take away the reproach under which annual histories have laboured, and have produced an exceedingly readable volume. Domestic affairs, foreign politics, the history of the colonies and foreign countries, trade and finance, religion and morals, science, art, literature, the drama, music, sports and athletics, fashion and dress—all these subjects are treated in an interesting, though necessarily concise, manner. In addition to these articles there is a full obituary and an appendix giving many useful statistics, including lists of the Houses of Lords and Commons. With regard to these lists, we think that if they were corrected up to the date of publication, instead of up to

Sept. 30, 1883, they would be of more practical utility. A list of the Cabinet and of the other officers of the administration might also be added with advantage.

THE first three numbers have reached us of the *Revue Internationale*, published in Florence on the 10th and 25th of each month. It is under the charge of that most indefatigable of workers and scholars Count Angelo de Gubernatis. The object of the editor is to make the new publication what its name implies. All idea of rivalry to the *Revue des Deux Mondes* is disowned. The contributors to the numbers which have already seen the light include M. Jules Claretie, who writes on M. Victor Hugo, Herr Karl Blind, Prof. Max Müller, M. Emile de Laveleye, and other equally well-known writers. The commencement is satisfactory in all respects.

No. 5 of Mr. Phelps's edition of Stormonth's *Dictionary* (Blackwood & Sons) brings the work about half way through the alphabet. Its value remains unimpaired.

To their rapidly increasing "Vellum-Parchment Series" Messrs. Field & Tuer have added a work of genuine interest, *The Narrative of the Pilgrimage of Sir Richard Yorkington to Jerusalem*, which claims to be the oldest diary of English travel, and is now printed for the first time. They have also added *You Shouldn't*, a companion volume to *Don't*, but more entertaining than its predecessor, and *Are We to read Backwards?* a little treatise on the effect on the eyes of reading print.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

LELAND NOEL ("Unto the manner [manor?] born").—*Hamlet*, I. iv. 15:—

"And to the manner born."

In the manumission by Henry VIII. of two villeins the following words are used: "We think it pious and meritorious with God to manumit Henry Knight, a taylor, and John Herle, a husbandman, our natives, as being born within the manor of Stoke Clynmysland" (*Barr-Stats*, 276). On this Rushworth (*Shakespeare Illustrated by Old Authors*, i. 47) says "*Manor* is here [in *Shakespeare*] used, probably, in a double sense, as in *Love's Labour's Lost*, I. i. 208, where it is contrasted with *manner*. It is of little importance whether the word be spelt *manner* or *manor*, the mention of one would suggest the other, which is *idem sonans*, but different in meaning." See *American Variorum Shakespeare*, ed. Furness, vol. iii., *Hamlet*, vol. i. p. 79, note.

DR. C. TAMBURINI, Milan ("Lord of the lion heart," &c.).—The lines for which you inquire are the opening of Smollett's *Ode to Independence*, which begins thus:—

"Thy spirit, Independence, let me share,  
Lord of the lion heart and eagle eye,  
Thy steps I follow with my bosom bare,  
Nor heed the storm that howls along the sky."  
*Works*, ed. 1800, vol. iii. p. 497.

A. O. H. ("Lady Greensleeves").—The ballad of "Lady Greensleeves" appeared in *A Handefull of Pleasant Deuities*, 1584, and was included by Mr. Chappell in his collection of *National English Airs*. An interesting contribution from Mr. Chappell appears in "N. & Q.," 4th S. viii. 99. Other communications on the subject

may be found 6th S. vii. 475, 550; viii. 56. Lady Greensleeves is simply a light o' love to whom a deserted lover appeals.

THOMAS BIDDLE ("Barber's Pole").—"The striping is in imitation of the ribbon with which the arm of a person who has had blood let is bound up, to indicate that the barber was originally also a sort of surgeon." See the *Imperial Dictionary*. A brass basin, supposed to hold the blood, was often hung at the end of the pole. Consult *Don Quixote*.

E. L. L. ("Joseph Knibb, Clockmaker").—Inquiries concerning this man have thrice been made in "N. & Q." See 5th S. i. 29; vi. 29; 6th S. v. 329. Answers were supplied 5th S. i. 116; vi. 155; 6th S. v. 378, 416, 437; vi. 72, 138. All obtainable information seems to have been exhausted, and there can be no justification for repeating the query.

ROWLAND STRONG ("Music to Beranger").—*Musique des Chansons de Beranger, Airs Notés Anciens et Modernes*, Edition revue par F. Bérart, Gravures d'après Grandville et Raffel, 3 vols., is published by MM. Garnier Frères, and is obtainable of MM. Hachette & Co., of King William Street, price forty-eight francs.

PARODY ("The Half-hundred of Coal").—The parody in question, which is by the late Jas. Bruton, and first saw the light in the *Stratford-on-Avon Herald*, appears in Mr. Walter Hamilton's collection of *Parodies*, part 3 (Reeves & Turner).

R. A. WARD ("Hame came our good man at e'en").—In the notes to Byron, *Don Juan*, canto i. verse 181, a verse of this song is quoted, with the reference, "see Johnson's *Musical Museum*, vol. v. p. 466." The song also appears in more than one compilation.

LADY NEILL (45, Charles Street, Berkeley Square) will be obliged by information concerning Sussex iron. When was it in use, and to what purposes was it put?

H. PUGH ("Orthopedic").—The distinction between  $\alpha$  and  $\alpha$  in italic type is small, but still perceptible. In roman type no mistake is possible.

ANON. ("Fairest lips that ever were," &c.).—Full information concerning the poem to which you refer is supplied 6th S. viii. 508.

H. A. W. ("To corpse").—This is one of many customary and coarse ways of menacing the infliction of death. It is horribly familiar in London.

J. R. W. ("The Case is Altered").—See "N. & Q.," 5th S. v. 403; vi. 16; x. 276; xi. 139. The subject of "Billycocks" is fully treated 6th S. ii. 224, 355; iii. 77; iv. 98.

W. HAINES ("Passage in Twelfth Night").—Shall appear in our next batch of "Shakespeareana."

FINANCE.—The questions you ask are outside our province.

M. N. G. (Pozzuoli, Naples).—Letter received. Shall be forwarded so soon as we secure the address of our correspondent for whom it is intended.

S. W. ("Nature is made better by no mean," &c.).—*Winter's Tale*, IV. iii.

W. P. BAILDON ("Paley Family").—Will appear.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 16, 1884.

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## Notes.

## THE HEROES AND HEROINES OF FICTION.

Great excitement was lately caused by the news that the old curiosity shop in Portsmouth Street, Lincoln's Inn Fields, was to be pulled down. It has been shown, almost beyond a doubt, that the building is an imposture so far as its literary pretensions are concerned. It is uncertain if Dickens ever saw it, and the house does not agree particularly well with the descriptions given in the story. Mention is made of doorsteps, which do not exist in the house in Portsmouth Street, and other dissimilarities could be pointed out. But to enthusiastic relic worshippers this is of not much importance. The place, we read in the *Pall Mall Gazette*, was beset with crowds anxious to get a sight of Little Nell's dwelling. Photographers blocked up the street with their apparatus, and artists were sketching the quaint old building, with its over-hanging roof and red tiles. Reporters were taking notes, and Miss Mary Anderson herself insisted upon drinking a dish of tea in the parlour. In a later number of the same journal a correspondent wrote that in Fetter Lane there is another curiosity shop, which was well known to Dickens, and has certainly equal claims with the house in Portsmouth Street to be considered as the Curiosity Shop. I have no intention of examining the claims of these rival candidates for archaeological

fame; we shall probably hear of others in different parts of London.

The homes and haunts of the heroes and heroines of fiction have always possessed a strange fascination—greater, indeed, than those of the poets and novelists themselves. Few travellers stop any time at Marseilles without visiting the Château d'If, and gazing with a shudder at the casement from which Monte Cristo was thrown into the sea. But Dumas's house at Paris is seldom inquired for.

At the end of the last century Hampstead was the constant resort of pilgrims who came to search for "the Upper Flask," where Lovelace took Clarissa Harlowe for an airing, accompanied by two of Mrs. Sinclair's nymphs, and where the unhappy heroine afterwards sought refuge from her lover's persecutions. Mrs. Barbauld relates a story of a Frenchman who came to England expressly to see the Flask Walk, and was much disappointed that they could not point out to him the exact house where Clarissa lodged with Mrs. Moore. Few sight-seers, I suspect, cared to visit the quaint old Queen Anne house in the North End Road, Hammersmith, where Richardson wrote several of his novels. The house is still standing, and has been recently described in these columns, but nothing is left of the summerhouse where Miss Mulso and her friends listened (not without blushing, Dr. Watts wrote) to the story of Clarissa, and heard with eager delight how Pamela eluded the designs of her wicked master.

I remember some time ago making an expedition to the Castle of Elsinore. It is not by any means modern; but it was built long after the time when the supposed prototype of Hamlet was prince of Denmark. It was impossible, however, to look on the old walls with indifference; and even when the guide pointed out the brook where Ophelia was drowned, I could not resist a certain charm while watching the bubbling stream. It was, I suppose, the desire to give a local habitation to my sentiments of admiration for the poet's dream.

The subject is alluded to in a number of the *Quarterly Review* which appeared many years ago. I wish that I could quote the passage, but I cannot put my hand upon it. The writer, I remember, narrates with a graphic pen the enthusiasm felt by the English army in Spain while marching through the district described in Cervantes's famous romance. Notwithstanding the burning heat, the length of the march, and the hardships endured by the troops, neither officers nor men showed any symptoms of fatigue, so great was the interest felt by all at the thought that they were passing through the scenes of Don Quixote's adventures. By every brook they looked for Dorothea sitting on the bank and washing her feet by the stream, and at each turn of the

road they expected to meet the knight of the woful countenance followed by the faithful Sancho Panza. The reviewer tells of another occasion when a French army took possession of some city in Spain, and nothing was thought of by the troops but discovering the gaol where Gil Blas had been formerly imprisoned by order of the governor.

It is needless to give further instances of the interest we feel in those spots which the genius of great writers has made classic ground. A few years after death, and these same writers are, with few exceptions, forgotten, or, at best, have become mere shadowy forms; but the creations of their fancy live for ever, and time only intensifies the reality of their existence. To mention only the two names to which I have already referred—Richardson and Dickens. The story of their lives, their familiar haunts, and the homes in which they lived and wrote have now a mere antiquarian importance; but *Clarissa Harlowe* and *Lovelace* excite almost as much interest, among certain classes at least, as in the days when Richardson was besieged with letters imploring that *Clarissa* might be saved and *Lovelace* brought to repent and save his soul. And *Little Em'ly* and *David Copperfield* are, perhaps, better known to the present generation than when, thirty and odd years ago, twenty-five thousand copies were sold each month of the well-known green covers of Dickens's most popular novel. It may seem strange that I should mention *Clarissa Harlowe* as a work enjoying equal popularity with *David Copperfield*. But it has a public of its own. Unlike *Robinson Crusoe* and *The Pilgrim's Progress*, Richardson's famous novel acquired at once the approval of the upper and middle classes. Its readers are still numerous,\* but of a humbler sort. The work holds its ground as a classic; but its chief circulation is among the country people and inhabitants of agricultural villages. I have never examined the contents of a country book-hawker's wallet without finding a copy of *Pamela* or of *Clarissa Harlowe*, and the pedlars have often assured me that these two books are still in great demand.

I shall conclude my note with a quotation from a lecture delivered by the late Prof. W. K. Clifford. He considered that not only do particular places derive a charm from the works of poets and scholars, but that nature itself becomes more beautiful in our eyes by "the thoughts of past humanity imbedded in our language":—

"If a scientific man looked at the stars and considered their motions, it seemed to him as if he was in the presence of an intelligence, and was talking to somebody; and it was the thought of Plato and of Aristotle and of Ptolemy and subsequent astronomers which was bound up with his notion of the heavens, that all these

great men were actually talking to him whenever he looked at the stars. In the same way the poet, when he looks round upon a beautiful scene in nature, feels as if he were looking upon the face of a friend. All the sensations of beauty that have been in the minds of previous poets are imbedded in language, in the general conceptions by means of which he thinks of this scene, and it is they who are looking out with their dead eyes upon the scene which he sees round him."—*Seeing and Thinking* (1880), p. 111.

F. G.

#### THE ORKNEYS.

(Concluded from p. 65.)

Students of Early English literature, or those who may wish to trace back to their simplest elements the forms of modern speech, will find a large field of study in Orkney. Many words of Norse origin used by early English authors, and now considered obsolete, will there be found in use. For example, in the expression formerly employed, "The sons of Bur," this last word is derived from an old verb *bua*, to prepare, or to inhabit. Every important dwelling on the islands is termed a *bū* (pronounced *boo*), and the occupant used to be called *buandi*, or, in a contracted form, *bondi*, the word formerly quoted from Ben, who states that at the time of his visit to Orkney, in 1529, it was employed to signify "guidman." From this word, meaning to prepare, come such Orkney words as *boon*, ready, and *booney*, outfit. A fisherman speaks of his *booney*, meaning thereby his tackle and all his fishing gear. Some confusion seems to have arisen in the North of England among the Norse-speaking population, during the decay of the language there, between *bua* and *binda*, to bind, or, more properly, between their two part forms, *bondi* or *buandi* and *bundu*. This has led to several mistaken etymologies in modern English words. The error is first apparent in a written form in the translation of the French romance of *Sir Tristram*, produced about 1270 in the North of England. *Bondi* is therein found to be replaced by "bondsmen" (*servus*). It never had any such meaning. In some parts of England "bonde-man" is still employed in its original sense. The prefix *hus*, as in "husbandman" and "husband," although existing in the latter form in Norse, seems to be somewhat of a pleonasm. "Husband" has often been stated to be very expressive, as signifying the bond that united the household. It never had any affinity with the verb "to bind," and meant simply householder. Wickliffe, in his translation of the Bible, has it "hus-bonde." *Bua* has also given us "neighbour," Norse *na-bui*. In its reflective form of *buask* it has given us the word "busk." Dr. Vigfusson, in a paper contributed to the Philological Society's *Transactions* for the year 1866, has supplied a large list of extracts from British authors, ancient and modern, wherein the word is used. He considers

\* It is needless to mention the edition of Richardson's works recently issued.

that it must have been introduced into Scotland from Orkney or Scandinavia not later than the twelfth century.

Another word that may be mentioned as capable of being elucidated through its analogy with words in use in Orkney is "offal." In every dictionary it is stated to mean what falls off, and to be composed of *off* and *fall*. This seems very simple until one reflects that the word does not mean what falls off, but what remains as a residue or refuse after all that is worth has been taken off. The factitious meaning has then been given, as is not unfrequently the case in English dictionaries, to suit a supposed etymology. I submit to the readers of "N. & Q." that the root of this word is *val*, from *vala*, to choose, and not *fall*. The Norse equivalent is *or-val*, i. e., refuse, literally what has been rejected as worthless. The word *vala* had a very extensive use, and enters into the formation of many old and new words. In Orkney there are two words of similar etymology and almost similar meaning—*orvals* and *outvals*. The vowel *a* retains its full sound, as in *fall*, and has not been softened, as we find it in Chaucer, "*Wailed wine and meats*," or with Burns, "*He wales* a portion with judicious care."

There are some interesting peculiarities in the use of the verb *taka*, to take. A *tak* means a lease, as of a farm; it also means a catch, as a catch of fish. *Aftak* is a joke at a neighbour's expense, and an *intak* is a swindle or a swindler. These prefixes are separable; to *take off* is to caricature, to *take in* is to cheat. This might be continued at great length, and beyond the limits of "N. & Q." A valuable list of Orkney and Shetland words, collected by Mr. Edmonstone, will be found in the volume of the Philological Society's *Transactions* for the year 1866.

It may be interesting to show in a line or two how the Norse has survived in its contact with the Anglo-Saxon. As may be naturally supposed, two languages so closely allied could not be brought into close contact without becoming assimilated. In some of the more remote islands the original sounds and some of the words are still retained. A native talks of his *hönd* (hand), *fingr* (finger), or his *fit* (foot). Some of the old words have been retained through a similarity of sound with English words. A fisherman will tell you after a gale that the weather is *loosving*. He does not thereby mean loosening, or that the wind is going to break out again. He means that it is moderating; the word he employs is *logn*, calm. He may also puzzle a stranger by speaking of a *whither* of wind, Norse *hviða*, a squall. During a snowstorm it is said to be *mooring*; the word is *mjöllin*, literally grinding. This figurative expression is often found in the Sagas. The drifting snow is compared to meal falling from the mill. See an account of King Olaf and his friend the

seal Sighvatv overtaken by a snowstorm on the Dofraffall, *Sighvatv Saga*.

The Orkney *buandi* was a tiller of the soil, but he was also its proprietor. He inherited the property that his ancestors had captured. He was not at the same time dependent on any superior, as devised by the feudal system. Each one had a voice in the Thing in all discussions relating to common interests and government. His custom was to till and sow his lands in the spring, to embark in Viking expeditions during the summer, and to return home in time to reap his crops in the autumn. The winter was passed in festivities.

The written history of the islands dates from the arrival of the Northmen. Harold the Fair-haired having obtained entire sway over the kingdom of Norway, the chiefs whom he had subdued, to show their dissatisfaction, left the country and settled in Iceland and the Orkneys. From the latter they continued to make descents on the coasts of Norway, to prevent which Harold fitted out an expedition, and having overcome them, took possession of the islands, and appointed his friend Ronald, Earl of Moeri, to be the governor. This latter delegated the office to his brother Sigurd, who was shortly afterwards killed in an expedition against the mainland of Scotland. His son succeeded him, but died a year after his father, when the dignity again reverted to Ronald, who now delegated it to his son Hallad, who was found unfit for the office, upon which another son became a candidate to retrieve the family honour, which it was thought had been tarnished by the misconduct of Hallad. This son was no other than Rolf, known as Ganga-Rolf the Walker, who subsequently captured Neustria from Charles the Simple of France. He being destined to play a more conspicuous part in the world's history, the Orkney earldom was given to his half-brother Einar. This line of earls held princely sway over the islands of Orkney and Shetland and one or two of the northern counties of Scotland for several centuries, and frequently intermarried with the royal family of Scotland. The earldom was frequently held conjointly by brothers or cousins, each bearing rule over a part of the islands. This joint authority led to numerous internal wars.

Two brothers, Paul and Erlend, ruled thus over the islands in 1066, when Harold Hardrada, King of Norway, having allied himself with the Saxon Earl Tostig, fitted out a large expedition in Norway to invade England and attack King Harold. He sailed first to Shetland and then to Orkney, where he left his queen and his two daughters. Both earls joined the expedition with a very large number of followers. On their defeat by Harold at the battle of Stamford Bridge and the death of Hardrada, the Orkney earls, together

with Hardrada's son Olaf, were allowed to leave England with all the troops that remained to them. They sailed to the Orkneys, where Olaf remained during the winter, and then returned to Norway, where he subsequently became king along with his brother Magnus.

On a somewhat similar occasion in 1263 Hakon Hakonson, King of Norway, fitted out a large fleet to invade Scotland. He spent the previous summer in Orkney to complete his preparations. After his defeat at the battle of Largs he in like manner withdrew to the Orkneys, where he died in the bishop's palace in Kirkwall, the ruins of which still remain in the neighbourhood of St. Magnus Cathedral. Although Paul and Erland had ruled conjointly in harmony their two sons were unable to agree. After a prolonged quarrel Hakon killed his cousin Magnus in the island of Egilshey in 1110. The latter was subsequently known as St. Magnus. His nephew Kolison, who assumed the name of Ronald, made a vow to build a cathedral in Kirkwall if he succeeded in obtaining his uncle's property in Orkney. On the accomplishment of his object he laid, in the year 1136, the foundation-stone of that building, which still remains one of the finest structures of northern Europe.

Earl Ronald was one of the most remarkable men of his time. Much is related of him in the *Orkneyinga Saga*. He was of middle size, well proportioned, and very handsome. He was very affable and popular, and highly accomplished. When quite young he made some verses, of which the following is a translation:—

“At the game-board I am skilful,  
No fewer than nine arts I know;  
Runic lore I well remember;  
Books I like; with tools I'm handy;  
Expert am I on the snow shoes,  
And with the bow, I pull an car well;  
And besides I am an adept  
At the harp and making verses.”

He has left many specimens of Scaldic verse, and, as a further proof of his proficiency in the art, he produced conjointly with Hall Ragnason, of North Ronaldshay, a rhyming dictionary, which Torfæus states to be still extant in the library of Upsala.

In the autumn of 1152 he left Orkney with fifteen ships to visit the Holy Land. The expedition sailed first to Scotland and then along the coast of England. Off the mouth of the Wear they had stormy weather. Armod, a scald with the expedition, sings, “High were the crested billows as we passed the mouth of Hvera; masts were bending where the low land met the waves in low sand reaches; our eyes were blinded with the salt spray.” Much is related in the *Saga* of their stay in France, where the vision of a fair lady called Ermingerd seems to have cleared the salt spray out of their eyes. The banqueting and gallant speeches of the Norsemen are related in a

style worthy of Froissart. The choicest epithets in their scaldic repertory are lavished on this fair object. They passed their Yuletide in Spain, and, to use their own expression, harried the Moorish part of the country without scruple. While at anchor here a violent storm overtook them. It lasted three days, and the waves were so violent that the ships almost foundered. Then the earl sang, “Here I am, storm-tossed but undaunted, while the cables hold and the tackle breaks not as the vessel breasts the billows.” A little later they were running through the Straits of Gibraltar before a fair wind, and the earl's muse is again heard: “By an east wind breathing softly as from lips of Valand (French) lady our ships are wafted onwards.” When they had passed into the Mediterranean Sea, Eindridi Ungi, one of the leaders of the expedition, separated from the earl with six ships and bore up for Marseilles. When off the island of Sardinia the earl captured a large Saracen ship after a very severe fight. At Crete they delayed for some time, and at length reached Acre, where they landed with much pomp, of which Thorbiorn Swarti sang, “Oft have I with comrades hardy been in battle in the Orkneys, when the feeder of the people led his forces to the combat. Now our trusty earl we follow as we march with our bucklers before us gaily to the gates of Acre on this joyous Friday morning.” This poet's joy was short lived; a disease broke out on board the ships and he died with others. A brother scald, Oddi Litli, sang of him, “Bravely bore the Baron's vessels Thorbiorn Swarti, scald and comrade, as he trode the sea-king's highway; now he lies low under earth and stones in that southern land of sunshine.” Earl Ronald and his men left Acre and visited all the important places in the Holy Land. He and Sigmund Ongull bathed in the Jordan and swam across the river. On their return homewards they passed a part of the winter at Constantinople, with their countrymen the Verengiar, at the court of Manuel I., successor to John Comnenus, who ruled the Byzantine empire from 1143 to 1180. They were warmly welcomed by the emperor, and received munificent offers from him to enroll themselves among his guards. The leaders of the expedition left their ships on the shores of the Adriatic, and after having visited Rome they proceeded home overland to Denmark and Norway.

In the neighbourhood of the Stones of Stennis, formerly mentioned, is a tumulus known as Maeshow which, on being opened a few years ago, was found to contain a subterranean chamber with fragmentary runic inscriptions on some of the stones. It is therein stated that the Ork-howe had been broken open by the “Jorsala-farers,” or Jerusalem journeyers. There is little doubt but this building is the Orka-haug mentioned in the *Orkneyinga Saga*.

An incident relating to Earl Ronald has lately been discovered in Upsala on two fragments of manuscript, which had been cut up for binding purposes. It not only gives an insight into his affable character, but also offers an evident picture of the every-day life of the islanders at that period. The incident is included in the edition of the *Orkneyinga Saga* that has been translated under the direction of the Master of the Rolls, but which has not yet been published. It is as follows:—

"It happened one day south in Dunrossness Bay, in Shetland, that a poor old *bondi* remained long by his boat, while all the other boats had rowed out to sea as soon as they were ready. There came to the old *bondi* a man with a white cowl, and asked him why he did not row out to the fishing as the others. The *bondi* replied that his crew had not yet come. 'Bondi,' said the man with the cowl, 'wilt thou that I row with thee?' 'That I will,' said the *bondi*; 'but I must have my boat's share, for I have many bairns at home, and I strive to provide for them as I can.' Then they rowed out towards Dunrossness Head and Hund Holm. The roost, or tidal current, was very rapid where they were, and the eddy strong; they proposed to remain in the eddy and to fish out of the roost. The man with the cowl sat in the bow of the boat and *andowed* [a local term still in use, meaning to row with a pair of sculls], while the *bondi* fished and bade him to take care not to be drawn into the roost. The cowed man paid no heed to what he was told by the *bondi*, who, however, had some experience. A little later they found themselves in the roost, and the *bondi* was sore afraid, and said, 'Miserable, unlucky man was I this day when I took thee with me to row, for I must here perish!' And he was so alarmed that he cried. And the cowed man said, 'Be quiet, bondi, and do not cry, for the hand that let the boat into the roost will be able to pull her out of it again.' He then rowed out of the roost, and the *bondi* was very glad. They next rowed to land and drew up the boat, and the *bondi* asked the cowed man to go and divide the fish; but he bade the former to divide them as he liked, and said that he would not have more than a third. [This is still the practice among fishermen, the boat's share, that belongs to the owner of the boat, is equal to a man's share.] There were many people come to the shore, both men and women, and many poor people. The cowed man gave all his share of the fish to the poor people, and prepared to go away. He went to climb over the 'breaks,' or low cliffs, where many women were seated, and in going up, the ground being slippery from rain, he sprained his foot and fell off the cliffs. The woman who first saw him laughed much, as did all the other people. When the cowed man heard it, he said, 'The girl mocks much at my uncouth dress, and laughs more than becomes a maid. Early this morning I went to sea; few would know an earl in a fisher's garb.' He then went away, and afterwards it became known that the cowed man had been Earl Ronald. The saying, 'Few would know an earl in a fisher's garb' became a well-known proverb."

It is thus seen that the earl could both rhyme and row. He was killed in Caithness in 1158, about three years after his return from the Holy Land, by a murderer, whom he had banished from Orkney. He was canonized in 1192.

It is evident from these and other examples that might be given, that the Orkney branch of

the old Norman stock had not deteriorated even in comparison with the other branch in Normandy. The latter, no doubt, occupied a more important sphere, and was brought into contact with different influences, so that it became changed. In Orkney, being confined within a more limited space, as in Iceland, it long retained its primitive character. All who admire the predominant qualities of the race ought to visit the Orkneys, and see what there yet remains of their language and customs, their churches and castles.

J. G. FOTHERINGHAM.

#### UNTON CHARITY PAYMENTS.

The following extracts from the accounts of the charity founded by Sir Henry Unton, in 1591, for the benefit of the inhabitants of the port of Faringdon, Berks, are copied from the original ledgers, still preserved in the Unton chest. Only such entries of payments have been omitted as were illegible or entirely without interest. An account of the charity has been given in the *Unton Inventories*, p. lxvi; the *Gentleman's Magazine* for 1796, p. 1070; and *The History of Faringdon*, p. 65.

1596. Nono die Novembris A'no Regni d'ne n're Elizabeth xxxviii<sup>th</sup>. It is agreed by consent of all the ffeees that those p'sons that shall hereafter be chosen after the disease of any of the said ffeees to survive anye of them: the last two p'sons that shall be chosen shall at any ocaasyon of meetings or conference to be hadd amongst them warne all the rest of the ffeees to the saide meeting or conference. And upon the chosing of any new ffeees or ffeee they or hee so chosen shall at the same tyme make all the rest of the Company to drinke upon their owne charges that are so chosen by the rest of the said ffeees.

1596. Nono die Novembris A'no Regni Elizabeth 38<sup>th</sup>. Whereas there was gyven to the poore of farringdon by one James Lord deceased the some of xvi<sup>l</sup> to continue the use thereof to the poore for ever and delivered into the hands of John Handy and Robert Barber whereof xiii<sup>l</sup> by them lent to S<sup>r</sup> Henry Unton knight towards the purchasing of the fayres and marketts.

Marche xxv<sup>th</sup> 1597. Item R'seved of the iiij tennants for one Ladies dayes Rent due to the Lord of the maner in the yeare of our Lord God 1597 v<sup>l</sup> viij<sup>d</sup>.

The only other items for this year are the payments of rent to the Lady Dorothy Unton; of interest on "40<sup>s</sup> to the Poore paide to John Handy"; and moneys lent to Robt. Nightingale.

1598. Tertio die Julii Anno Regni d'ne n're Elizabeth 40<sup>th</sup>. It'm Received the daye and yere above written of Henry Godfery Robert Tomas and Robert Nitingale Tennants of the towne land iiij<sup>l</sup> x<sup>s</sup> due to bee paide at the Annunciation of the Blessed Virgin St. Mary before the date hereof and paide to John Harrison Constable of the hundred iiij<sup>l</sup> towards the payment for the port for the first payment of the two fiftieths unto her ma<sup>ty</sup>.

Paid to Toby Collyer for a hole yere for keeping the Towne armor iiij<sup>l</sup>.

It'm it is ordered and agreed upon at the present meeting by consent of all the ffeees that from hence

forth and for and during the whole yeares containyd and expressed within the towne lease that evry yeare and from yeare to yeare there shal be elected and chosen out of the xv ffeffees v evry yeare to take charge of such some or somes of money as shal be received to the use and beholf of the Port of Ffarrington: viz. appoynted for this yere John Handy, Robert Barber, James Forster, Edward Collyer, Edmond Carter.

1592. A note what is promised by the Inhabitants of ffrarrington & other persons for the obtayning of the old charges to be Rendered and the chayning of the mondays markett to tuesday and also for Two fayr days more, one the feast of purificacon of St. Mary & St. Bartellmew the 12<sup>th</sup> of September 1592, & towards a markett house.

Imprimis the honorable Sir henry Unton knight lord of the mannor.

Mr. Lewes the vicar x<sup>s</sup>.

1601. The xix<sup>th</sup> daye of Aprill. Paide to Toby Collyer for keping the Towne Armor out of the saide money iiij<sup>s</sup>.

Paide more to William Stevens for a girdl and hangings for a Sword out of the saide money ij<sup>s</sup> viij<sup>d</sup>.

Paide to John Gill and William Barbar Thythingmen for carring of armor to Wantag out of this money xvij<sup>s</sup> d.

This said daie and yere within written it is agreed by all the ffeffees whose names are under written that all the saide ffeffees by their generall consents doth devise graunt and to ferme lett and sett by Parrole to Robt. Nitingale Henry Godfery and Edward Worthin Inhabitants of the Port of ffrarrington All that The Thirtie three Acres and a half of Arrable Lands according and agreeable to the former graunt before expressed yett to ronne and unexpired So that the saide Tennaunts shall not dooe or cause to be done any thing contrary to the true intent and meanyng thereof.

1601. The xxii<sup>th</sup> daye of October. There remayned uppon the last account in the hands of William Stevens xxxvi<sup>s</sup> x<sup>d</sup> whereof paid for Gayle money vi<sup>s</sup> flor Souldyers xi<sup>s</sup> more for Souldyers iiij<sup>s</sup> vi<sup>d</sup>, more for captayne Trigh xij<sup>s</sup> there remayneth uppon this account due xx<sup>s</sup> iiij<sup>d</sup>.

Received of henry Godfrey for his halfe yeres xxij<sup>s</sup> vi<sup>d</sup>. Rec'd Ed. Worthie xxiiij<sup>s</sup> vi<sup>d</sup>.

Paide to Toby Collyer for the Towne Armor in full satisfacion untill this daye and all other Reckyngs ix<sup>s</sup>.

Paide to John Handy for my ladies rent v<sup>s</sup> viij<sup>d</sup>.

Paide to James ffooster for the making of Watsons coat xvi<sup>d</sup>.

Paide to Watson for his yeres wages due at St. Michell last past v<sup>s</sup>.

There Remayned in the hand of the foresaid ffeoffes the day and yere within written xlv<sup>s</sup>.

D<sup>r</sup> to Edward Colliar as ffollow<sup>s</sup>

for carriage of a letter to Mr Hurlyes ij<sup>s</sup>.

ffor s. p. v<sup>s</sup>.

more for the beades cote to Symon Turner v<sup>s</sup> ij<sup>d</sup>.

for a keye & box to david colliare and Wm. Stevens x<sup>d</sup>.

Paide by me Edward Collier for the bying of a statut bucke v<sup>s</sup>.

Paide to Rob<sup>t</sup> Nitingale ij<sup>s</sup>.

Paide to Toby Collyer for half a yere for kepinge the towne Armor due to him at lady daie ij<sup>s</sup>.

1602. The xxv<sup>th</sup> daye of Marche. Paide to John Handy for my ladies rent v<sup>s</sup> viij<sup>d</sup>.

Paide to Toby Collyer for the Towne Armor for halfe a yere ij<sup>s</sup>.

The daie and yere above written there is chosen out of the ffeffees to take charge uppon them suche some or somes of moneys as shal be delivered unto their charge to the use & be holf of the Port of ffrarrington viz.

John Handy James ffooster Edward Collyer Robert Barbar and John Cowles. And these saide ffyve ffeffees so chosen to be accountable thereof at the feast of The Annunciation of our blessed lady St. Mary the Virgyn next which said ffeffees have Received into their charge the some of xxiiij<sup>s</sup>.

Md. That the daye and yere above written it is agreed by the consents of the Inhabitants of the Port. That the Constable or Constables for the tyme beinge shall at the end of his or their yeare yeld a Just and true Account unto all the Inhabitants aforesaide or the most part of them for such some or sumes of moneys as hee or they shall receive for any payments due to her Ma<sup>ty</sup> out of the towne stock w<sup>ch</sup> said Accounts the said Constable or Constables shall performe fulfill and keepe at or within Tenn daies next after his or their discharge out of their said offic.

Paide to watson the xvij<sup>th</sup> of June for halfe his yeres wages ij<sup>s</sup> vi<sup>d</sup>.

Mor payd to Watson the x<sup>th</sup> of September for his other halfe years wages ij<sup>s</sup> vi<sup>d</sup>.

Mor spent at the account by the ffeffees ij<sup>s</sup>.

Mor payd to watson for his wages ij<sup>s</sup> vi<sup>d</sup>.

WALTER HAINES.

Faringdon, Berks.

(To be continued.)

JOSHUA AND THE SUN AT THE BATTLE OF BETH-HORON.—As this has again become a subject of some discussion, perhaps it may interest your readers to remind them that the first person to suggest the interpretation of an extraordinary refraction causing the sun and moon apparently to remain above the horizon longer than usual was Spinoza, who, in the second chapter of his *Tractatus Theologico-Politicus*, says:—

"An, quæso, tenemus credere, quod miles Josua Astronomiam callebat? et quod miraculum ei revelari non potuit, aut quod lux solis non potuit diuturnior solito supra horizontem esse, nisi Josua ejus causam intelligeret? mihi sane utrumque ridiculum videtur; malo igitur aperte dicere Josuam diuturnioris illius lucis causam veram ignoravisse, eumque, omnemque turbam, quæ aderat simul putavisse solem motu diurno circa terram moveri, et illo die aliquamdiu stetisse, idque causam diuturnioris illius lucis credidisse, nec ad id attendisse, quod ex nimia glacie quæ tum temporis in regione æris erat (vide Josuæ x. 11) refractione solito major oriri potuerit, vel aliud quid simile, quod jam non inquirimus."

It will be noticed that Spinoza, whose object was to dispense with the necessity for a miracle, here confuses the refraction of the rays of light by the atmosphere with their dispersion or scattering, and assumes that the appearance was strictly similar to such prolongations of daylight as we have witnessed in the recent gorgeous sunsets. Some late writers (e.g., the late Rev. T. Milner, in his *Astronomy and Scripture*) have supposed that there really was an abnormal refraction which kept the sun (supposed to be near its setting) apparently above the horizon for some time longer than usual.

A consideration, however, of the position of the site of the battle and its vicinity shows that any

idea of this kind is untenable as well as unnecessary. Beth-horon is to the north-west of Gibeon, so that the sun must have been in the south-east, and the time of day the early morning. It was the prolongation of darkness, not of daylight, that was desired, and this is evident from all the circumstances mentioned in the narrative. The Hebrew word translated "Stand thou still," means literally "Be thou silent," and the object of Joshua's prayer was that the sun might not shine out over Gibeon, where it was just about to rise, or the moon, where it had last been seen nearly setting in the west, over the valley of Ajalon, but that the gathering tempest might so overcloud the heavens as to obscure the landscape and give advantage to the attacking force of Israelites. This has been dwelt upon by the Rev. A. Smythe Palmer in the current number of the *Church Quarterly Review*; but the Rev. T. Pelham Dale (who had himself written an article taking the same view in the *Christian Advocate* for 1871) points out in the number of the *Church Times* for the 8th inst. that it seems to have been first noticed by the late Henry F. A. Pratt, M.D., in his *Genealogy of Creation*, published in 1861. Dr. Pratt there says (p. 206):—

"It has been seen that Joshua's plan was a night attack, and that he marched all night to accomplish it; and here is gathered the first clue towards discovering, through what was required, what must have actually taken place; for, having marched all night, he would necessarily not reach Gibeon till daybreak, or so close upon the dawn as to make it only too probable that his plan would fail, through the absence of the darkness necessary to its success."

The words, then, of prayer, afterwards incorporated with many other pieces into the poetical book of Jasher, were

"Let the sun be silent over Gibeon,  
And the moon in the valley of Ajalon!"

the word *silent*, when applied to the sun, meaning "not to shine." And the end of verse 13 is literally rendered by Dr. Pratt, "The sun remained in the clouds of the heavens and shone not on arising, as (on) an ordinary day." The dark tempest was followed, as we all know, by a tremendous hailstorm, which completed the destruction of the routed Amorites.

Blackheath.

W. T. LYNN.

**THE AUTHENTICITY OF OSSIAN.**—In the interesting historical sketch of Kintyre just written by the President of the Glasgow Kintyre Club, a quotation occurs that is an important contribution to the controversy as to whether there were originals for Macpherson's famous translation of Ossian's poems. It is part of a letter by a Dr. MacKinnon which appeared in the *View of the Island of Arran* by the Rev. James Headrick, and runs as follows:—

"In the Duke of Argyll's library at Inveraray there is a book elegantly printed in the Gaelic language as

early as the year 1567; and in the nineteenth page of that book, the author, Mr. John Carsuel, superintendent of the clergy in Argyllshire, laments, with pious sorrow, that the generality of the people under his pastoral care were so much occupied in singing and repeating the songs of their old bards, particularly those that celebrated the valorous deeds of Fingal and his heroes, that they entirely neglected the Scriptures, and everything relating to religion."

Such early and indirect evidence establishes the fact that there were quantities of oral traditional Celtic poetry from which Macpherson could have got the substance of his epics and rhapsodies. It is a question for experts like Profs. Rhys and MacKinnon whether their English form was indebted to the modern culture of the *bête noire* of the impulsive and dogmatic Dr. Samuel Johnson. To find a book printed in Gaelic at so early a period as 1567 is of some general interest, and the inquiry might be started whether it still exists in the library of Inveraray Castle. T. S.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CARISBROOKE.**—Was ever name of place so barbarously treated in the course of ages as the original name of Carisbrooke; so knocked about by the two genii Phonetic Decay and Folk Etymology; so transmogrified beyond all possibility of recognition, if what a distinguished historian says be true? Mr. Freeman, in his *English Towns*, 1883, p. 178, says that "the modern name Carisbrooke doubtless comes, by dropping the first syllable, as in the modern form of Thessalonica, from the form Wihtgaresburh." This name appears in the *Anglo-Saxon Chronicle*, A.D. 530–544, under the forms Wihtgaraburh in three MSS., Wihtgarasburh in the Laud MS., Wihtgaræsburh, Wihtgaresburh. The best form of the name in the *Chronicle* appears to be Wihtgaraburh. What is its etymology? The difficulty is in the middle of the word. How is *gara* to be explained? Was the original form of the name Wihtwaraburh, meaning "the fortress of the men of Wight," just as Cantwaraburh (Canterbury) means "the fortress of the men of Kent"? But why *gara* for *wara*? I would suggest that the change of *w* to *g* may be an instance of interpretative corruption. In the popular mind the name of the place appears to have been associated with Wihtgar, the conqueror of Wight, according to the *Chronicle*, A.D. 514, but whom Prof. Earle, in his *Glossarial Index*, looks upon as a ἡγῶς ἐπὶ νηυσί. The place was supposed to have been founded by Wihtgar, and hence the form Wihtgaresburh, "the fortress of Wihtgar," and the other forms with *s*, representing the gen. sing. If this be the true biography of Carisbrooke,

what an eventful history the word has had ! Originally Wihtwaraburh, "the fortress of the men of Wight," it became by popular etymology Wihtgaresburh, "the fortress of Wihtgar (i. e. the spear of Wight)"; then the name was decapitated by a generation of articulate speaking men ruthless in its laziness ; then the headless Garesburh became Carisburh ; then the suffix *burh* was changed into the modern *brook*, and the famous historic Carisbrooke is the result. Query, How does this biography of the name of Carisbrooke commend itself to the Anglo-Saxon philologist ?

A. L. MATHEW.

18, Bradmore Road, Oxford.

ZEIRS.—A query in "N. & Q." for January 12 relating to a passage in George Eliot's *Daniel Deronda*, in which the strange phrase "Yore-zeit" is used, reminded me that I should be glad if any contributor to "N. & Q." would tell me if he has met with another singular word, *zeirs*, in any deed or other MS. of the sixteenth century. The following extract is from "An Account of the Burgh of Aberdeen, p. 52, published in the *Miscellany of the Spalding Club* : "Dec. 9th, 1582.....day of May, 1582.....four scoir and twa Zers, their neames eftir following.....Maid Burgesses, as gentillmen—nocht to be occupairis, nor handleris with merchandes, gratia consilii." Then follow forty-one names of gentlemen of the shire of Aberdeen. So many French words had become adopted in Scotland during the reign of the last Stuarts that I was led to conclude that the word *zers* or *zeirs* is merely a contraction for *sieurs* or *messieurs*.

E. B.

Wickham Market.

JEAN GALLE, ENGRAVER.—What is known of this engraver and his works ? His name is not mentioned by Strutt or Bryan in their dictionaries, nor by Le Blanc. Brulliot, pt. ii., No. 1472, says :

"Les dernières lettres 'J. G. exc.' désignent encore Jean Galle, qui a publié, avec son nomme ou avec ces lettres, des estampes d'après Pierre Breughel le vieux ; entr'autres, avec les lettres 'J. G. exc.', deux estampes intitulées 'La Grasse Cuisine' et 'La Maigre Cuisine,' pièces en folio en largeur. Nous n'avons pas trouvé de renseignements sur ce Jean Galle, mais il est présumable qu'il était de la famille de Philippe, Corneille et de Théodore Galle."

And in the appendix to the third part, No. 3, he gives another signature, "Jo. Galleo fe. et ex." which is found on his copy of a wood-engraving by Christophe van Sichem after a drawing by Henri Goltzius, representing Judith giving to her maid the head of Holofernes. Brulliot's conjecture that he was a member of the well-known Galle family is borne out by the following work : "*Speculum Illustrium Virginum*.....&c., Antverpiæ, Joannes Gallaëus excudebat," n.d., small 4to., containing, beside the engraved title, fifteen plates of Virgins, eleven after D. Tenier, three after Sebastianus

Vranx, and one after J. Galle. Of these, three are engraved by Corn. Galle, the remaining twelve have no name of engraver ; but all, save the first, have "Joan Galle exc.", "Joan Galle exc. cum Privilegio," or "J. Galle exc. cum Privilegio." The series consists of the B.V.M., Saints Agatha, Agnes, Apollonia, Barbara, Catharina, Cecilia, Christina, Dorothea, Emmerentiana, Juliana, Justina, Lucia, Margarita, and Ursula. I have no means of determining whether any others were engraved for this *Mirror of Illustrious Virgins*, but shall be glad of further information upon this, as well as upon the life of John Galle himself and his works.

W. E. BUCKLEY.

PORTRAIT OF THE MARCHIONESS DE COIGNY.—Where can I find a portrait of the Marchioness de Coigny, the favourite of George IV. when Prince of Wales, and one of Aimée de Coigny, Duchesse de Fleury, the friend of Lord Malmesbury ? Both lived in England for a long time as *émigrées*.

HENRI VAN LAUN.

172, Lancaster Road, W.

CHAFFE FAMILY.—I am anxious to know from what part of England and in what year Matthew Chaffe and Thomas Chaffe, who were living in 1636 near Boston, U.S.A., went to America. The west of England—Devon, Dorset, or Somerset—appears to be the likeliest place for investigations. Variations in spelling of the name are unimportant. I am particularly desirous of obtaining this information.

WM. H. CHAFFEE.

P.O. Box 3068, New York City, U.S.A.

COLOURS FOR THE MONTHS.—Are any special colours connected with the various months, in the manner in which precious stones are so associated ? If so, is blue, as the colour of the Virgin, associated with May as her month ?

ENQUIRY.

ARMISTICE.—I shall be glad of any quotations or information which may throw light upon the origin of this modern word. Our earliest actual quotation dates to 1740, but it appears in a dictionary in 1708. When and in what language was it first used ? One would expect the answer to be "in French," but Littré's first reference dates only to 1759. The earlier English dictionaries cite a Latin *armistitium* ; does this occur in any modern Latin document before 1708 ? The first use of a word so expressly formed must surely have been noted. Its model is of course *justitium* ; compare also *solstitium*, *interstitium*. Immediate answers had better be sent to me direct.

J. A. H. MURRAY.

Mill Hill, N.W.

SHAKESPEARE QUERY.—By which critic was Bassanio, in the *Merchant of Venice*, first styled a "fortune hunter" ?

N. N.

**FABULOUS NORMAN.**—Can any of your learned readers give me some information about a "fabulous Norman," who possessed the rare gift of inheriting the talents and good qualities of those whom he had slain in fight? What was his name, and where is the story told? P. B.

**FRENCH NEWSPAPERS WANTED.**—Where can I look through any French newspapers published in London during the end of the last and the beginning of this century, such as the *Journal de l'Europe*, &c.? The collection in the British Museum is very incomplete.

HENRI VAN LAUN.

172, Lancaster Road, W.

**CUSTOM AT A ROYAL CHAPEL.**—Can any of your readers point me to the origin or to any account of the custom, said to once have prevailed, of placing on a chair, within the porch of one of the royal chapels (on one day of the year), an orange, a fork, and a spoon? LONDONIENSIS.

**CAPT. KENNEDY.**—Can any of your readers who are familiar with obituary records of the last century indicate a publication in which the death of Capt. Kennedy, of the 17th Regiment, who died on April 28, 1762, is recorded? The papers of the regiment state the date, but seem to contain no mention of the locality where he died.

C. M. KENNEDY.

**ABRAHAM SMITH, OF LINDRICK OR MOLLART GRANGE, NEAR RIPON.**—Churton, in his lives of Smyth and Sutton, says, on Edmondson's authority, that a branch of the Cuerdley family of Smyth settled in Yorkshire. During the seventeenth century there was a family named Smith (the spelling was indifferent in those times) near Ripon, of whom the following are known.

1593. Abraham Smith bought half of Burthwayt Grange, Netherdale, Yorkshire.

1594. Abraham Smith transferred the same to John Smith.

1649. Abraham Smith bought Lindrick or Mollart Grange, part of the sequestrated estate of John Smith, from the Parliamentary Commissioners.

There is, or was, "a tablet to Mr. John Smith, Rector of Inniskilling in Ireland," placed in Ripon Cathedral, date 1652; also one to "Mr. John Smith, son of Mr. Abraham Smith, of Lindrick; died 1676." Will any one kindly tell me what were the arms of this Abraham Smith? Were they those of Bishop William Smyth of Lincoln?

N. C. SMITH.

Braxton Cottage, Freshwater, Isle of Wight.

**GEORGE III.'S WATCH IN A FINGER RING.**—Required, any existing authentic account when the above was made for his Majesty, the maker's name and address, and when sold. Supposed to

have been sold by auction between the years 1818 and 1823.

W. R. M.

**"I HOPE TO GOD."**—How early is this phrase in English? In 1489 Caxton says, at the end of his *Fayt of Armes*, "I hope to almighty god that it shal be entendyble & understanden to euery man."

F. J. FURNIVALL.

**MOLIÈRE ILLUSTRATED BY ENGLISH ARTISTS.**—I seek information concerning pictures by English artists of which the subjects are taken from any of Molière's plays. I know, of course, the five paintings at South Kensington—three by Leslie, two by Frith—but wish to be informed of others, in either public or private galleries.

H. S. ASHBEE.

Arundel Club.

**FLEET PRISON.**—I have a large folio register of the Fleet during the reigns of James II. and William and Mary, giving names of the unfortunate inmates, and the amounts of their debts, &c. Can any one tell me where any other volumes are to be found?

J. C. J.

**HERALDIC.**—There is a picture here which was exhibited at South Kensington in 1866 as the portrait of Sir Thomas Boleyn, by Holbein, No. 101, on which Mr. Planché remarked in the *Builder* that it had no claim to be so considered, and that it represented some member of the Company of Merchant Adventurers, whose arms are painted in the corner. There is also a shield, Sa., a chevron or between three wolves' heads erased ar., on a chief gu. three door staples or, with another coat impaled. These seem to be the arms of Cooke. Where could I see a list of the Merchant Adventurers, so as to identify the person represented?

S. G. STOFFORD SACKVILLE.

Drayton House, Thrapston.

**ARCHAIC WORDS.**—Can any reader give me the precise meaning of the following words?

*Scauells*, some kind of shovel or digging instrument.

*Opopavicus*, a drug.

*Pouliot*, a drug.

*Gore*, "Hasell or gore rodde."

*Olde, oldys, oolde*. I have taken this to be *weld* (dyer's weed), but it may possibly be *goldes* (*Calendula officinalis*).

*Suckering*. "Behind pillars and arches of bridges or such like *suckering* places in the most quiet water."

THO. SATCHELL.

Downshire Hill, N.W.

**THE "DECAMERON."**—F. Sacchetti, in the preface to his 300 *Novelle*, mentions a translation of Boccaccio's *Decameron* into English. Sacchetti lived 1335–1410, and I should like to know whether such an early translation was really made,

what was the name of the translator, and any other particulars regarding it. L. RICCI.  
15, Frithville Gardens, W.

**YEW TREES CALLED VIEW TREES.**—There is a farm in Lightcliffe, near Halifax, called Yew Trees. I remember seeing a receipt for a quit-rent on this farm in the early part of last century in which the name was written View Trees. I thought at the time it was an error, but I have just noticed in Oliver Heywood's *Diary* (pp. 166, 169 of J. Horsfall Turner's reprint) *view trees* twice over, A.D. 1679; and in his *Event Book* (p. 213, same edition) I find among other trees, "4 view trees set about my house Sept. 1, 1674." Were *yew*s ever called *views*? T. C.

**DR. WILD.**—Who was he? In Heywood's *Register* I find: "Dr. Robt. Wilde, of Oundley, died abt. Aug. 1, [1679.] aged 69"; and again, "Dr. Robt. Wild, our famous English poet." T. C.

**PITARGO.**—In the *Memoirs of Mrs. Pilkington*, vol. iii. p. 107, occur the words, "I think the philosopher was in the wrong who wished for windows in the human breast," and among other instances of hypocrisy mentions "the son who bows his knee in filial reverence to his hoary sire, cursing the Gout, Pitargo, and the Rheum for ending him no sooner." Is "pitargo" a misnomer of *podagra*? A. S.

### Replies.

"NOTES ON PHRASE AND INFLECTION."  
(6th S. vii. 501; viii. 101, 129, 232, 497;  
ix. 32, 92).

I must ask for a short space for explanation. I see where I have made myself obscure, viz., by not precisely defining my limits. In saying that the form *sended* (for *sent*) never existed, I meant that it does not occur in any extant written English, which is the natural meaning of my words. Before this prehistoric form reached us, it was *already* cut down to *sende* (short for *send-de*). Now compare this with what SIR J. A. PICTON tells us. I quote his words: "*Send* had its original preterite *sended*; but when an attempt was made to reduce it to one syllable, *send'd*, it will be at once seen that *sent* was the inevitable outcome."\* I will now prove formally that this is perfectly well known to be incorrect. The attempt to reduce the word to one syllable was never made till long

after the Conquest; the written history of the word is totally different. What really happened was that the *i* of *sandida* dropped out, thus giving *sende*, which is the *only* form in A.-S. poetry and is extremely common; see Grein's *Wörterbuch*, ii. 431. In Early English, *sende* sometimes became *sente*, by a natural phonetic law, as being capable of more rapid utterance; after this the *e* dropped off, and the modern *sent* resulted.\* This explanation, which is a mere statement of facts easily verified, is quite different from what SIR J. A. PICTON at first told us. I may add that I am perfectly well acquainted with the Gothic forms of the weak verbs, having already printed two accounts of them.

Next take SIR J. A. PICTON's account of *loved*, which is not correct. He tells us: "*Lov-ed* was originally *lov-dyd* or *-ded*. It required little effort to make the euphonic change to *lov-ed*." Here are three mistakes at once. The original form *lov-ded* is not the right form to take; the change is not "euphonic" when made suddenly, as here directed; and the effort to make such a change would have been considerable, not "little." We must start, rather, from a form *lov-e-ded-e*, in four syllables, precisely parallel (as an Old English form) to the Gothic forms which are referred to. What happened was this. First the last *de* dropped off, the reduplication seeming needless.† This gave *lov-e-de* (or, in A.-S. spelling, *luf-o-de*). This form *lov-e-de* lasted down to Chaucer's time. Then the final *e* dropped, and we obtained *lov-ed*, in two syllables, now called *lov'd*, in one.

The fact is that SIR J. A. PICTON has fallen into the common mistake of supposing that *lov-ed* stands for *lov-d-ed*, by a dropping out of the former *d*. This error has arisen from not understanding the origin of the *e*, which even Dr. Morris somewhere calls "a connecting vowel." It is nothing of the kind, but a part of the root. Weak verbs end in Gothic in *-jan* and in A.-S. in *-ian* or *-igan*. Thus the A.-S. for "to hate" was not *hatan*, but *hat-ian*. It just makes all the difference. *Hat-an* would have made a past tense *hat-dede*, turning into *hat-de*, and then (of course) into *hat-te*. This is not a guess, for there is a verb *hátan*, and its past tense is *hát-te*. But *hat-ian* made its past tense as *hat-i-dede* or (by loss of *de*) *hat-i-de*, usually written *hat-o-de*. As late as in Chaucer we still have *hat-e-de*, in three syllables. Then the *e* dropped, giving the modern *hat-ed*, and there we stop, without bringing in any "euphonic" laws at all. I am not aware that this has been clearly explained before, at any rate in any English grammar; but any German accus-

\* This account is the original one; the account *ante*, p. 92 is different, having been altered and corrected, in consequence (possibly) of my letter. Moreover, my statement that *sended* never existed is literally true. *Sandideda* became *sandida*, but the next step was to *send-da*, with vowel-change, and thence came *send-de* and *sende*.

\* This is very nearly what we are now told, *ante*, p. 92.

† This is formally proved by Gothic, which dropped the final syllable in the singular. Thus "they lay" is *lagidedun*, but "I lay" is *lagida*, short for *lagideda*.

tomed to such matters will at once see (though he probably knows it already, if a student of Old English) that the *e* in *hat-e-d* is a part of the formative stem of the verb itself, and that all that is here left of the prehistoric *-ded* is the initial, not the final letter.\* Even *sen-de* is short for *sand-i-de*, and even *sand-i-de* is short for *sand-i-ded-a*. The Gothic for "they sent" is *sand-i-ded-un*, which is longer still.

As to the formation of such words as *skipt*, it is clear that SIR J. A. PICTON takes a very different view from mine. I could explain *skipt* if I had the space, and I could show why it is quite "correct," and that the unphonetic *skipped* is a modern error. I will add that those who know what *umlaut* means will see that *send-e* really stands for *sand-i-da*, as above.

I must add one more remark. SIR J. A. PICTON objects to calling *skipt* and *skipt* "pure and correct formations." But he avoids telling us what name he would give to such forms as *slepped* or *kepped*, or why *skipt* should be wrong and *slept* and *kept* right.

WALTER W. SKEAT.

SIR J. A. PICTON has misunderstood my query (*ante*, p. 32). I had no desire to ascertain when *went* took the place of A.-S. *eode*, but what authority he had for stating that the past indefinite tense *went* (or the "preterite," if he prefers it) was not, as now, a past tense, but the present tense of *wendan*. To this question he has simply given his *ipse dixit*, which, without historical evidence, I am not inclined to accept. Why should "the present tense of *wendan*" have been "applied as an irregular preterite"? We might as well assert that *sent*, from A.-S. *sendan*, was originally the present tense of *sendan*. Perhaps he can enlighten me on the subject. F. BIRKBECK TERRY.

My remarks (*ante*, p. 33) were perfectly relevant. If the German sentence which I gave, viz., "Er that sein Möglichstes, ihn zu Tode zu ärgern," is correct, and if in it it is the *zu* immediately preceding *ärgern* which belongs to that verb—and both these points are admitted by SIR J. A. PICTON when he says of me, "No doubt all he says is true"—then it is evident that the word *Tode* does not come between the preposition belonging to the infinitive and the infinitive, and yet SIR J. A. PICTON maintained, and apparently still maintains, that it does. In "zu Tode ärgern" no doubt *Tode* comes between *zu* and *ärgern*, but it cannot be said to separate the two words in any other than a purely physical sense, inasmuch as the *zu* belongs wholly to *Tode*, and not at all to *ärgern* (in the sense, that is, that *to*, in *to vex*, belongs to *vex*). "Zu Tode ärgern" is, therefore, totally different from "to elegantly write," and "to cogently say,"

the examples with which SIR J. A. PICTON compared it, for in these latter the *to* belongs wholly to the verbs *write* and *say*, and not at all to the words immediately following it, *elegantly* and *cogently*.

F. CHANCE.

Sydenham Hill.

DATE OF BISHOP BARLOW'S CONSECRATION (6th S. ix. 89).—Much controversy would have been prevented if it could have been shown with certainty that Bp. Barlow was consecrated on June 11, 1536. But it happens that the register at Lambeth has no record of his consecration. And if the date and the reasons for the omission are sought for, an answer may be found in the following remarks of so learned and accurate a writer as the late Arthur W. Haddan, who observes:—

"Under these circumstances the conclusion can scarcely be avoided, that he [Bp. Barlow] was consecrated on June 11. But it will be said—if so, why was not his consecration reported? An inspection of Cranmer's Register supplies the answer,—through the carelessness of the Registrar. The omission would be a conclusive objection during Parker's primacy, when the Register was kept with peculiar care, it is absolutely none at all during Cranmer's, when it was kept with equal carelessness."—Bramhall's *Works*, vol. iii., pref. sign. b 1, A.C.L., 1844.

Mr. Haddan in the preceding page explains his reasons for assigning June 11 as the date, of which the following is a summary.

There was a consecration at Lambeth on June 11, 1536. Barlow was certainly in the neighbourhood at the time, and almost certainly was up to that time unconsecrated. But on June 30 he took his place in the House of Lords, as a consecrated bishop, next in order to the Bishops of Exeter and Bath and Wells, one of whom was certainly consecrated on June 11, while the other probably was; and also next before the Bishop of St. Asaph, who was consecrated on July 2. Bp. Barlow, therefore, takes his places between a bishop, or bishops, consecrated on June 11, and another consecrated on July 2. ED. MARSHALL.

There is no doubt that Canon Venables's authority for giving this date of June 11, 1536, was the exhaustive commentary of the late Rev. A. W. Haddan on Archbishop Bramhall's treatise, *The Consecration of Protestant Bishops Vindicated*, in his edition in the Anglo-Catholic Library of the archbishop's works. It is impossible here even to sum up the arguments, but they are all but demonstrative, if not, indeed, quite so. The chief references are vol. iii., preface (which is unpaginated), and pp. 138-143, 227.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

MR. BOWER will find in Hook's *Lives of the Archbishops of Canterbury*, vol. ix. p. 238, the following note: "Owing to the loss of the registers

\* Max Müller has seen this; see his *Lectures*, eighth ed., i. 270.

the exact day of Barlow's consecration is not known. Prof. Stubbs, whose authority few will be found to question, places it on the 11th of June" (1536).  
G. F. R. B.

Canon Venables is too well able to defend his own statements to need the assistance of extracts from books in their support; but the following, from Dean Hook's *Life of Archbishop Parker*, may be useful to your readers:—"Owing to the loss of the registers, the exact day of Barlow's consecration is not known. Prof. Stubbs, whose authority few will be found to question, places it on the 11th of June" (*Archbishops of Canterbury*, ix. 238 n.).  
EDWARD H. MARSHALL.

Hastings.

ANODYNE NECKLACE: SUSSARARA (6th S. ix. 85).—I do not think my notes on these two points are so unguarded as, from the words of my reviewer, Mr. SMYTHE PALMER assumes. In that on "anodyne necklace," in default of better information, I said what I knew about the well-known and much-advertised quack remedy of the eighteenth century. Its cant significance escaped me because, after much searching and inquiry, I was not lucky enough to find anything that in any way suggested it. As Fate generally arranges things, however, a short time after the book came out I was informed that it was contained in Grose's *Classical Dictionary of the Vulgar Tongue*, where it lay unrevealed—even to the author of *Folk Etymology*! I therefore at once took steps for having the addition made in subsequent issues of my volume.

As regards *sussarara*, I was aware of the *certiorari* definition, but confess I thought it far-fetched in this connexion, and accordingly preferred that given by Halliwell (*Dictionary of Archaic and Provincial Words*), who says it is used in the east of England for "a hard blow."\* It may be observed, too, that Mrs. Symmonds of the "Harrow," immediately after using this equivocal expression below stairs, threatens above stairs to give poor Olivia "a mark thou won't be the better for these three months" (ed. 1773). At the same time, as my note will show, I rather recorded this meaning than put it forward as the only satisfactory one. I may add that Halliwell's interpretation has been in some degree supported by a letter which reached me from an anonymous, but manifestly *bond fide*, correspondent a few days ago. In it the writer states that her mother, an octogenarian now living, has always used, and still uses, the expression to describe "a long and loud knock at the door."

Let me assure Mr. SMYTHE PALMER, in conclusion, that I by no means pretend to have produced "an ideal edition" of Goldsmith's immortal *Vicar*.

\* Mr. SMYTHE PALMER should surely have stated that his authority, the excellent *Supplementary Glossary*, gives this (from Halliwell) as its *first* meaning.

"Il ne fait pas ce tour qui veut!" But if any one should set about it hereafter I trust he may find that I have materially lightened his labours.

AUSTIN DOBSON.

May I offer the suggestion that Mr. A. SMYTHE PALMER and Mr. AUSTIN DOBSON are both in the right in their explanation of the passage, and that Goldsmith's allusion, whilst undoubtedly having reference to a halter, was only rendered intelligible to his readers by the fact that the "anodyne necklace" as a quack amulet had long been a household word? It was impossible for Goldsmith to use the term without recalling the memory of the famous remedy which occupied as prominent a position in the advertising columns of the journals of the middle of the eighteenth century as Hollo-way's pills in the middle of the nineteenth. Its inception goes back, at any rate, to some early date in the century, for in 1717 we have an octavo of seventy pages, professing to be a *Philosophical Essay upon the Celebrated Anodyne Necklace*, and dedicated to Dr. Chamberlen and the Royal Society. The tract is not without a certain speciousness of reasoning, and the author relies upon the dicta of many learned men in favour of *appensa*, or appended remedies, to show the possibility at least of the success of his necklace. There is ingenuity in his argument, and few quacks of our day so learnedly discourse as he:—

"For since the difficult *Cutting of Childrens Teeth* proceeds from the hard and strict Closure of their *Gums*; If you get Them but once separated and opened, the *Teeth* will of themselves Naturally come Forth; Now the Smooth Alcaious Atoms of the *Necklace* by their insinuating figure and shape, do so make way for their Protrusion by gently *softening and opening* the hard swelled *Gums*, that the *TEETH* will of themselves without any difficulty or pain CUT and come out as has been sufficiently proved."

The necklace was of beads artificially prepared, small, like barley-corns, and cost five shillings. The principal dépôt was at Garway's (Garraway's), at the Royal Exchange Gate, next the Cornhill. I have advertisements of this nostrum under the dates 1719, 1723, 1735, 1747. In the seventh edition of the *Catalogue of the Rarities at Don Saltero's Coffee House*, No. 402 is "Job's Tears they make Anodyne Necklaces [sic] of."

J. ELIOT HODGKIN.

Richmond.

In my young days I was accustomed to hear *sussarara* applied to a *tour de force* on the knocker of the street door. "Somebody knock'd at my door with a *susciraro*," occurs in the *Life and Adventures of Signor Rozelli*.  
W. H.

W, V, F (6th S. viii. 522; ix. 94).—I think if Mr. KERSLAKE will kindly refer to my communication again he will see that his own note does not at all conflict with anything I say. What I protest against is the notion that an initial Scandinavian

*v* can turn into initial English *f*. I say, and repeat, that there is no clear example of that particular change. I also protest against the extremely vague notions which people have of phonetic laws. We are now offered an example which just proves what I say; the word *Dawlish* is produced to show that the sounds *f*, *v*, and *w* are all equivalent! Of course *Deftise* is represented by *Dovles* in Domesday, and *Doveles* is only a way of writing the form *Doveles*. This proves a change of *f* to *v*. It is also now written *Dawlish*, but this is merely a fantastical Norman way of writing *Dawlish*, the *of* having become *ov*, and then being vocalized into a diphthong. But there is no sound of *w* in *Dawlish*, and I am speaking of sounds rather than of symbols. The symbol *w* in *aw* represents a vowel, and is not a consonant at all. Hence this instance is not at all to the point. I repeat that we have no example of *f* or *v* becoming *w*. As to *Heneverdone*, it may easily stand for *Henerwerdone*, the change from *w* to *v* being extremely common. The person who adduced the phonetic rule about "*v* between two vowels representing *f*" entirely misapplied the rule. *V* between two vowels only represents *f* when the *f* is really in the middle of a syllable. But in *Heneverdone* the word is a compound, and to all intents and purposes the *v* is initial, and only appears to the eye to stand between two vowels, in the same sense that the *w* in *pennyworth* stands between two vowels. This is quite a different matter from such a case as that of the *v* in *even*, which normally represents the A.-S. *f* in *efen* and cannot normally represent an A.-S. *w*. Of course it is the interest of those who prefer guesswork to denounce phonetic laws; but those who want the truth will desire rather, as Mr. KERSLAKE does, that they should be correctly and carefully applied. In calling attention to this matter I am working in his cause, as I hope he may now see.

WALTER W. SKEAT.

"OH, BOLD AND TRUE" (3rd S. ii. 491; iii. 19).—At the banquet to Sir Archibald Alison here, the other day, Sheriff Clark concluded an eloquent speech with an apt quotation:—

"Oh, bold and true,  
In bonnet blue,  
That fear or falsehood never knew,  
Whose heart was loyal to his word,  
Whose hand was faithful to his sword,  
Search France the fair and England free,  
But bonny Blue-cap still for me."

I thought I had very recently come across these lines, but I hunted all my ballad-books in vain. I then had recourse to my tried friend in need, "N. & Q.," and in the Index to the Third Series I found a reference to 3rd S. ii. 491, and iii. 19 (at the former of which references the words are given). Perhaps it may not even now be too late to correct a mistake of your correspondent which cost

me another hunt. The lines occur not in chap. xv. of *The Fair Maid of Perth*, but in chap. xxxii., where Sir Walter speaks of them as "in the little song of *Bold and True*, which was long a favourite in Scotland." They are not the heading of the chapter, with Sir Walter's favourite little joke of "Old Ballad" after them. Can any of your readers tell me if there is any such "little song" or ballad, and if the lines in the *Fair Maid* are the whole of it?

J. B. FLEMING.

Glasgow.

SHAG-EAR'D (6th S. ix. 8).—The word *shag* in South Northamptonshire is used to mean "rough, coarse, hairy." A kind of coarse tobacco is called *shag*, and I have frequently heard a Shetland pony called "shag-ear'd, just like a moke [donkey]." The word is not given in Baker's *Northamptonshire Words and Phrases*, which I have noticed omits several words in use in the south of the county.

JOHN R. WODHAMS.

"ICI ON PARLE FRANÇAIS": "FRENCH LEAVE" (6th S. viii. 514).—My experience of this latter phrase, and the testimony of Adm. Smyth in his *Sailors' Word-Book*, agree in holding that Webster's and Mr. I. ABRAHAM'S definition is faulty. When a soldier or servant takes "French leave," he, for a time at least, absconds. If one jocularly remarks of something which he is in search of and cannot find, "it has taken French leave," he means that it has been unduly removed, or possibly purloined. When a person is said to take French leave, the phrase invariably presupposes that he is a subordinate, bound to seek leave from a possibly only temporary superior. Whether it be a person or a thing, Adm. Smyth's definition applies, "Being absent without permission." Its origin probably arose either from the old-fashioned contempt of the English, and especially of the English sailor, for the Frenchman, who was thus taunted for being unexpectedly absent when everything seemed to promise an unpacific "meeting," or from the escapes of French prisoners of war.

BR. NICHOLSON.

By a remarkable contrast with this quotation, I have heard "Prendre congé à la manière Anglaise" used, both by word of mouth and in late French novels, to express the habit of going away from a crowded assembly without saying "Good-bye" to the hostess.

R. H. BUSK.

KING JAMES'S "BOOK OF SPORTS" (6th S. ix. 8).—*The Kings Maiesties Declaration to His Subjects, concerning lawfull Sports to be used* was first published in 1618, and reissued by Charles I. in 1633. In it are set forth what pastimes, "such as dauncing, either men or women, Archery for men, leaping, vaulting, or any other such harmlesse Recreation," were lawful and to be encouraged on the Sabbath; and the ministers were in the habit of reading

from their pulpits the game to be played after divine service, and of joining their congregation is "such harmlesse Recreation." The Parliament, of strong puritanical principles, which overthrew Charles I., were opposed to such, as they thought, desecration of the Sabbath, and one of the most common accusations made against ministers whose benefices were sequestrated by that Parliament was that they "read the Booke for Sports on the Lords day." Consult *The First Century of Scandalous, Malignant Priests*, London, 1643, and *Centuria Librorum Absconditorum*, London, 1879. The *Book of Sports* ought not to be very scarce; no doubt one or more copies of both editions are to be found in the library of the British Museum.

APIS.

EPSOM PROSE (6th S. ix. 89).—This phrase, in Dryden's *Mac Flecknoe*, has reference to Shadwell's play *Epsom Wells*, for which Sir Charles Sedley wrote the prologue; and Dryden insinuates that Sedley larded Shadwell's wit. This explanation is given in the excellent Globe edition of Dryden's *Poems*. Another reference to *Epsom Wells* occurs at l. 42 of *Mac Flecknoe*.

JAMES HOOPER.

7, Streatham Place, S.W.

Mr. Christie's note on this (Globe edition of Dryden, p. 149) runs thus: "Sir Charles Sedley had written the prologue for Shadwell's play *Epsom Wells*, produced in 1672. Dryden here insinuates that Sedley helped Shadwell in composition." C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

[Many other contributors are thanked for similar information.]

THE THAMES AT OXFORD (6th S. vi. 409; vii. 156, 450; ix. 41).—From PROF. ROGERS's interesting abstract of the Oxford Coroners' Roll I learn that in the year 1302 the river at Oxford was called Thames: "Aug. 13. John, son of John Godfrey, of Binsey, was found dead on the bank of the Thames, near the Wyke."—"Inuent' fuit mortuus in rip[ar]ia Thames' iuxta la Wyke." I owe the exact words of the record to the kindness of Mr. Macray. This is a piece of evidence precisely of that kind for which I asked in a former note (reference above). It goes some way to justify that "foolish custome,"\* so amusingly censured by Hollinshed, whereby in his day "dyers did ignorantly" persist in giving to their own river a name which they had learnt from their fathers, regardless of learned theories about "Thame-Isis."

C. B. M.

PHILAMORT (6th S. viii. 495).—The word is of pretty frequent occurrence in various shapes, showing that it was used commonly as the name of a colour, without much recollection of its French

derivation. In Bailey's *Dictionary*, eleventh edition, 1745, is "*Fillemot* [*feuille-mort* (sic), F., i.e., a dead leaf], a colour like that of a faded leaf." Boyer's *French-English Dictionary*, 1816, gives *feuille morte*, Englished by *folimort*, *filemot*; and gives in the English-French part *filemot* and *philomot*, adj., "dead leaf colour"; "Fine *philomot* riband, de beau ruban *feuille-morte*." Todd's Johnson, 1818, gives *philomot* (quoting Addison, *Spectator*, No. 265) and *filemot* (quoting Swift, *Advice to Servants*). The passage from the *Spectator* is:—"As I was standing in the hinder Part of the Box, I took notice of a little Cluster of Women sitting together in the prettiest coloured Hoods that I ever saw. One of them was Blue, another Yellow, and another *Philomot*; the fourth was of a Pink Colour, and the fifth of a pale Green." Mr. Morley's note is, "*Feville mort* (sic), the russet yellow of dead leaves." Webster quotes "Locke," but gives no passage or reference. Thomson's *Etymons of English Words*, Edinburgh, 1826, gives *feuille morte* and *folio mort*, "Italian, folio morto," but no quotation. For a modern instance compare "it was one of the shades of brown known by the name of *feuille morte*, or dead-leaf colour" (*Mrs. Overthway's Remembrances*, p. 28).

O. W. TANCOCK.

JEWISH WEDDING CEREMONY (6th S. viii. 513).—It is here asked why the bride and bridegroom stepped seven times over a fish. This evidently signifies devotion to the principles of fertility, which the fish represents as "the moving watery one," and most fertile of all creatures. It is more likely that the young married couple walked round the fish seven times, as this circumambulation is true adoration. In India a conical and ovate stone, or *linga* and *yonis*, which has the same signification here as the fish, is often placed in a circle marked out on the floor, and the young people walk round this, either after encircling the fire (god Agni) with their garments tied together as in Mexico, or after exchanging them as in Travankore in Southern India.

J. G. R. FORLONG.

11, Douglas Crescent, Edinburgh.

An explanation of this ceremony is given in the *Jewish Chronicle* of January 4:—

"The meaning of the ceremony is obvious enough. It is simply the symbolical expression of a prayer that the couple just married might be blessed with children. The verb used (יָרַד) in Jacob's well-known prayer—'Let them grow into a multitude in the midst of the earth' (Genesis xlviii. 16)—contains the same root as does the noun דָּג, a fish. Besides, the fish was always regarded as an important necessary of life, and as an emblem of fecundity."

The Targum Onkelos on Genesis xlviii. 16 gives: "As the fish of the sea, may they multiply among the sons of men on the earth." The Palestine Targum, a little more fully, paraphrases thus:

\* The passage may be seen, 6th S. vii. 156, quoted by LADY RUSSELL.

"And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth."

ISRAEL ABRAHAMS, M.A.

London Institution.

The fish was probably used as an emblem of fecundity. The stepping the mystic number of seven times over it not improbably involved a participation in that blessing, at least in Eastern belief.

BR. NICHOLSON.

A fish is the astronomical symbol of Judæa, the "fish land."

CONSTANCE RUSSELL.

A WEDDING CUSTOM (6th S. viii. 147).—This custom I have since been informed exists in Worcestershire in a different form. There, an elder sister has to dance bare-footed or to jump over a pig trough at the wedding of a younger sister.

ALPHA.

"IN MEDIO SPATIO MEDIOCRIA FIRMA LOCANTUR" (6th S. ix. 47).—Bohn's *Dictionary of Latin Quotations* is wrong in writing "In medio tutissimus ibis"; the *in* should be omitted. Phœbus, addressing his son, says:—

"Altius egressus cœlestia tecta cremabis;

Inferius terras: medio tutissimus ibis."

Ovid, *Met.* ii. ll. 136-7.

F. C. BIRKBECK TERRY.

Cardiff.

As this saying is attributed by Chief Justice Popham to "the wisest and greatest counsellor of his time," that is of the reign of Elizabeth, there can be little doubt but that Sir Nicholas Bacon, Lord Chancellor, the father of the more celebrated Francis Bacon, is alluded to. His motto was "mediocria firma," which he appended to the lines over the entrance to the hall of his house at Gorbambury, and which is also engraved on his portrait in Holland's *Heroologia*. In both cases it consists only of the above two words, nor have I been able to find the whole line as quoted by the chief justice. The sentiment of the words of the chief justice which precede his quotation leads a little further back, to Sir Thomas More, to whom the following lines are attributed:—

"Sollicit extremis longè mediocria præstant,  
Infima calcantur, summa repente ruunt,"

which may be paralleled by those of another writer, whose name is not given:—

"Infima spreta jacent, fortunæ obnoxia summa,  
Quæ medio sita sunt firma manere solent."

Sir Thomas More's lines are not in the edition of his *Epigrammate* of 1638, although it contains two epigrams, "De Mediocritate," at pp. 48 and 69.

W. E. BUCKLEY.

It is a misfortune that Bohn only gives the name of an author, without the proper reference, in his *Dictionary of Quotations* but Dr. Ramage

does, and under the heading "Golden Mean," *Beautiful Thoughts from Latin Authors*, p. 336, is the reference Ovid, *Met.* ii. 136:—

"Altius egressus cœlestia tecta cremabis;  
Inferius terras: medio tutissimus ibis."

GIBBES RIGAUD.

18, Long Wall, Oxford.

Lord Chief Justice Popham's allusion is evidently to his great contemporary Francis Bacon (Lord Verulam), whose family motto was "Mediocria firma." This is still the motto of the Bacon family.

C. H. HEMPHILL.

JOHN DELAFONS: "ANTIDOTE TO FRENCH PRINCIPLES" (6th S. vii. 329; ix. 76).—I am much obliged by MR. W. E. BUCKLEY's reply relative to above. I had previously communicated with the Rev. H. Delafons, through the courtesy of the Editor of "N. & Q.," and had sent him the volume for inspection, but failed to obtain the information MR. BUCKLEY conveys. I shall be glad if he can further inform me whether the compiler had any special facilities from his position for obtaining information on the subject, and whether the volume in question has been published, as it bears somewhat the marks of having been prepared for that purpose.

EDWARD T. DUNN.

Lonsdale Road, Barnes.

DANDY (6th S. viii. 515; ix. 35).—Perhaps the following examples of the early use of the word and explanation of the value of the coin may be acceptable to readers of "N. & Q.":—

"At an other season, to a feloe layng to his rebuke, that he was ouer deintie of his mouthe and diete, he did with this reason giue a stopping oistre. Coldest not thy self (quoth he) finde in thy harte, to buie of thesame kind of meates or dishes that I doe, if thou mightest haue them for a dandiprat? And when he, that would nedes shewe himself to bee a despiser of all delicatoes, had therevnto aunswered, Yes: Then doe not I, saied Aristippus, so earnestlie minde or tender sensualitee, as thou doest auarice."—*Apophthegmes of Erasmus*, 1542, f. 55, verso.

"Being in a certain mainour place in the countree, he toke verie euill rest in the nightes, by reason of an oule, breaking his slepe euery halfe hower with her oughlyng. A launceknicht or a soldiour auenturer beyng well skilled in foulyng, tooke the peines to catche this Oulet, and vpon hope of some verie high reward, brought thesame vnto Augustus, who, after gannying hym thanke, commaunded a thousande \*pieces of money to be geuen him in reward. The other partie ~~was~~ (because he thought the reward ouer small) was not afraid, but had the harte to saie vnto the Emperor: Naie, yet had I rather that she liue still, and with that worde let go the birde again."

"\* Nummus in the .30. .35. and .38. *apophthegmes*, is taken for peces of golde, & here it is taken for brasse pens, or els pieces of siluer of the valu of a dandiprat or i. d. ob. a peece or thereabout, so that the thousand peces wer moche about the somme of twentie nobles sterlynges. The Frenche enterpreter translateth it fue and twentie crounes."—*Ibid.*, f. 248.

The following song well illustrates the meaning

of the slang term *dandy*. It is from *The Apollo; or, Harmonic Miscellany, with the Music, &c.*, 1814, being a selection from plays, operas, &c. Many of the songs are much earlier than the date of the book:—

*The Dandy O.*

Come, all ye soldiers brave who fight for your king,  
And love your country more than gin or brandy O,  
Come listen to my song, and I'll tell you what's the thing,

And that all the world acknowledge is the dandy O.

The dandy is low carriages all trailing in the dirt,

With ladies in 'em sweet as sugar-candy O;

My lord he mounts the box, lest my lady should be hurt,

With his coat and twenty capes, for that's the dandy O.

The fashion is for ladies to wear bonnets with a poke,

With petticoats as few and thin as can be O,

With bare shoulders and bare arms, would an anchorite provoke,

Yet men allow this fashion is the dandy O.

A maiden, tho' not very young, of threescore years and ten,

With flaxen wig, and legs as thick and bandy O,

If she's got but one eye, yet she'll ogle at the men,

For marriage to old maids is the dandy O.

All ranks have got a fashion which they call the knowing quiz;

And every little paltry boy that can be O,

Under every lady's bonnet boldly sticks his ugly phiz,  
For a quizzing glass makes every fool the dandy O.

Our modern beaus can't look aside without so much ado,

Their necks are bolster'd out as stiff as can be O;

And if they move their knowing heads their bodies they move too,

Like a rabbit on the spit, for that's the dandy O.

But now's the time of war, and fighting is the thing,

A soldier in a red coat can so grand be O!

For, guardians of true liberty, their country, and their king,

The soldiers and the sailors are the dandy O.

R. R.

Boston, Lincolnshire.

Chambers's *Etymological Dictionary* gives as its derivation "*French, dandin*." On referring to the French dictionary I find *Dandin*=*ninny*, also the verb "*Dandiner*, to twist one's body about, to occupy one's self about trifles."

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

One meaning I see has not been noticed, namely, the slang for hand, which is given in Baker's *Northamptonshire Words and Phrases*. In addition to other meanings already quoted, the *Slang Dictionary* adds those of boatman (Anglo-Indian) and a small glass of whiskey (Irish).

JOHN R. WODHAMS.

WILLIAM LLOYD, BISHOP OF ST. ASAPH (6th S. ix. 27).—According to Anthony & Wood, William Lloyd was

"educated in school learning under his father, and at thirteen years of age, understanding Latin, Greek, and something of Hebrew, was entered a student in Oriol College in Lent term, an. 1639, and in the year following, or thereabouts, became scholar of Jesus College..... In October, 1642, he was admitted Bachelor of Arts, which being completed by determination, he left the university."—*Athenæ Oxonienses*, 1820, iv. 714-5.

This account of his university career, which differs from that of Chalmers, can, however, be hardly reconciled with the inscription on the bishop's monument in Fladbury Church. After giving Aug. 18, 1627, as the date of his birth, this goes on to say:—

"Puer admodum ea uberrimæ indolis edidit specimina, Ita Grecis, Romanisque scriptoribus insudavit, Ita linguarum Orientalium studio animum adhibuit, Ut singulare academia Oxoniensis ornamentum Evaserit undecennis."—*Nash's History of Worcestershire*, i. 449.

Upon his presentation to the rectory of Bradfield, "he was examined by the Tryers of those times, and passed with approbation" (*Biog. Brit.*, vol. v. p. 2986); it would, therefore, seem that there was nothing in those days to prevent a deacon from holding a living.

G. F. R. B.

There can be no doubt of the correctness of these dates, which are given as Mr. COOKE quotes them by the *Biographia Britannica* from Wood. Nor was such early graduation very unusual at the time, and much later. Bishop Phillpotts was a scholar of Corpus before fourteen, and John Keble before fifteen. It was not till the Act of Uniformity of 1662 that a cleric instituted to a living was compelled to be a priest.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

BOOKS RELATING TO SUFFOLK (6th S. ix. 89).—Twenty-eight folio volumes of miscellaneous papers relating to Suffolk, being a portion of the large collection accumulated by the late Mr. Fitch, are now in the Ipswich Museum Library. The remainder, I understand from the librarian, are at the Athenæum at Bury. The papers are arranged under parishes, the compiler having had a new history of the county in contemplation.

FRANCIS HASLEWOOD.

Ipswich.

PORTRAITS AT EATON (6th S. ix. 88).—There is a portrait of Jane, Lady Grosvenor, at Eaton, half-length size, painted by Mason Chamberlin, one of the foundation members of the Royal Academy.

G. D. T.

Huddersfield.

LADY F., 1550 (6th S. ix. 83).—Sir Anthony Cooke, of Gidea Hall, Essex, married Anne, daughter of Sir William Fitzwilliam, of Milton, Northamptonshire, who was five times chosen by Queen Elizabeth Lord Deputy of Ireland, and who, deeming it a work of labour worthy of reward, asked for "something," and was told that

the Lord Deputyship was preferment, not service; after which, as Cox tells us, he endeavoured to make profit of it, and he succeeded. It is probable that Lady Fitzwilliam was a dame of considerable dignity, and that her daughter Anne was more apt to call her Lady F. than "My mother."

EDWARD SOLLY.

Sir Anthony Cooke married Anne, daughter of Sir William Fitzwilliam, of Gains Park, Meydon Gernon, in Essex. This is stated in George Perry's *Memorials of Old Romford*.

M.A.Oxon.

SAMIAN WARE (6th S. ix. 87).—See Wright's *The Celt, the Roman, and the Saxon*.

FREDERICK DAVIS.

POPULAR SUPERSTITIONS (6th S. ix. 66).—I am glad to learn that there exists a cockney maid-servant who is sufficiently imaginative—sufficiently *en rapport* with the past—to believe that the placing of boots on a table is unlucky. The table, on this side the Atlantic at least, is not the right place for boots, and so the belief has a social merit of its own; and it is a common belief in Shropshire and Staffordshire. I have more than once been prevented, on this very ground, from examining a pair of new and untried boots by the respectful exhortations of a too observant female.

Here also are two other items of folk-lore from the same counties—both recent, both authentic, both derived from native servant-maids. "If you find the fire still burning from overnight," said one, "when you come in to light it of a morning, you know, ma'am, it's a certain sign as you'll hear tell of a illness that day. I found it alight last Tuesday morning, and that was the very day as you had the letter about master bein' took ill." Again: "If you chance to say your words backwards," said her fellow, "you'll sure to see a stranger afore night. Only yesterday I says, 'I'll bread the toast,' instead o' saying, 'I'll toast the bread,' what I meant to, and it was yesterday afternoon I seed Mr. Robert." I dare say my friend Miss Burne has already noted these curious coincidences for the benefit of her *Shropshire Folk-lore*.

A. J. M.

Fifteen years ago, while also staying "in some apartments in London," I placed my shoes on the table, when the girl was shocked, and made a remark similar to that recorded by Mr. VYVYAN. I had to pacify her. I remember she told me she came from West Kent, the Crays or thereabouts.

KILLIGREW.

This superstition is common in the Midland Counties, but is applied to *new* boots only, which are said to bring bad luck if placed on a table.

ESTE.

"ROAST-BEEF" (6th S. ix. 108).—The *Roast Beef of Old England* was one of the most popular

songs of the eighteenth century; the words and music were by Richard Leveridge, the celebrated singer and composer (born 1670, died 1758); the tune is in constant use at the theatres and elsewhere to this day. Henry Fielding's comedy, *Don Quixote in England*, includes two verses of the song, the first identical with Leveridge's, the second apparently original. W. H. CUMMINGS.

CHRISTMAS IN MONMOUTHSHIRE (6th S. ix. 24).—MR. LAWSON LOWE says, "The favourite carol is known as *The Holly and the Ivy*, and appears to be local." May I point out that a carol under this title is to be found in *Christmas Carols and Ballads*, edited with notes by Joshua Sylvester (Chatto & Windus), n.d.? The editor has this note:—

"An old broadside, printed a century and a half since, supplies the following. It does not appear to have been included in a collection before. The curious similes betwixt the holly and certain events in the life of Christ may yet be occasionally heard in the discourse of aged people. The holly, from time immemorial, has been looked upon as a favoured evergreen, typical of the mission of Our Saviour."

HILDERIC FRIEND.

NATHAN THE COMPOSER (6th S. viii. 494; ix. 71).—I have been much interested in the answers concerning Nathan the composer, but would much like to learn some further particulars of his personal history. Was he married, and to whom; and do any descendants exist? What was his nationality; was he a Pole?

DELTA,

Edinburgh.

HAIR-POWDER (6th S. ix. 90).—The following passage, taken from Fosbrooke's *Encyclopædia of Antiquities* (1825), vol. ii. p. 854, partly answers Mr. WINGFIELD'S question:—

"Mary of Medicis is said to have introduced hair-powder; but the first of the French writers who mentions it is L'Etoile in his *Journal* under the year 1593. He says that nuns walked Paris, powdered and curled (Solin, *Enc. D'Arnay*, p. 122)."

G. F. R. B.

On referring to Townsend's *Manual of Dates* I find the following: "Hair-powder is said to have been introduced by Mary of Medicis."

EMILY COLE.

Teignmouth.

"THE ROUNDHEADS BEFORE PONTEFRAC" (6th S. ix. 68).—The original correspondence of Capt. Adam Baynes, M.P. for Leeds, Parliamentary Commissioner for the Northern Army, &c., was presented to the British Museum by the Rev. Adam Baynes in 1856. It fills eleven volumes (see Additional MSS. 21417-21427). J. J. C.

A PLEA FOR BOOK-BUYING (6th S. ix. 86).—If any one wishes to see a justification, at least so far as Italy is concerned, of M. Marc Monnier's appeal

to book-buyers, let him read Count de Gubernatis's description of the sad condition of Italian booksellers (*Athenæum*, Dec. 29, 1883, p. 852). I commend *Le Libraire aux Chalandes* to the notice of your contributor the editor of the *Giornale degli Eruditi e Curiosi*.

J. RANDALL.

POLAMPORE (6th S. viii. 387; ix. 72).—What W. G. P. describes is in Turkey called *paploma*, which name is supposed to be of Greek origin (cf. *polampore*).

HYDE CLARKE.

BY-AND-BY (6th S. vii. 486, 518; viii. 96, 273, 469, 527; ix. 34).—From Burke's speech in the House of Commons, Dec. 3, 1787, on "the subsidiary treaty with the Landgrave of Hesse Cassel":—

"Although the King of Prussia had, professedly, set out merely to obtain adequate satisfaction for the injury done his sister, his army *by accident* took Utrecht, possessed themselves of Amsterdam, restored the Stadtholder and the former government, and all this at a stroke, and *by the by*, which put him in mind of a verse in Cowley's sprightly ballad of the *Chronicle*, which he had often read with pleasure:—

'But when Isabella came,  
Arm'd with a resistless flame,  
And th' artillery of her eye,  
While she proudly march'd about  
Greater conquests to find out,  
She beat out Susan, *by the by*.'

WM. FREELOVE.

Bury St. Edmunds.

SHAKESPEARIAN QUERY (6th S. ix. 87).—A misapprehension has led C. J. to suggest a change not merely unnecessary, but at variance with the grammatical construction. He has taken *gazes* as the nominative to *lend*, whereas it is but its transposed objective; the *eyes* of l. 22, or, if one likes, *their poor balls* of l. 24, being the nominative or synonyme nominatives to the previous verbs *ride*, *intend*, *tied*, *extend*, and the nominative to *lend*. I would invite J. C.'s attention to the thrice repeated *sometimes* and to the substitute for a fourth repetition in *anon*.

BR. NICHOLSON.

FIRST THREE FOLIO EDITIONS OF CHAUCER (6th S. viii. 381).—"Lowndes is in error in stating that Kele's edition is the same as Bonham's (1542) with a new title; they are two totally distinct books" (B. Quaritch's *Catalogue*, 1880). This note helps to confirm MR. MASKELL's statement that the early editions of Chaucer were three, viz., Godfray's 1532, Bonham-Reynes 1542, Bonham-Kele-Petit-Toye 1545 (?).

H. PARR.

James Street, S.W.

"THE ETERNAL FITNESS OF THINGS" (6th S. viii. 27, 79; ix. 20).—In answers to correspondents at the last reference you state that "all that is known concerning this is that it is employed by Square in *Tom Jones*." Permit me to add that it was

a cant phrase among the deistical writers of the close of the seventeenth and the beginning of the eighteenth centuries. If your correspondent can refer to John Leland's *View of Deistical Writers*, he will find much on the subject. I have parted with the book, and cannot spare time to go to the Museum, or would give the exact reference; but think it is in his review of Morgan's *Moral Philosopher*. Samuel Clarke's *Being and Attributes of God* also contains the phrase; but this work also I have parted with.

H. DALTON.

THE REPUBLICAN CALENDAR (6th S. viii. 286, 332, 393, 471).—In reply to COL. PHIPPS, an early authority for the names of the Sansculottides may be found in the *Annuaire du Républicain, ou Légende Physico-Economique*, 8vo, Paris, "L'an II, de la République Française." In the prefatory matter is inserted a report by Ph. Fr. Na. Fabre d'Eglantine, in the name of the Committee of Public Instruction, which explains the new calendar at considerable length, and gives reasons for the fanciful names of the months. Every day of the year has also its own appropriate designation, from the 1st Vendémiaire, Raisin (grape), to the 30th Fructidor, Panier (basket). The Sansculottides are as follows:—

Primeridi	la fête du Génie.
Duodi	" du Travail.
Tridi	" des Actions.
Quartidi	" des Récompenses.
Quintidi	" de l'Opinion.

The intercalary day (in leap-year) is to be called, *par excellence*, "La Sansculottide." The concordance in this volume, calculated only for the years 1793-4, exactly agrees with that given by COL. PHIPPS.

J. ELIOT HODGKIN.

Richmond.

It can scarcely fail to interest those of your correspondents who took part in the discussion on this subject to learn that the *Handy Book of Rules and Tables for verifying Dates with the Christian Era* of Mr. John J. Bond, Assistant Keeper of the Public Records, to which frequent reference was made, is now accessible. A small remainder—less, I understand, than thirty copies—obtained from a private source, is in the hands of Messrs. Reeves & Turner, of the Strand.

URBAN.

CRAMP RINGS (6th S. viii. 327, 359, 434).—Some time since DR. NICHOLSON asked for a reference to any notice of these. A few days ago I came across the following, in Gosson's *Schoole of Abuse* (Arber's reprints), in "To the Gentlewomen Citizens of London," p. 58: "It is not a softe shoe that healeth the Gowte; nor a golden Ring that driueth away the Crampe; nor a crown of Pearle that cureth the Meigrim."

JOHN R. WODHAMS.

**MATTHEWS FAMILY OF GLOUCESTER** (6th S. ix. 8).—As a descendant of the James Matthews who settled in Yarmouth, Cape Cod, some time before 1643 (in which year his name appears on a town roll), I also should be glad of any information concerning the Matthews family of Tewkesbury, co. Gloucester, and especially of any evidence tending to show that the James Matthews who emigrated to New England was the James Matthews who was a son of Edward Matthews, of the Lodge, Tewkesbury. My father, Mr. Edward Matthews, now of this city, was the first of James Matthews's descendants to leave Yarmouth, where the family have been for now nearly two centuries and a half. So far as I know, the name has always been spelt as I have here written it. The immigrant James Matthews was living in 1673; his descendant and namesake James Matthews, my grandfather, was born in 1778. It is at least a coincidence that the names Edward and James, borne by the Tewkesbury family, should survive to the present day in the Yarmouth family.

JAMES BRANDER MATTHEWS.

New York.

**PYSE** (6th S. viii. 388).—I regret I cannot afford **FLEUR-DE-LYS** the information required about this word, nor have any of the friends whom I have consulted been able to assist me. As a mere suggestion I may refer to the Persian word *pās*, guard, protect, which in the mouth of a Bombay buggy-driver may have acquired a meaning equivalent to the French *garde à vous*. I will keep the matter in mind, and make inquiries when next in Bombay.

W. F. P.

**"SOLITARY MONK WHO SHOOK,"** &c. (6th S. viii. 465; ix. 75).—MR. LYNN will find that the couplet quoted ("Streams meander level with their fount") is not from Robert Montgomery's works, but from the *Botanic Garden* or the *Loves of the Plants*, by Dr. Erasmus Darwin. I have not Darwin's works at hand, but I am quite certain that the couplet belongs to him, although so unscientific and impossible in fact.

ESTE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

**Lincolnshire and the Danes.** By the Rev. G. S. Streatfeild. (Kegan Paul & Co.)

THIS is a very carefully executed book. However much we may differ from many of the conclusions of the author, no one who is at the pains of reading his pages with attention can doubt that he has worked up to his conclusions with due industry. There are few modern books bearing on the subject of Scandinavian place-names that he has not consulted. The fault, if fault there be, lies in the opposite direction. Mr. Streatfeild occasionally takes the trouble of directing attention to demonstrably false guesses of his predecessors, which are quite beneath his notice. The sketch given in the early part of the book of the manners and morals of the Northern sea-rovers is remarkably good and well timed,

Although England owes them a debt of gratitude which she is not slow to acknowledge, they are generally described, both in history and romance, as something quite other than they were. Mr. Streatfeild has, we believe, succeeded in furnishing a picture which is as little out of drawing as the scanty materials at his command will admit of. The greater part of the volume is taken up by an analysis of the local names of Lincolnshire which indicate the presence of the Danes. The subject of the derivation of place-names is so beset with pitfalls that, until his conclusions have been tested by time and fresh discoveries, it would be rash to estimate the amount of his success. We ourselves believe that where he derives the first part of Lincolnshire place-names that end in *by* from the personal names of the first Scandinavian settlers he is almost always on sure ground. On the contrary, when the name is interpreted so as to convey information as to the natural features of the country, we believe him to be very frequently in error. As an instance of what we mean, we will take Brumby, a hamlet in the parish of Frodingham. Some Lincolnshire directory seems to have informed the author that Brumby stands "upon a bold declivity overlooking the vale of the Trent." This little village was certainly in existence in the time of the Conqueror, for it occurs in Domesday as *Brunebi*, and till recent days it almost always appears in records spelt with the letter *n*. The notion that Brumby stands on the top of a declivity has misled Mr. Streatfeild into suggesting that it may be interpreted as "the village of the brow, from *brán* or *bryn*, an eyebrow," which, he tells us, is often used to express the brow of a hill or the edge of a moor. Now in the township of Brumby there is such a brow or declivity as Mr. Streatfeild thinks of, but it is nearly a mile away from the village, which stands, and always, we may be certain, has stood, on a gentle slope dipping in the contrary direction. Though this derivation is manifestly wrong, we are by no means sure that the true one can be discovered. We hold, at least provisionally, that it has derived its name from some early settler whose name was Brun.

Mr. Streatfeild has added a useful glossary of Lincolnshire dialect words that are near akin to Scandinavian forms. We have read it carefully, and find his definitions remarkably correct.

**The River of Golden Sand.** By the late Capt. William Gill, R.E. (Murray.)

As originally published in 1880, Capt. Gill's journal of his travels in Western China and Tibet occupied two bulky volumes. In the present volume these journals have been condensed by Mr. E. Colborne Baber, an intimate friend of Capt. Gill, whose thorough knowledge of Western China has well qualified him for the task. The whole work has been edited by Col. Yule, who, in addition to the geographical introduction to the journals, has written a short but most interesting memoir of Capt. Gill. Born in 1843, William John Gill was educated at Brighton College. In 1864 he obtained his commission to the Royal Engineers. In 1871 a distant relative left him a considerable fortune, and he was thus enabled to gratify his great desire for travelling and adventure. In 1873 he joined Colonel V. Baker in his journey of exploration along the northern frontiers of Persia. During the expedition he made many accurate surveys, which afterwards proved of much value both from a geographical as well as from a political point of view. In 1874 he stood unsuccessfully for Hackney. In 1876 he undertook the exploration of Western China, the account of which forms the subject of this book. After a futile attempt to visit the scenes of the Russo-Turkish War and a long stay at Constantinople in 1878, he joined Sir Charles Macgregor in 1881 as survey

officer in the expedition against the Maris. When this was over he made an attempt to get to Merv, but was obliged to give it up for want of time, as an extension of leave was refused him. In 1881 he explored Tripoli. In 1882 he was sent out to Egypt on special service, and on August 11th, together with Prof. Palmer and Lieut. Charrington, he was cruelly murdered in the Wadi Sadr. Such was the career of this resolute and accomplished traveller, whose life was one of unceasing activity, and whose death in the prime of his life was a distinct loss to his country. It should be added that the book is illustrated with woodcuts from drawings made from Capt. Gill's rough sketches, and that an excellent portrait of him, etched by Mr. Wirgman, forms the frontispiece of the volume.

*John Bull and his Island.* By Max O'Rell. Translated from the French under the supervision of the Author. (Field & Tuer.)

MAX O'RELL is quite as amusing in his English dress as in his native war-paint. His book is throughout, like most French criticisms on England and English manners and customs, serio-comic. Occasionally he hits a real blot, and that, we admit frankly, among his own countrymen as well as among ourselves, so that his desire to be impartial is evident. In some of the more serious questions which he discusses it would be well for Max O'Rell to look a little deeper below the surface before bringing out a new edition. He says, for instance, that there is no such thing among us as the "Registre de l'Etat Civil," from which we may conclude that, while in England, he did not get married at a registrar's office, and, as he appears to think matrimony quite a light and airy affair in John Bull's island, we may assume that he did not attempt to marry a ward in Chancery without the leave of Court. He might otherwise have come sadly to a different conclusion, and have acknowledged that, after all, marriage in England might be a serious matter. The British and Foreign Bible Society ought to be gratified at finding that Max O'Rell, like most of his countrymen at the present day, has Bible Society on the brain. They tell us that our Madagascar telegrams are sent by agents of this nefariously ubiquitous society, and poor, innocent Max O'Rell cannot come to see John Bull in his island without that persevering Bible Society setting traps to convert him. But we apprehend that Max is still unconverted Max.

*Aleriel; or, a Voyage to Other Worlds.* A Tale. By Rev. W. S. Lach-Szyrma. (Wyman & Sons.)

THIS very fantastic tale has been written with a fixed purpose. That purpose was to encourage the study of astronomy amongst the young. The author, as he informs us in the preface, sees no reason to suppose that the earth is the sole abode of life. His hero, Aleriel by name, is an inhabitant of the planet Venus; and it is his travels in the realms of space which are here recorded. After visiting the earth, and being present at the siege of Paris by the Germans, on his way back to Venus he pays a visit to the moon. On his arrival at home he takes the opportunity of lecturing upon the habits and customs of the inhabitants of the earth, and, being a person of superior intelligence, he naturally gives an account of us which is not very flattering. After a short interval, Aleriel, with two companions, makes an expedition, by means of an ether car, to Mars, Deimos, Jupiter, Titan, Mimas, and Saturn. Then, after a short visit to the earth, they return into space. We are a little doubtful whether the young people for whom this book has been written will quite appreciate the astronomical facts and speculations which are presented to them by Mr. Lach-Szyrma enveloped in the thin disguise of a story. Indeed, we are rather inclined to think that they will be of

opinion that there is a great deal too much powder and too little jam in it.

*Miscellanea Genealogica et Heraldica.* Second Series, Vol. 1., Nos. 1 and 2. Edited by J. J. Howard, LL.D. (Mitchell & Hughes.)

THE *Miscellanea* of our old friend Dr. Jackson Howard enters upon a new series with the new year, and opens both with considerable spirit. The illustrations are increased in number, interest, and quality, those to the February part, No. 2 of the new series, being especially noticeable. The Chauncy brasses are very quaint where unutilized, as in the case of John Chauncy of Gedelston and Ann Leventhorp his wife, with their six daughters and twelve sons, all depicted "precant proper." Where they have been mutilated, as in the case of a later John Chauncy and his wives at Sawbridgeworth, we can only hope that a possibility of restoration may be afforded by the public attention thus called to the loss. The facsimile of the grant of a crest to George Evelyn of Ditton, 1572, by Cooke, Clarenceux, is both well executed and interesting from the associations which surround the name of the race rendered illustrious by the memory of John Evelyn.

THE fourth volume of the *Antiquarian Magazine and Bibliographer* (Bogue) contains a large amount of matter of interest. Apart from the valuable contributions of the editor, Mr. Walford, there are an admirable "Literary History of Gray's Elegy," by our well-known contributor the Rev. Joseph Maskell; a series of papers by Mr. Granville Leveson-Gower on "The Archbishops of Canterbury and their Palaces"; and some singularly edifying notes by Mr. W. D. Selby on "Papists' and Delinquents' Libraries."

In the late Mr. Cheney the *Times* loses a devoted servant and Oriental literature an earnest and a distinguished cultivator. A Cambridge man by graduation, he became an Oxford man by incorporation, on his appointment by Samuel Wilberforce, then bishop of the diocese, and Lord High Almoner, to the Lord Almoner's Professorship of Arabic in the University of Oxford. This chair he continued to hold till his succession to Mr. Delane as editor of the *Times*. Notwithstanding the heavy work thus devolving upon him, Mr. Cheney never lost his hold on Oriental studies, and the members of the Leyden Congress of Orientalists, last autumn, saw him in their midst. He died, as he had lived, in harness, leaving a void which will not easily be filled.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

W. H.—Copper tokens such as you describe were frequently issued by London tradesmen. Consult Mr. Batty's book on the subject.

T. C.—*Pause*=kick, and *spice*=lollipop, are familiar phrases in Yorkshire.

CH. TR.—The *h* in "heir" is silent, and has never been otherwise.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

\* LONDON, SATURDAY, FEBRUARY 23, 1884.

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## Notes.

## A BIBLIOGRAPHY OF CHAUCER.

(See "N. & Q.," 1<sup>st</sup> S. i. 30; xi. 83; 2<sup>nd</sup> S. i. 357; vii. 218; 3<sup>rd</sup> S. i. 322; iii. 2; viii. 532; 4<sup>th</sup> S. vi. 518; 5<sup>th</sup> S. ii. 381; iii. 7; vi. 530; vii. 134; 6<sup>th</sup> S. vii. 381; ix. 138).

In the belief that there is no satisfactory bibliography of Chaucer in existence, I venture to contribute a few notes towards the compilation of one which I have made, chiefly for my own instruction, in the study of the poet. These notes are necessarily imperfect and tentative—designed to set the topic afloat and to secure corrections and further information. I have already attempted to describe the three earliest folio editions of Chaucer ("N. & Q.," 6<sup>th</sup> S. viii. 381). These are: 1. Thynne's, 1532; 2. Bonham and Reynes's, 1542; 3. The booksellers' edition of 1545-50. I will now continue the catalogue, confining myself, for the present, to those editions which profess to give the complete works.

No. 4 is the edition usually attributed to John Stow, issued in 1561: a black-letter folio of 378 leaves, differing but little from No. 3 till folio 340, when "certain workes of Chaucer not herte to fore printed" are "gathered and added to this booke by Jhon Stowe." These are the ballads on "Gentleness," "Proverbe against Couitise," "Women Unconstaunt," "Women's Doubleness," "The Craft of Louers," "Ten Commandments of Loue,"

"The Nine Ladies Worthie," "Alone Walking," "Season of Feverere," "O Mercifull and Merciable," "Mercurie and Pallas," "Balade Pleasaunte," "Mossie Quince," "Beware Deceitfull Women," "Complainte of Pite," "Womens Chastite," "The Court of Loue," and Lydgate's "Thebes." In this edition also the genuine Chaucer's "Woodes unto his own Scrivener" first appear. Thynne's "Preface" and the "Plowmannes Tale" are repeated as in No. 3. There are two examples of this edition in the British Museum Library, each having a different title-page. In one (belonging to the King's Library) the title is ornamented with a large woodcut of the arms and crest of Chaucer, and beneath is the couplet:—

"Vertue flourisheth in Chaucer still,  
Though death of hym hath had his will."

There is a separate title to "The Canterbury Tales" and "The Romaunt of the Rose," a woodcut showing in quaint fashion the genealogy of the houses of York and Lancaster down to the marriage of Henry VII. There are ornamental initial capitals to each poem, and one other illustration, a knight in armour before the "Knyghtes Tale." The title is above the shield of arms:—

The Workes of Geffrey Chaucer, newlie printed, with diuers additions whiche were neuer in printe before: with the siege and destruction of the worthie citee of Thebes compiled by Jhon Lydgate, Monk of Berie. As in the table more plainly doeth appere.

The date 1560 is in the shield of arms. Colophon: "Imprinted at London by Jhon Kyngston, for Jhon Wight, dwellyng in Poules Churchyarde. Anno 1561."

The second copy of this work, in the General Library, has the same title, and in the colophon the same date as well, and yet appears to be another impression. The words of the title are included within a square architectural compartment, representing at the top the court of a king, and at the bottom two boys with a graft growing out of a tun, the mark of the printer Grafton, 1540-53. The title of this volume is dated 1561, like the colophon. In it there are figures to the prologues as well as to the "Knights Tale." In all other respects it seems the same work. The paper and printing are poor in both copies.

No. 5 is Speght's first folio of 1598:—

The workes of our antient and lerned English poet Geffrey Chaucer, newly printed. In this impression you shall find these additions: 1. His portraiture and progenie shewed. 2. His life collected. 3. Arguments to every booke gathered. 4. Old and obscure words explained. 5. Authors by him cited declared. 6. Difficulties opened. 7. Two books of his never before printed. Londini impensis Geor. Bishop. Anno 1598.

This title is included within an elaborate columnar and floral border, dated 1574. The columns are twisted and wreathed with vine branches; at the bottom the vine issues out of a vase; at the top is a tablet with a lamb lying on a stool, its legs

bound, a knife at its throat, and on a scroll "Possidete animas vestras." The engraver's initials are N. H. The same compartment appears in a Latin Bible by W. Norton, 1593. There is no printer's name; the volume was probably printed for Bishop by Adam Islip. It is dedicated to Sir Robert Cecil, and, after the editor's preface, has a commendatory letter from Francis Beaumont dated June, 1597. There is a portrait of Chaucer surrounded by shields of arms of his family and progeny. The volume contains 394 leaves, besides 27 leaves of introductory matter. The portrait is "as described by Thos. Oecleve, his scholar." The "Life" by Speght, the "Arguments" of the "Prologues," and the "Epistle of William Thynne" precede the table of contents. The "Plowmans Tale" occupies the same place as in Nos. 3 and 4, and, indeed, the work follows Stow's pretty closely, but has two additional poems, "Chaucer's Dreame" and "The Floure and the Lease." The genealogical title-page of No. 4 is twice repeated, and at the end there are Lydgate's "Thebes," a catalogue of Lydgate's works, a Chaucerian vocabulary, the names of authors cited by Chaucer, and ten pages of annotations and corrections. This edition was the cause of Francis Thynne's somewhat hypercritical *Animaduersions*, 1598, for which see the copy in the Chaucer Society's publications, 1875.

#### 6. Speght's revised edition, folio, 1602:—

The Workes of our ancient and lerned poet Geoffrey Chaucer, newly printed. To that which was done in the former impression this much is now added: 1. In the Life of Chaucer many things inserted. 2. The whole work by old copies reformed. 3. Sentences and proverbes noted. 4. The signification of the old and obscure words proved; also characters showing from what tongue or dialect they be deriued. 5. The Latine and French, not Englished by Chaucer, translated. 6. The treatise called lacke Upland, against Friars, and Chaucer's A B C, called La priere de nostre Dame, added. London, printed by Adam Islip, 1602.

Other examples have Bishop's name; the copy in the British Museum Library is imperfect. The title is within an elegant circular-headed architectural compartment, with hanging grapes and figures of Truth and Justice at the sides. This is a revision of No. 5. In his "Address to the Reader" Speght acknowledges his obligations to Francis Thynne, and inserts the latter's lines on Chaucer's portrait. The shield of arms, as in No. 4, follows the "Life," and William Thynne's preface comes next. There are 414 leaves. In other respects this is simply a reprint of No. 5. This is evidently an edition serviceable for the study of the poet. "Speght, after all, did praiseworthy work; his textual alterations were few and of no great importance; but he was the first to explain Chaucer's language and to supply a glossary" (*Edinburgh Review*, vol. cxxii. p. 9). This work was reprinted, with a few verbal changes,

long after Speght's death, viz., in 1687. The copy in the British Museum Library has a fine title-page in the style of the time, without compartment, and contains 718 pages in all. There is no printer's name.

#### 7. Urry's Chaucer, folio, 1721:—

The Workes of Geoffrey Chaucer compared with the former editions and many valuable MSS. Out of which three tales are added which were never before printed. By John Urry, Student of Christ Church, Oxon. Deceased: together with a glossary by a student of the same Colledge. To the whole is prefixed the Author's life newly written, and a preface giving an account of this edition. London, printed for Bernard Lintot, between the Temple Gates, MDCXXI.

The last of the seven old folio editions.\* Urry, whose portrait by Pigné forms the frontispiece, died during its compilation. It seems a praiseworthy attempt to preserve all the presumed writings of Chaucer, but is of little value. On the title-page is a copper-plate engraving of Chaucer's tomb, and on the next page a portrait of the poet by G. Vertue. The pilgrims are also figured on copper. The "Life of Chaucer" is by Dart, corrected and enlarged by Dr. W. Thomas; the preface contains a brief bibliography. The glossary at the end is also by Thomas. Two poems, "The Coke's Tale of Gamelyn" and "The Merchant's Second Tale; or, History of Beryn," are inserted as genuine; unwarrantable liberties are taken with the text to soften supposed harshness of metre, &c.; for the rest, the work is chiefly founded on Speght's last edition. There is an interleaved copy in the British Museum Library with notes by one of the editors. Most critics agree that this is the worst edition of Chaucer ever published.

No further editions of the complete poems of Chaucer were published after Urry's till the appearance of Bell of Edinburgh's "British Poets" in 1777. But in the interval much had been done to revise the text of "The Canterbury Tales." I purpose, therefore, in the next paper to catalogue the successive separate editions of these, the greatest of Chaucer's works. J. MASKELL.

#### GRACE DARLING.

One of the most interesting objects (I dare not say the most interesting) in the Lord Mayor's Show of 1883 was the boat in which Grace Darling and her father went out to the wreck of the Forfarshire, and rescued the nine survivors, at daybreak on Friday, September 7, 1838. This boat is a stout fishing coble, built for half a dozen oars, and it looks as strong as ever. It was on view all last summer at the Fisheries Exhibition at South Kensington; and on November 9 it was carried through London streets, high on a wheeled truck,

\* I shall not attempt to number subsequent editions.

drawn by a team of noble cart-horses, and guarded, as was right and proper, by British sailors. Where is this boat now? Is it kept safe and in honour, as such a relic should be? But for its history, it would long ago have been sold, among other old stores, by the Trinity House; and perhaps it *was* so sold, and bought by some private owner. One would like to know this; and still more should I like to know how much of that heroic story of forty-five years ago was in the minds of the lookers-on. It is only the simple story of an English peasant girl of three-and-twenty, who had lived for twelve years with her parents on the lonely Longstone island, and who, after that night of tempest, persuaded her father, the lighthouse-man, to row out with her, across a mile of stormy sea, to the dangerous rock on which, through his telescope, a few perishing human beings could be seen. She did it; and she brought every one of them safe back with her. That is all; but it is one of those stories that men do not willingly let die.

She, Grace Horsley Darling, was born at Bam- borough on Nov. 24, 1815, the seventh child of William Darling and Thomason Horsley, his wife. These details I learn from a poor but genuine little anonymous memoir of her, published at Berwick-upon-Tweed in 1843, just after her death; which little memoir also tells me that during those five years of her fame, 1838 to 1843, she steadily refused to quit her parents or her island, and went on living there as quietly and simply as before. She was a devout, courageous girl—comely and sincere and silent. She had (says good old William Howitt) “the most gentle, quiet, amiable look and the sweetest smile that I ever saw in a person of her station and appearance. You see she is a thoroughly good creature.” When Lloyd’s agent—his name was Sinclair, and he deserves to be remembered for her sake—went out to the Longstone, he said to her, “Well, Grace, we’ll surely be able to get you a silk gown for this”; and she said, “Do you think so, sir?” with perfect simplicity. Silk gowns came in plenty; silver teapots came, and votes of thanks, and coin to the amount of seven hundred pounds, and visitors from afar—yea, even from St. Petersburg. But, as my little pamphlet truly says, she “never for a moment forgot the modest dignity of conduct which became her sex and station.” Large sums of money were offered to her by London managers if she would but come and sit in a boat at their theatres, and men far above her sent her proposals of marriage. But she was not a “professional beauty,” so she declined the stage—she was not a successful murderess, therefore she refused to marry in *that* way. Nevertheless, when consumption attacked her, and she was carried to her native Bam- borough to die, I perceive among the crowds at her funeral there was a certain “young man from Durham, who is said to have cherished an ardent affection for the lamented

deceased.” Him she might have wedded had she lived.

I do not know whether there is any monument to her in Bam- borough churchyard, nor whether St. Cuthbert’s Chapel on Houselands, the largest of the Farne Islands, was ever rebuilt (as some had proposed) in memory of her. Perhaps a new chapel was not wanted, for the old one, built by the monks, was destroyed long ago by a Protestant monarch whose name we all revere, and since his time, says my pamphlet, “there has been no public celebration of divine worship upon the island.”

Grace Darling’s deed was the *ἀπαξ λεγόμενον*, so to speak, of a lofty spirit, that seized eagerly and used to the utmost its one chance of heroic duty. A deed like hers, so pure and unselfish, such a brilliant example of womanly daring, ought by this time, we may think, to be known all over the world. And I suppose it is still known, if not honoured, even in the England of 1884, and in America. But on our Continent few seem to have heard of it. Only the other day I was talking of Grace with a German man of letters, who said he had written an article about her *à propos* of the Fisheries Exhibition, and he added that he believed she had hardly ever before been made known in Germany. When I expressed surprise, he asked me whether I had ever heard of Jemima Seybus. I never had; and yet Jemima was a brave German lass, who, it seems, rescued folk from an inland flood, as Grace rescued folk from the sea. All honour, then, to Jemima! But Grace (if one may confess it) is my very earliest heroine. Her aunt, Jane Darling, was my grandmother’s maid, and we in the nursery used to hear of that devoted niece from the lips of “grand-mamma’s Jane.”

A. J. M.

#### A “TENNYSON” FORGERY.

I desire to caution the collectors of “first editions” of Tennyson’s works against a practice which appears to me to be most detrimental to the confidence which must in some measure exist between book-buyers and the issuers of second-hand book catalogues. This warning will be better understood if I narrate, as briefly as may be, a short experience of my own.

The first edition of *In Memoriam* is known to be a somewhat scarce book, and upon receiving a certain catalogue containing the following entry,

“379.—In Memoriam, FIRST EDITION; cloth, uncut, scarce, 1l. 12s. *Moxon*, 1850. A copy of the first edition realized 6l. 6s. at Puttick’s, January, 1883,”

I at once sent for the “lot,” and received it by return of post. A very cursory examination proved to my somewhat experienced eye that the title-page was not genuine, and upon taking the matter more closely in hand I found that the

volume contained the added stanzas (numbered lviii. in the sixth and subsequent editions),

"O Sorrow, wilt thou live with me,"

instead of those, numbered lviii. in the first and second editions, commencing:—

"He past, a soul of nobler tone."

The concluding page of letterpress also indicated the sixth edition.

The forged title-page is a clumsy imitation of the true one, the imprint being

LONDON:

EDWARD MOXON & Co., DOVER STREET.  
MDCCL.

instead of

LONDON:

EDWARD MOXON, DOVER STREET.  
1850.

There is no half-title, but the first end-papers appear to have been taken out and replaced by others differing slightly in tint, together with the sophisticated title-page. Whilst these were yet damp the book has been subjected to strong pressure, so as to give the inserted leaves the appearance of having been part of the volume when it was originally "boarded." It should be stated that whereas the genuine first edition ends upon the verso of P, or p. 210, the spurious copy under notice ends upon the recto of P 2, or p. 211, and that the imprint of Bradbury & Evans on the verso of the forged title-leaf is printed from a bolder letter (small capitals) than the original. It is probable that this experiment may have been made upon earlier editions (the second, for instance) of *In Memoriam* with greater success; collectors should, therefore, examine their treasures with care now that the fact of a forgery having been in circulation is incontestably proved.

I ought to add that I wrote without delay to the firm in question, giving them to understand that the book was not as represented in their catalogue, and received the following reply: "The book was bought at an auction with other books of the same class, and we have no reason to doubt its genuineness. Had we not thought it a first edition we should not have stated it as such in our catalogue. Please return it at once, and we will examine the book and see if we can detect anything about it to confirm your suspicions." As this appeared to cast some doubt upon my judgment, I took the volume to Mr. Commin, an intelligent bookseller of this city, who fortunately is in possession of a genuine copy of the first edition of *In Memoriam*; and had my view of the case rested hitherto upon mere "suspicions," these were converted into absolute certainty by the test of comparison. Upon returning the book, a note was sent pointing out the tests which it had failed to satisfy; and a candid acknowledgment was received from the booksellers in reply, thanking me for the trouble thus taken, and giving an

assurance that my letter should be pasted within the cover, and the lot withdrawn from sale. "The trade," as well as amateurs, must be on their guard against a fraud which seems to have taken in the buyer of the firm with whom this transaction has taken place, and which, if not fully exposed, may mislead others in future. ALFRED WALLIS.

Elm Grove House, Exeter.

#### ENGLISH WORDS, TEUTONIC AND LATIN.

M. Max O'Rell, in his amusing sketch called *John Bull et son Ile*, tells us that the English language contains some 43,000 words, of which 29,000 are of Latin origin and 14,000 Teutonic. I believe the forthcoming *New English Dictionary* of the Philological Society will show that our language contains at least five times this number of words, the first part alone, A—Ant, containing 8,365 words, including, of course, a large number which are no longer found in our current speech. But it is not the sum total of M. O'Rell's addition, but the proportion of his division, which prompts me to try, by a few particular instances, what the proportion is really likely to be between the Latin and Teutonic elements.

I have lately had occasion to compare translations of Horace's "Integer vitæ" (*Odes*, i. 22), and the following is the proportion used by the several authors; and as translating from the Latin, it may be perhaps supposed that they would be inclined to use more words derived from that tongue than they would use in an original composition.

I give the total number of words in each writer's translation of the ode, omitting in the division all proper names and doubtful words.

	Words.	Latin origin.
John Ashmore, 1621 ...	160	15
Sir T. Hawkins, 1625* ...	147	22
Barten Holyday, 1632* ...	150	22
S. W. in Brome, 1671 ...	150	22
J. Harrington, 1684 ...	127	15
W. Green, 1777 ...	175	31
F. Wrangham, 1821 ...	149	21
W. Sewell, 1850 ...	151	26
Lord Ravensworth, 1858 ...	138	26
Sir Theodore Martin, 1861 ...	152	19
John Conington, 1882 ...	136	23
Another translation in MS. ...	140	12

So, then, to judge by this example, the words of Latin derivation should be, on the average, about 14 per cent. instead of 67 per cent.

It is true that it affords no conclusive proof of the incorrectness of the 67 per cent. estimate, because a dictionary containing many scientific and technical words, which are not often found in our current or in our literary language, might show a greater proportion of words that are of classical origin. We shall see, besides, that our prose writers, and especially historians and essayists,

\* Hawkins and Holyday's translations are but slightly altered one from the other.

are more prone than poets are, particularly lyrical poets, to the use of classical words; and the beginnings of their chapters, opening with a certain degree of pomp and solemnity, show even a larger number of such words than do the other parts of their books.

If we take examples at random from well-known authors, we shall find the following results. I will begin with two which have been often cited.

	Words.	Classical origin.
The Lord's Prayer ... ..	55	3
The Creed ... ..	105	12
Shakspeare:—		
Julius Cæsar, end ... ..	150	25
Henry IV., I. i. (Hostess's speech) ...	150	10
Much Ado, II. ii. (Balth.'s song) ...	77	6
Tempest (Ariel's song), I. ii. ...	57	3
" " I. ii. ...	48	5
" " V. i. ...	44	1

150 words from the following books:—

Bible, A.V.:—		
Psalm i. ... ..	...	11
Genesis, ch. ii. ... ..	...	7
Ben Jonson: Volpone, I. i. ... ..	...	17
John Fletcher: Loyal Subject, I. i. ...	...	25
Chapman: Homer, i. ... ..	...	25
Florio: Second Frutes, preface ... ..	...	25
" " another place, p. 137 ...	...	5
Sir Thomas Browne: Religio Medici, p. 1	...	49
" " Vulgar Errors, p. 1 ...	...	45
Sir Philip Sidney: Arcadia, p. 1 ...	...	16
Butler: Hudibras, canto i. ... ..	...	17
Milton: Paradise Lost, p. 1 ... ..	...	28
" " Comus, Songs (Sabrina), 107 words	...	14
Samuel Johnson: Rambler, No. 1 ...	...	48
Addison: Spectator, No. 1 ... ..	...	33
Swift: Tale of a Tub, p. 1 ... ..	...	10
Burke, Letter to a Noble Lord, p. 1 ...	...	33
De Foe: Robinson Crusoe, p. 1 ...	...	14
Junius: Let. 1 ... ..	...	43
Gibbon: Decline and Fall, ch. i. ...	...	61
" " ch. xv. (end) ... ..	...	51
Young: Night Thoughts, Night i. ...	...	35
Bloomfield: Spring, p. 1 ... ..	...	34
De Quincey: Opium Eater, p. 1 ...	...	35
Wordsworth: Idiot Boy ... ..	...	3
" " Evening Walk ... ..	...	20
Coleridge: Christabel ... ..	...	6
Southey: Roderick, canto i. ... ..	...	32
Byron: English Bards ... ..	...	32
Pope: Rape of the Lock ... ..	...	39
Walter Scott: Marmion, introd. ...	...	10
" " canto i. ... ..	...	24
Thomas Arnold: History of Rome, ch. i.	...	48
Carlyle: French Revolution, iii. l. ...	...	28
Macauley: History of England, i. ...	...	39
Tennyson: Maud ("Birds in," &c.) ...	...	7
Mahon: History of England, introd. ...	...	45
Gladstone: Homer, i. 336 ... ..	...	35
" " Church Principles, p. 1 ...	...	46
Dickens: The Chimes, p. 1 ... ..	...	25
Thackeray: English Humourists, p. 1 ...	...	27
Trollope: Autobiography, p. 1 ... ..	...	23

So the average of all these is about the same as that of the versions of the ode of Horace given above.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

SHAKESPEARE AND THE BIBLE.—A short time ago a writer in a leading periodical thought well once more to point out that Shakespeare was a "remarkable man," and in his use of the Bible his "remarkable conception of the import of a passage has often enabled him to get at its true sense when all the English versions of the Bible had positively mistranslated it." And as an instance he gives the passage from *Richard II.*, V. v., about which he says:—

"Without being acquainted with the language of the Talmud, Shakespeare clearly saw that the passage in Matthew xix. 24 was a proverbial saying in which the largest animal and the smallest aperture were selected to express an impossibility. Hence, with the true genius of a great poet, he not only correctly, but most beautifully and poetically, renders it:—

'It is as hard to come as for a camel  
To thread the postern of a needle's eye.'

*K. Richard II., V. v."*

The writer was mistaken in thinking this a new thought. It was in print many years before Shakespeare was born, and he may have read it in the *Paraphrase of Erasmus*, translated into English by Nicholas Udall and others, and published in 1548, as Edward VI. ordered this book to be placed in all churches, and to "bee read, vsed, and studied by euerie curate and prieste to the vndoubted edifying as well of theim as of all others." The writer alluded to professes to give a list of all the English versions of the Scriptures up to Shakespeare's time (there have been none since his death), but, by a most singular oversight, entirely forgets that of Erasmus, although it was considered important enough to be ordered to be placed in all churches. The following extracts from it will show that the interpretation of the "small gate" was no new thing in the days of Shakespeare:—

"And to make the difficultye of the thyng the greater, his disciples musyng muche, he sayde more: Yea (quoth he) I saye more vnto you: It is more easy for a Camel to go through the eye of a needle, than for a ryche man to entre into the kyngdome of heauen. For the gate is lowe and strayghte, and it receyueth no Cameles laden with burdens of rychesse. For so he reproved the couetouse ryche man, vnto whome ryches be rather a burden, than profyt, whiche they beare for others, rather than for them selfe."—Matt. f. 78.

So again on the parallel passage in Luke, cap. xviil.:

"Than Jesus.....turned to his disciples, and as one beeeyng in a great mernaill, he said: How hardly shall those whiche are heauie laden with the burden of rychesse entre into the kyngdome of God through the narrowe gate."—Luke, f. 137 verso.

Even if Shakespeare had not read these passages of Erasmus, the idea was common enough. These figures of "burdens" and "strait gates" and "narrow ways," and of being "heavily laden" and "struggling to enter in," it is needless to say, pervade the New Testament, and Augustine had said:

"The statement that the serpent gets rid of its old skin by squeezing itself through a narrow hole, and thus

acquires new strength—how appropriately it fits in with the direction to imitate the wisdom of the serpent, and to put off the old man, as the apostle says, that we may put on the new; and to *put it off, too, by coming through a narrow place*, according to the saying of our Lord, 'Enter ye in at the Strait Gate.'—*On Christian Doctrine*, bk. ii. cap. xvi.

As I pointed out a few weeks ago, the Shakespearian phrase *hurly-burly* occurs nearly fifty times in the *Paraphrase of Erasmus*; so it is clearly a book for a Shakespearian library. R. R.

Boston, Lincolnshire.

**CARDINAL POLE'S MOTHER.**—A recent correspondent (6th S. ix. 18) says of Margaret, only daughter of George, Duke of Clarence, that "by her second marriage she became Countess of Salisbury." This seems to be an error. In the fifth year of Henry VIII. she petitioned Parliament for restoration to rank "as being only sister to Edward, Earl of Warwick and Salisbury, and daughter of Isabel, daughter and heir to Richard Nevil, Earl of Salisbury, son and heir to Alice, daughter and heir to Thomas, Earl of Salisbury," and by the king was admitted in full right to be Countess of Salisbury. She long lived at Lordington House, in my parish, and I should be glad of any information as to her remarriage after Sir Richard Pole's death, being under the impression that she died his widow. Just before her execution she is described as the "Countesse of Salisbury." F. H. ARNOLD, LL.B.

Racton.

**PUTTING BEES IN MOURNING.**—This curious superstition, which still exists in various parts of England, has been taken by our people to other parts of the world. This is, of course, only natural; but I confess that it was with a strange sense of inappropriateness that I found it existing in Tasmania. The incident is recorded in the following passage from Mr. R. Tangye's interesting *Reminiscences of Travel in Australia, America, and Egypt*. The scene was the famous Devil's Punch Bowl, a few miles from Launceston:—

"At the bottom of the little wooded valley we came upon an old wooden shanty, where we tried to get a glass of milk; but there was no one at home. Presently an old man appeared, driving cows.....The old man was seventy-three years of age, and lived there alone, sleeping on a door covered with an opossum rug. He told us his master died there close by the bee-hives a few weeks ago. 'So,' said he, 'I put the bees in deep mourning, or they would all have left.'"

I well remember the deep earnestness with which he uttered these words, proving the sincerity of his belief that he had preserved the bees by putting them in mourning for the death of their owner. J. A. LANGFORD.

[See 3rd S. v. 393; 4th S. xii. 366.]

**GOVERNMENT PROFESSIONAL MEN IN 1779.**—The *Court and City Register* records the names of

many professional men: Antiquarian, Keeper of the Medals, Drawings, &c., Richard Dalton; Librarian, Frederick Barnard, with a clerk and porter; Principal Barber, F. Vincent, 170*l.*; Master of the Revels, Solomon Dayrolle, 100*l.*, with a Yeoman; Historiographer, Richard Stonhewer, 200*l.*; Master of Mechanics, Anthony Shepherd, D.D., F.R.S., 100*l.*; Examiner of all Plays, &c., John Larpent, jun., Esq., 400*l.*; Deputy, E. Capell, Esq., 200*l.*; Poet Laureate, William Whitehead, Esq., 100*l.*; Embellisher of Letters to Eastern Princes, J. Holland, 60*l.*; Master of the Band of Music, and full band. Besides the Physicians to the King were an Anatomist, John Andrews, Esq.; Chemist, John Amyott, Esq., 100*l.*; and Oculist, Baron de Wenzel. The Statuary was Joseph Wilton, Esq. The Geographer was Thomas Jefferys; Hydrographers, T. Kitchen, senior and junior. The Surveyor of the Pictures was G. Knapton, Esq., 200*l.*; Principal Portrait Painter, A. Ramsay, Esq., 200*l.*; Painter in Enamels and Miniature, Jeremiah Meyer, Esq.; Mezzotint Engraver, Valentine Green, F.S.A.; Seal Engraver, Thomas Major. The Herald Painters were Josiah Sarney and Robert Morris. The Comptroller of the Board of Works was Mr. W. Chambers; the Architects, James Adam, Esq., F.R.S., and Thomas Sandby, Esq. The Master Carver was Samuel Norman. There was a Serjeant Painter to the Board. The Secretary for the Latin Language for the Secretary of State received 200*l.*; the Architect to the Ordnance was E. B. Frederick, 120*l.*; Rev. Dr. Maskelyne was Astronomical Observer at 100*l.* There was a scientific staff at the British Museum. HYDE CLARKE.

**BURIAL WITHOUT A COFFIN.**—In a very ample list of the church goods belonging to the parish of Hartshorne, Derbyshire, made in 1612, is: "It. a beere w<sup>th</sup> a coffin"; and at the end is a memorandum, "That Mr. James Royle, of Shorthasselles, gave to the church a newe beere, beinge made att his owne coste and chardges, box, woode and workmanship, this present year 1626." The *coffin* in the one entry, and the *box* in the other refer, I presume, to the same thing, which was used for the conveyance to the grave, upon the bier, of the corpse of any person who was to be buried without a coffin. THOMAS NORTH.  
Llanfairfechan.

#### ORIGIN OF BLACK FOR EVENING DRESS.—

"One at least of the changes which the book [Bulwer Lytton's *Pelham*] effected in matters of dress has kept its ground to this day. Lady Frances Pelham writes in a letter to her son: 'Apropos of the complexion I did not like that blue coat you wore when I last saw you. You look best in black, which is a great compliment, for people must be very distinguished in appearance to do so.' Till then the coats worn for evening dress were of different colours, brown, green, or blue, according to the fancy of the wearer; and Lord Orford tells me that the adoption of the now invariable black dates from

the publication of *Pelham*. All the contemporaries of *Pelham* would appear to have been simultaneously possessed with the idea that they were entitled to take to themselves the great compliment paid by Lady Frances to her son."—*The Life of Lord Lytton*, by his son, vol. ii. p. 195.

J. MASKELL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

UNUSUAL WORDS AND PHRASES IN 1618.—*Activest*.—In *The Thracian Wonder*,\* I. ii. (Webster's *Works*, Hazlitt's edition, vol. iv. p. 128):—

"And in your pastimes on the holidays  
Strive to surpass the *activest* of us all."

Is there any other instance of the use of this superlative? I cannot find it in any of the glossaries. The accent is worth remarking.

*Muscod*.—In the same play, same act and scene (pp. 130-1), "*Muscod*, come hither." I cannot find this word in any dictionary or glossary. Is it a corruption of *musk-cod*?

*Snickfail*.—In the same play, same act and scene (p. 134):—

"Whereas the *snickfail* grows and hyacinth."

What flower is this meant for; or is it a misprint? I fancy it might have been corrupted from some Dutch or German word for the snowdrop. I cannot find any such word in any Dutch or German dictionary.

*Hornet*.—In the same play, III. ii. (162):—

"Beat up our drums and drown the *hornets'* sound."

Is there any other instance of this use of *hornets*, apparently for *horns*?

*Fallery*.—In the same play, IV. i. (p. 180):—

"This is some *fallery*; it cannot be."

I cannot find this word in any dictionary. It is evidently formed from the Latin *fallo*, *fallere*, and means "deceit." Does it occur elsewhere?

*But what will hold bare buckle and thong together*.—In *The Weakest goeth to the Wall*, III. i. (Webster's *Works*, Hazlitt's edit., vol. iv. p. 259), this evidently proverbial expression occurs. Is it met with elsewhere? It is apparently another form of "to make both ends meet."

*To caske*.—In Nares's *Glossary* (ed. Halliwell and Wright) this word is explained, "apparently, to strike," and the following passage from *The Weakest goeth to the Wall*, IV. i., is given:—

"And this hand,  
Now shaking with the paleie, *caske* the bever  
Of my proud foe, untill he did forget  
What ground hee stood upon."

Webster's *Works*, Hazlitt's edit., iv. 271.

\* This play is attributed to Webster, and included in his *Works* both by Hazlitt and Dyce; but it is very doubtful if he wrote any portion of it.

Surely the meaning of the word is obvious; it is derived from the Spanish *cascar*, "to crack, burst, or break into pieces." I cannot find, however, any other instance of its occurrence.

*To bag*.—In the same play, IV. i. (p. 274), the verb is used in a sense of which I have not found any other instance in the writers of that period:—

"Now for the treasure you do yearly bag  
From both the Indies."

Schoolboys ordinarily use the verb in the sense of "to take," as "Bags I that."

*Four o'clock bell*.—In the same play, IV. iii. (p. 283), "And, honest prentices, if ye please me, I'll not ring the *four o'clock bell* till it be past five." What was the *four o'clock bell* for? It could not be the curfew; was it the vespers bell?

*Garbold*.—In the same play, V. i. (p. 287), "Amidst these sweating *garbolds*." Does this form of the word *garboil* occur elsewhere?

*Hedge-betrothing*.—In the same play, same act and scene (p. 292):—

"Your *hedge-betrothing* covenant shall not serve."

Can any other instance be given of the use of this epithet? It is apparently connected with "hedge-priest."

F. A. MARSHALL.

"THE EDICT OF NANTES."—The only book for the printing of which Queen Mary gave her royal licence was, according to John Duntun, *The History of the Edict of Nantes* in 1693; and in his *Life and Errors*, i. 153, he has, with pardonable vanity, reproduced the royal authority "to our trusty and well-beloved John Duntun, citizen and stationer of London." Watt says of this book, i. 254, q, "1694, one vol. 4to."; Lowndes has it, p. 1647, "1694, two vols. 4to."; whilst the royal authority for printing states that it was to be "in four volumes." Lowndes quotes the sale of the Marquess of Townshend's copy in two volumes, and my copy corresponds with this description; but it has on the last page "End of vol. ii.," and only brings the history down to the year 1642. Was this all that was published? Queen Mary died very shortly after the publication of these two volumes; did interest in the history of the Edict and the effects of its revocation die with her?

EDWARD SOLLY.

TRANSMISSION OF COURTESY TITLES.—Can a courtesy title transmit honour; and, if so, how much? On looking up Burke, I see the heir-apparent grandsons of peers have, as a rule, taken their deceased fathers' titles. But not always; for instance, Lord Capell, grandson of the Earl of Essex, does not call himself Viscount Malden. Is there any rule, or can Lord Belgrave call himself either by the name he bears or by that of Earl Grosvenor, whichever he pleases?

H. PUGH.

Junior Athenæum Club.

TENNIS-COURT, A PART OF IT CALLED FRANCE.—In Decker's *Gull's Hornbook*, edited by J. Nott, 1812, p. 116, there is a note:—

"'Sweating together in France,' meaning, in the tennis-court; a part of the court, if I mistake not, was formerly called France. I think I have met with the expression in some of our early writers, though I cannot immediately refer to it."

Can any correspondent give me any such references? I shall be greatly obliged, as I have not myself been so fortunate as to discover them.

JULIAN MARSHALL.

SONG BY WILLIAM WILBERFORCE.—Am I correct in supposing that the song entitled *Rich and Poor or Saint and Sinner* is by William Wilberforce? The following is the first verse:—

"The poor man's sins are glaring,  
In the face of ghostly warning,  
He is caught in the fact  
Of an overt act,  
Buying greens on a Sunday morning."

KYNGESTON.

PETTY FRANCE: CROOKED USAGE: PIMLICO.—Can any of your readers help me to the origin of the following names of localities in London?—

1. Petty France is the junction of York Street and James Street, Buckingham Gate, where the St. George's Workhouse used to stand. I believe this is quite a local name, but of old standing.

2. Crooked Usage is a narrow lane running from Cale Street, Chelsea, to King's Road.

3. Pimlico.—Mr. Loftie, in his *History of London*, suggests that the name may have been derived from an island in the West Indies, whence the timber for building was obtained. Is there any authority for this? There is an island named Pimlico in the West Indian group, a mere dot of a thing on the map, near the Bahamas, but I never heard of any timber, or anything else, being imported thence.

E. A. D.

[Stow, whose *Survey of London* first saw the light in 1598, speaks of Petty France, as do Phillip's *Life of Milton*, 1694, and Thoresby's *Diary*, 1709. Its name was probably bestowed, as was that of Petty France in Bishopgate Ward, in consequence of a colony of Frenchmen settling there.]

FALCONER'S USE OF THE WORD "OBLIVION."—

Can any one account for William Falconer's predilection for this word? He uses it no less than a dozen times in his poem of *The Shipwreck*. For instance, in the first canto he speaks of "dumb oblivion," "oblivion's shade," "dark oblivion," "her wing of deepest shade Oblivion drew," "in sweet oblivion," "in oblivion's sleep." In the second canto is the following: "perhaps oblivion o'er our tragic tale," &c. In the third canto the following: "in oblivion lost," "oblivion o'er it draws a dismal shade," "sunk in oblivion." And, again, in the *Occasional Elegy*, "their harps oblivion's influence can defy," "from oblivion's veil

relieve your scene." The word is not a common one in poetry; I should think there must probably, therefore, be some reason for its frequent use by the author of *The Shipwreck*.

C. W. HOLGATE.

BISHOP PARR.—Can any reader of "N. & Q." furnish particulars of the family or pedigree of Richard Parr, Bishop of Sodor and Man, 1635-44? He seems to have held the rectory of Eccleston, Lancashire, along with his bishopric in *commendam*. Browne Willis has the following brief notice of him:—

"Richard Parr, S.T.P., Rector of Eccleston, Lancashire, consecrated June 10, 1635. He was an excellent bishop, rebuilt Ramsey Chapel, and was eminent for his preaching and instructing the natives of his diocese. He died 1643 [it should be 1644], and was buried in the Cathedral of St. German's in the unhappy times of the Rebellion."

Members of his family were rectors and vicars in the diocese of Sodor and Man down to 1730. It would be esteemed a favour if further information were kindly supplied.

MONENSIS.

THE PARENT OF PLEASURE CANOES.—I should feel obliged if any one would favour me with his recollection of what used to be a "common object" on the Thames, between Hungerford and London Bridge, some forty years ago—I mean old Robinson Crusoe's canoe. It used to hover about the steamers at the piers while its occupant collected halfpence, on the plea, set out in a placard, that he had saved—lives (the exact number being inserted in chalk). This was, I fancy, the parent of the present race of pleasure canoes. I was among a knot of old watermen the other day, who all remembered it, but gave different accounts; one, who seemed the clearest in his recollection, asserted that it was eighteen feet long and made of tin.

JOHN CORYTON.

The Temple.

INSCRIPTIONS IN SCHOOL PRIZES.—When were books first given as school prizes with inscriptions by the head master? I have a copy of *Aulus Gellius* bearing the following:—

"Optimæ indolis adolescentem Iacobū Steen hocce βαρβαρίῳ ornabam, cum singulari diligentia suos commilites exuperasset et ex quinta classe in quartam princeps arrogari meruisset. Ant. Æmilius postridie Eidus. Aprileis, M.D.C.XXXV. Traiecti ad R. Semi."

What place can this be? Not Utrecht; the last word is certainly not Rhenum. A later owner has entered his name, George Lee, Haarlem, January, 1820.

T. G.

CHINESE JUNK IN THE THAMES.—On March 28, 1848, a Chinese junk, the Ke-ying, commanded by Capt. Kellett and manned by a crew consisting of forty Chinese and twenty Europeans, arrived in the Thames, was afterwards exhibited in the East India Docks, London, and was still on

exhibition as late as 1851. Descriptions of the junk appear in *Chambers's Edinburgh Journal*, July 15, 1848, in the *Illustrated London News*, 1848, and in Timbs's *Year Book of Facts*, 1849. None of these descriptions gives in detail any account of her remarkable voyage: from Canton, round the Cape of Good Hope, to the United States, and thence to England. In connexion with the foregoing I should like information as follows.

1. Where can be found an account of her voyage from China to the United States and thence to England?

2. A pamphlet was published and sold on board the junk. Can any of your readers give extracts from this pamphlet, or name where a copy can be seen?

3. What became of the junk after she ceased to be a curiosity in England?

To the above I may add the junk was visited by the Queen and Prince Albert, the Duke of Wellington, and many other distinguished persons.

T. GIBBONS.

NORWAY.—Bacon, in his *Essay on Prophecies*, says that before the year 1588 (the Armada year) these lines were in circulation:—

"There shall be seen upon a day,  
Between the Baugh and the May,  
The black fleet of Norway.  
When that is come and gone,  
England build houses of lime and stone,  
For after wars shall you have none."

It was said the King of Spain's name was Norway. Had Philip II. any such name? C. A. WARD.  
Haverstock Hill.

J. MATHERS.—Who was J. Mathers, the author of *The History of Mr. John de Castro*, Lond. 1815?

HENRI VAN LAUN.

172, Lancaster Road, W.

THE MAHDI.—We are now often told that the influence of this individual on his fanatical followers is owing to their supposing him the reforming prophet who Mohammed predicted should one day arise. In the preliminary discourse to Sale's translation of the Koran (London, Tegg, 1844, p. 51) we read of "the coming of the Mohdi, or director concerning whom Mohammed prophesied." Will any reader of "N. & Q." give me reference to this prophecy? W. M. M.

PICTURE OF MARSHAL CONWAY.—In the Grosvenor Gallery Exhibition of pictures by Sir Joshua Reynolds No. 202 is called "Marshal Conway as a Boy," painted 1770. As this gentleman was born in 1720 he would be fifty at the date mentioned. I am curious to know what is the correct designation of this picture, which belongs to the Marquis of Hertford.

S. G. STOFFORD SACKVILLE.

THE DUKE OF BUCKINGHAM BEHEADED 1483.—Where did this event really take place, at Salisbury or Shrewsbury; and what evidence is there fixing it at either place? I have not means of access to sets of the *Penny* or *Saturday Magazine*, but I believe it is there recorded, with an accompanying engraving, that a headless skeleton was found, I think in some inn or public place, in one of the above towns; and the description goes on to say that these were Buckingham's bones, and the mystery of the place of his execution is cleared up. But I speak from memory only; it was either in one of the above serials, or some other such. At Britford, near Salisbury, is a tomb, said to be his, with the arms of Stafford and Rivers. Salisbury was a rendezvous for the Western contingent that intended to have joined him if he crossed the Severn. Did he try to make his way there, and so after his betrayal came to be taken on and there executed? R.

ARMS OF CLARE COLLEGE.—I seek information as to the bordure in the arms (De Clare impaling Ulster, the whole within a bordure sable, goutée d'or) of Clare College, Cambridge. The bordure is obviously "for difference"; but is there any particular reason why it should have taken this form?

E. EARLE DORLING.

HERALDIC.—To what family do these arms belong?—Azure, a cross (moline or flory) argent, between four scallop shells argent; crest, a demilion proper holding a scallop shell. SURRIENSIS.

"AN'T PLEASE THE PIGS."—What is the real word corrupted into *pigs*? Dr. Samuel Legge explained it by "An't please the *pyx*," understanding thereby the *hostia* deposited in the *pyx*, and so making it equivalent to *Deo volente* in the minds of transubstantialists. A recent writer on folk-lore treats the word as an abbreviation of *pixies*, fairies. Which is correct? G. L. FENTON.

San Remo.

CHITTY-FACE.—Can any one supply me with an example of the use of *chichi-face* or *chitty-face* in literature of the sixteenth century? Cotgrave (1611) gives a French compound *chiche-face*, which he renders "a chichiface, micher, sneakebill"; also, *visage de rebec*, "a sharp nose, chittiface." From which it is evident that he treated *chichiface* and *chittiface* as the same word, and this would properly mean lean face, pinched face (M.E. *chiche*, *chinche*). So the word is employed by Burton, *Anatomy of Mel.*, pt. iii. s. 2: "Every lover admires his mistress, though she have a..... lean, thin, chitty face." Yet, on the other hand, both Middleton and Massinger apply the term to a page, where the thing intended seems plainly to be child-face or girl-face, *chitty* being referred to *chit*, a child: *More Dissemblers*, &c., III. i., "A tender, puling, nice, chitty-faced squall it is";

*Virgin Martyr*, II. i., "The peaking, chitty-face page." And so the word is used occasionally down to Sir W. Scott, who speaks of Jenny Dennison's "good-for-little chit-face." One might hope to find an example earlier than the time when it came to be spelt *chitty* and assigned to *chit*.

C. B. MOUNT.

14, Norham Road, Oxford.

**AUTHORS OF POEMS WANTED.**—Can any one tell me the author of a poem entitled *King Arthur's Sword*, published in the *New Monthly Magazine* (1825), vol. xiv. p. 452? The first verse runs:—

"They rode along, they rode away,  
Tramp, tramp, beside the mere,  
Until they came where dark shades lay  
Upon the waters clear.  
There rose a spectre arm upright  
From out the crystal plain,  
Half in white samite clothed and bright  
As silvery drops of rain."

I should also be glad to know who wrote some stanzas signed XXX. at p. 469 of the same volume, beginning:—

"In the woods of Arcady,  
Lying on a pleasant green,  
Shadowed by a beechen tree,  
A shepherd boy was seen  
Piping, while the river sweet  
Ran and gurgled at his feet."

M. HAIG.

**RICHARD LE DAVIDS.**—Who was the father of the wife of Richard le Davids, Mayor of Carmarthen in 1774, and High Sheriff of Carmarthen-shire in 1778?

C. L. BRANDRETH, M.D.

**AUTHORS OF QUOTATIONS WANTED.**—

Can you favour me with a reference to the story of "that traitor of old time, down whose throat the full price of treason was poured, in the guise of molten gold"? I quote from Mr. Laurence's novel *Anteros*, p. 122.

J. MANUEL.

"Boast not of day till night hath made it thine,  
Of untried friendship and untasted wine."

GEORGE FREDERICK PARDON.

### Replies.

#### HERALDIC SHIELD VERSUS HERALDIC LOZENGE.

(6th S. vii. 187, 418, 475, 496; viii. 399; ix. 113.)

FUSIL has invoked the aid of any of the readers of "N. & Q." interested in heraldry to help him in the solution of the case he puts at the first reference given above (6th S. vii. 187). This aid, however, no one has made any attempt to supply. I must say I join in the discussion with diffidence, as I feel that in the complicated and, to me, scarcely intelligible case put before your readers a solution can only be satisfactorily sought at the hands of some *practical* heraldic authority,

such as an officer of the College of Arms, unless, perhaps, Mr. WOODWARD, or some other well-known heraldic correspondent of "N. & Q.," can be induced to give us the benefit of a well considered opinion.

In common with P. P. I am unable to understand how, in the case given by your correspondent, the heraldic authorities granted the right to the husband on his marriage (putting aside the question of the lady's supporters for the moment) of *quartering* his wife's arms, he being compelled, under the terms of the entail, to assume her name and arms in addition to his own. I myself know of no instance of a *quartered* coat of arms being borne by any one unless derived by *descent*. It may be the way in which the heraldic authorities in this instance have tried to get over the difficulty of showing that the arms of the wife, she being an heiress, were to be borne (in accordance with the terms of the entail) *as the husband's own*, and not merely borne on his shield in pretence, as would have been the ordinary case when the husband is not put under terms. If this be so, it is strange to me. It is true that the terms as to bearing the arms as well as the name, in addition to his own, may be unusual; and even if the aim of the authorities were as I have just suggested, still it would (to say nothing of the objection shown by FUSIL) be defeated beyond that immediate generation, as the issue of the marriage would in any event bear their parents' arms *quartered*, and then who would be any the wiser as to whether their coat had not been derived by descent in the ordinary way?

With regard to the question of shield *v.* lozenge (the title under which the above subject is introduced), I will endeavour to see if any rule or principle can be applied to the case in point. I may premise that when FUSIL makes the rather too general statement that "ladies may not bear armorial shields," of course he does not mean to refer to *married* ladies. Boutell, in his *Heraldry, Historical and Popular*, ed. 1864, p. 145, lays down the following rules, which again are deduced from the works of the older heraldic writers of the highest authority:—

"An unmarried lady bears her paternal coat of arms, whether single or quartered, upon a lozenge, without any crest."

"The arms of a widow are borne upon a lozenge and without a crest."

"A peeress in her own right bears her hereditary arms (without helm or crest) upon a lozenge, with her coronet and supporters."

And he gives, in illustration of this last class, further instances as to how the arms would be blazoned if she were to (1) marry a peer, (2) marry a commoner, and (3) as widow of a peer marry a commoner. In all of these cases her arms would be borne upon a lozenge, distinct from the shield of her husband, who would, if he were a commoner,

either impale or charge her arms in pretence on his own shield.

To put it in other words, the rule may be stated to be that lozenges are used instead of shields by (1) unmarried ladies, (2) widows, (3) peeresses in their own right, and, possibly, (4) certain other ladies when recipients of some honour or dignity which they cannot share with their husbands. Now, applying the principle underlying these rules to the case before me, I should have thought that where the husband's arms are blazoned together with the wife's (as in the quartered instance given by FUSIL), then such an achievement should be borne upon a shield. Your correspondent does not say whether the grant or confirmation of the lady's arms and supporters was depicted on a shield or on a lozenge. I should have thought, following out the above principle, that it would be shown on a lozenge. He does say though that in the margin of that document are depicted the arms of her husband quartered with her own upon a shield, and rightly here I think, so far as the mere question of shield *v.* lozenge goes; but whether or not it is correct to flank that quartered shield "by her hereditary supporters," as is stated to have been the case, is another question altogether, and leads one off into another digression.

Sir William Dugdale, in his *Antient Usage of Arms* (Bank's edition, 1812, p. 42), speaking of supporters, says:—

"They are not assumable, nor can they, according to the heraldic law, be alienated or changed without royal licence. Peeresses in their own right have an undoubted claim to supporters; but it seems to be a disputed point whether any other woman is entitled to the same honour."

Edmondson, in his *Complete Body of Heraldry*, ed. 1780, p. 193, says:—

"The kings of arms in England are not authorized to grant supporters to any person under the degree of a Knight of the Bath unless they receive a royal warrant directed to them for that purpose, and yet Lion king of arms in Scotland may, by virtue of his office, grant supporters without such royal warrant, and hath frequently put that power in practice."

And again, whilst doubting the right of daughters of peers, merely as such, to bear their paternal supporters, Edmondson admits

"that in some cases ladies are entitled to them; thus, ladies who are peeresses in their own right, either by descent or patent, have a just right to wear supporters."

And he adds:—

"It is true that widows of peers who have married under their degree frequently bear the arms and supporters of their first husband and use his dignity, and at the same time bear the arms of their second husband, but this is directly contrary to the rules of precedency."

I am not concerned to put the test of these authorities to the case before me and try the lady's right to bear supporters, as that right would appear to be admitted by the grant or confirmation above mentioned; but my last quotation goes to show

that a similar proceeding, *i. e.*, using supporters and at the same time bearing arms of a husband—a commoner—was viewed with disfavour by so high an authority as Edmondson.

On a review of the whole of this complicated and difficult case I should be inclined to say (though I should be sorry to speak positively when differing from presumably high heraldic authorities, and should be glad, as I said before, of a more authoritative opinion than mine) that the better way of marshalling the arms in question would have been more in the line suggested by your correspondent, and more after the manner adopted by a Knight of the Bath (see my note herein, 6th S. viii. 412), viz., an arrangement of a shield and a lozenge, side by side; on the shield, to the dexter, the arms of the husband bearing his wife's arms in pretence, and ensigned with his crest, motto, &c.; on the lozenge, to the sinister, the arms of the wife ensigned with her supporters, the whole achievement forming one heraldic composition.

J. S. UDAL.

Inner Temple.

EXPLANATIONS OF LONGFELLOW (6th S. viii. 329).—The first passage as it stands in the poem is:

"Then it came to pass that a pestilence fell on the city,  
Presaged by wondrous signs, and mostly by flocks of  
wild pigeons,

Darkening the sun in their flight, with nought in their  
claws but an acorn."

Coming disasters are often thought to be preceded and presaged by extraordinary natural phenomena (the pages of Livy are replete with such *prodigia*), a belief of which the poet has availed himself by his special mention, among other signs, of vast flights of wild pigeons, as either being not previously known at all or not in such enormous flocks, near the plague-stricken city. This is not a mere flight of imagination, but a fact in natural history, if we bear in mind that the locality of the poem is in America, and that the poet is referring to the passenger pigeon, which is "a native of North America from north to south, and is far-famed for its extraordinary numbers. In their native regions their numbers seem to be incredibly vast: for miles and miles and miles flock follows flock, and that so fast as scarcely to be able to be reckoned as they pass. Audubon counted one hundred and sixty-three flocks in twenty-one minutes" (Morris, *British Birds*, iii. 315). He does not particularize their food, but in his account of the wood pigeon (iii. 296) says, "that it feeds on grain, wheat, barley, oats, peas, beans, vetches, and acorns, &c., and that these are swallowed whole." We are left, then, to imagine that there had been known no flights so large, and that there were no oak forests near enough to feed so many as were then seen and caught; and that thus the number and the food of the feathered visitants were strange enough to be looked on as a presage of the impending pestilence,

"Coming events cast their shadows before," or are thought to do, in divers ways. "Nunquam urbs Roma tremuit, ut non futuri eventus alienus id prænuncium esset," says Pliny, *H. N.*, ii. 86; and Herodotus had previously interpreted the earthquake at Delos in a like manner:—*Δήλος ἐκινήθη καὶ πρῶτα καὶ ὕστατα μέχρι ἐμεῦ σεισθεῖσα, καὶ τοῦτο μὲν κὺν τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε ὁ Θεός* (vi. 98). It would be interesting to learn from some resident whether such flights of pigeons are, or were, common in the vicinity of Philadelphia.

2. The second passage should have been quoted in full:—

"Like the implacable soul of a chieftain slaughtered in battle."

This seems to be a reminiscence of Virgil's description of the death of Turnus in the last line of the *Æneid*,

"Vitate cum gemitu fugit indignata sub umbras,"

with the addition of the feelings attributed by Homer to Ajax in the *Odyssey* (xi. 542):—

*οἷη δ' Αἶαντος ψυχὴ Τελαμωνιάδαο  
νόσφιν ἀφελσθήκει, κεχολωμένη εἵνεκα νίκης;*

and by Virgil to Dido in *Æneid*, vi. 467-73.

3. "Golden silence of the Greek." Longfellow seems to have had in view the various commendations of silence to be found in the Greek writers, many of which have been collected by Brunck in his *Poetae Gnomici*, Argent., 1784, p. 241, and by Grotius, in his *Stobæus*, Paris, 1626, p. 942; or he may have been under an impression that the saying, "Speech is silver, but silence is gold," was of Greek origin, though a query as to this in 3rd S. ii. 452 elicited only an editorial reply that it was a Dutch proverb, and no Greek authority for it has yet, I believe, been adduced, nor do I think that any can be found.

4. "A boy's will is the wind's will," i.e., easily excited and easily changed. Aristotle, in his *Rhetoric*, bk. ii. 14, has a chapter on the characteristics of youth in which he says that *οἱ νεοὶ* are *ἐπιθυμητικοί, ἐμμετάβολοι* δε: καὶ σφόδρα μὲν ἐπιθυμοῦσι ταχὺ δὲ πάνονται ὅξειαι γὰρ αἱ βουλήσεις, καὶ οὐ μεγάλαι.

5. "Spake full well, in language quaint and olden,  
One who dwelleth by the castled Rhine."

To the query, in 1st S. iv. 22, anno 1851, as to the person here alluded to, no reply has been given, nor can I do more than repeat the query in the hope that an answer may be forthcoming.

6. "Slaves of nature." The context,

"And by the brink

Of sequestered pools in woodland valleys,  
Where the slaves of Nature stoop to drink,"

makes it clear that he is referring to animals, and embodies in his phrase the words of Sallust at the beginning of his *Bellum Catilinarium*: "Pecora, quæ Natura prona, atque ventri obedientia finxit.

Sed nostra omnis vis in animo et corpore sita est: animi imperio, corporis servitio magis utimur. Alterum nobis cum dis, alterum cum belluis commune est."

W. E. BUCKLEY.

THE TITLE OF MASTER (6th S. ix. 67).—The query propounded by MR. MACKAY brings before us again a portion of a query by MR. J. W. BONE, F.S.A. (s. t. "Heir of," &c., at 6th S. viii. 269), which has, I think, not yet received a reply. As the particular point common to the two queries is one in which I am interested from historical associations, and is also one much misunderstood in England, I shall be glad to place on record in "N. & Q." what I believe to be the true view of the subject.

*Master*, in Latin documents *magister*, is, I hold, the proper legal description of the heir apparent, and probably also of the heir presumptive, of all dignities in the Scottish peerage of and below the rank of earl. Modern practice is against the use of the title by an heir presumptive, and the right itself is perhaps not so clear, but it still remains, as it has been from the fifteenth century downwards, the right of the heir apparent. In the case of earldoms, modern practice has gradually fallen into accordance with the English custom of using a second title of peerage, of a lesser grade; but that usage in no way derogates from the fact that the heir apparent of a Scottish earldom is the *magister* or *feoditarius* thereof. Those who have read that most enjoyable of family histories, the *Lives of the Lindsays*, by the late Earl of Crawford and Balcarres, can scarcely fail to remember the dramatic interest which centres round the story of the life and doings of the "wicked Master of Crawford"; and although it is, and for some time past has been, the custom to speak of the Master of Crawford as Lord Lindsay, he is still as much Master of Crawford as the heir apparent of Lord Napier is Master of Napier, or of Lord Lovat, Master of Lovat.

To speak of the heir apparent of a chief of a name or a clan, however distinguished, as *Master* of the name or clan of which his father is chief, is, so far as I can see, to run contrary to the facts alike of Scottish law and of Scottish history. The importance anciently attached to the designation of *Master* is strongly marked by its being given to the highest rank in the ancient peerage of Scotland—the dignities of duke and marquess being of comparatively modern introduction—as well as by its being given in the most formal manner in the public archives of the kingdom. Thus, the heir apparent of the first of the Lords Erskine who became heirs general of the ancient Earls of Mar is in 1446 styled "Magister de Marr" in the Exchequer Rolls of Scotland (*Rotuli Scaccarii Regum Scottorum*, vol. v. p. 235, edited by G. Burnett, Lyon King of Arms, Edinburgh, H.M. General Register House, 1882), while the cases of the "wicked"

Master of Crawford and of Norman Leslie, Master of Rothes, forfeited for the slaughter of Cardinal Beaton, bring down the practice to the middle of the sixteenth century.

To restrict the designation of *Master*, as MR. MACKAY'S language restricts it, to the heirs apparent of *certain* Scottish peers is only to confuse the subject. To speak of that designation, as MR. BONE speaks of it, as a "local title," is to show that the true import and the history of the designation are alike generally unknown or unheeded in England. The title may be called "local," if by local be understood peculiar to Scotland; but it follows its bearer, just as much as his father's title does, and the Master of Lovat or of Napier is as much "Master" in England as Lord Lovat or Lord Napier is a peer of Great Britain *quâ* peer of Scotland.

It is generally assumed, and is perhaps probable, that the Scottish designation was copied, more or less closely, from old French practice, and that it bears a certain analogy to the "Monsieur" of the royal house of France. The fancied analogies with Byzantine Court practice are, I think, too remote to be seriously quoted nowadays in illustration of a Scottish mediæval title, which, as John Riddell says, was "upon the whole peculiar to us [*i. e.* the Scots], but common in some degree to France, from whence we derived several legal terms and usages." More than this very cautiously worded statement cannot, I believe, be said in regard to the alleged French origin of the Scottish designation of *Master*. I should welcome any light which our friends of the *Intermédiaire des Chercheurs et Curieux* could throw upon the subject. For I do not see that it has ever been clearly shown that such a practice as to call the heir apparent of a French title of peerage *Monsieur* or *Maitre* at any time prevailed. I cannot say that I have as yet met with it in my researches into French family history.

Some remarkable cases of the use of the title of *Master* in Scotland have been recalled to my notice since commencing this reply, and I would briefly mention them as setting forth, in still clearer light than the examples already cited, my thesis that the designation is in itself a separate title, and that it imports the position of heir apparent or presumptive. I cite yet again an instance from one of our greatest houses. James Douglas, afterwards ninth and last Earl of Douglas, is found bearing the title of *Master* in 1449, in the lifetime of his brother, the eighth earl (cf. Burnett's *Rot. Scacc.*, vol. v. p. lxxv). The designation is also found to have been borne by the Regent Morton, as heir presumptive to that earldom under charter of 1543.

There is, therefore, much more to be said in favour of the use of the designation by heirs presumptive than Sir George Mackenzie's language

would lead us to suppose, and I may admit that I commenced the present reply rather under the influence of that language. I must now say that I think Sir George Mackenzie's words are misleading, and even, to a certain extent, inaccurate. For whereas he speaks of the use of the title of *Master* by heirs presumptive in terms which would give the impression that it was modern, it has here been shown to have been the practice of the fifteenth and sixteenth centuries, and that not as confined to Lords of Parliament of the degree of baron, but as belonging equally to earls. Indeed, our earliest acquaintance with the title, whether as applied to heirs apparent or presumptive, seems to be bound up with the history of our greatest earldoms. There is an instance, that of Forrester, in which the title of *Master* was conveyed separately to the grantee by charter, *vitâ patris* (*Act. Parl. Scot.*, x. 166).

Mr. Seton's language, in his standard work on the *Law and Practice of Heraldry in Scotland* (Edinburgh, 1863), p. 459, appears to be somewhat more favourable to the restrictive view of the title of *Master* than I suppose the learned author meant it to be. If he really intended us to understand him as taking such a view, I hope he will set forth the grounds for it in that new edition of his book which all students of the noble science must long have been wearying for.

John Riddell's language does not seem patient of any such limitation, and until further authority is adduced I shall adhere to the view which I have expressed in the present paper, that the title of *Master* is not a courtesy title, but the Scottish legal description, certainly of the heir apparent, and probably also of the heir presumptive, of all dignities in the Scottish peerages of and below the rank of earl.

C. H. E. CARMICHAEL.

New University Club, S.W.

GREE (6th S. viii. 325).—This word, though now nearly obsolete, must have been in former days commonly used throughout the English-speaking part of the island. I say nearly obsolete, for I have been informed that it yet survives in the dialect of Norfolk in the form of *grissen*, *i. e.*, stairs. In the churchwardens' accounts of Sutterton, Lincolnshire, 13 Henry VII., the word occurs much in the Norfolk form: "To grysynge & to dorse makyng to ye steppell v<sup>d</sup>." The Grecian Stairs at Lincoln without doubt preserve the memory of this word. I believe, if inquiries were made, it would be found that *gree* survives in names of roads, streets, and passages in several parts of England. The late Mr. Robert Davies informs us, in his *Walks through the City of York*, that near Old Ouse Bridge there was "a dark and filthy access to the Staith from the foot of the bridge by a flight of steps, which were called the Grecian steps" (p. 204). These steps, Mr. Davies says, in the days of the historian Drake

known by the name of Salthole Greces, and he adds that in the reign of Queen Elizabeth they are mentioned in a lease as "the Salt Greces near the Staith." It seems, from Mr. Joseph Brogden Baker's *History of Scarborough* (p. 394), that there is, or was, a place in that borough called Long Greece. It was near the old Town Hall, in Quay Street.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MEDAL OF A.D. 1589 (6th S. ix. 68).—I am indebted to the *Bazaar*, No. 1539, p. 180, for the following information relative to this medal:—"We do not know the medal, but the date, &c., suggests a connexion with the defeat of the Spanish Armada in 1588, and the consequent revival of Protestant hopes, and other results of that event."

CELER ET AUDAX.

COLOURS FOR THE MONTHS (6th S. ix. 128).—Brady's *Clavis Calendaria* gives the colours in which the figures of the months were generally represented; but it will be seen that April, May, June, and November are all different shades of green, whilst the colour for December is not mentioned:—

January, a man clad in white, typical of snow.

February, a man in a dark sky-coloured dress.

March, a man of a tawny colour.

April, a young man clad in green.

May, a youth clothed in white and green.

June, a young man in a mantle of dark grass-green.

July, a man in a jacket of a light yellow colour.

August, a young man in a flame-coloured garment.

September, a man in a purple robe.

October, a man in a garment the colour of decaying leaves.

November, a man in a robe shot with green and black.

December, a man clad in furs, a Turkish turban on his head. (No colours given, but the turban probably was red.)

B. F. SCARLETT.

In Berry's *Dictionary of Heraldry* the symbolism of colour is as follows:—

Or, or yellow, July.

Argent, or white, October and July.

Gules, or red, March, June, and July.

Azure, or blue, April and September.

Sable, or black, December and January.

Vert, or green, May and August.

Purple, November and February.

EVERARD HOME COLEMAN.

71, Brecknock Road.

January, garnet; February, amethyst; March, bloodstone; April, diamond; May, emerald; June, agate; July, carnelian; August, sardonyx; September, chrysolite; October, opal; November, topaz; December, turquoise.

For the days: Monday, pale green; Tuesday, pink; Wednesday, grey; Thursday, blue; Friday, white; Saturday, straw-colour; Sunday, delicate mauve. This will be found in "N. & Q.," 6th S. iii. 309.

E. COBBHAM BREWER.

PITARGO (6th S. ix. 130).—Your correspondent's second citation in which the word occurs is Shakespeare slightly diversified. In *Meas. for Meas.*, III. i., are these lines:—

"For thine own bowels, which do call thee sire,  
Do curse the gout, *serpigo*, and the rheum,  
For ending thee no sooner."

The word *serpigo*=leprous eruptions, is *sapego* in the first folio, 1623. What malady *pitargo* is I do not know, and the word is not in my *Med. Dict.*; but to substitute *podagra*=gout in the feet, surely would be tautological.

FREDK. RULE.

Ashford, Kent.

I think the following quotation, from Hampole's *Pricke of Conscience* (ed. Morris), l. 2993, sufficiently explains this:—

"Som sal haf in alle þair lymmes about,  
For endthe, als þe *potage* and þe gout."

JOHN R. WODHAMS.

NONSUCH PALACE (6th S. viii. 448; ix. 90).—It is interesting to see some of the old accounts of Nonsuch gathered together in "N. & Q.," but no correspondent has happened to mention what Nonsuch is like now. The park, or at least a good deal of it, is still there: a shallow green vale, dotted with trees more or less ancient, and extending from the large village of Cheam on the north-east to the large village of Ewell on the south-east. Thus it was when I explored the place a few years ago, attracted, of course, by respect for the memory of our great Defender of the Faith. But as Cheam and Ewell have both become suburbs of London, there remains to the British builder a sure and certain hope (perhaps already in course of fruition) that Nonsuch also shall one day be covered with ugly and ill-drained houses, built of rotten bricks. Mean time, there are at the Ewell end of the park, near Vicarage Lane, certain remains of a banqueting hall, built on an artificial mound approached by broken steps. Near these I beheld a wilderness of neglected shrubberies, and beyond them the long, straight avenue (with a modern country house on the left of it) that runs through Nonsuch from Ewell to Cheam. Here must have been the parish and parish church of Cuddington, the which his Highness, being minded neither to use the same nor to let others use them, did utterly abolish and destroy; inasmuch that to this hour the parochial status of the neighbourhood is irregular and indeterminate. And here, therefore, is the place wherein fond memory may recall that sweet picture of our sacred monarch which has been drawn for us by Mr. Froude. The earlier

Henry, the prince whom Sebastian Giustiniani saw playing tennis, "his fair skin glowing through a shirt of the finest cambric," had now developed into that rotund apostle of truth whose pure though numerous loves have since been the admiration of a respectful world. How sad, how beautiful, the thought of these as I wandered along that deserted avenue! How melancholy the reflection that so little is left to tell of that dread sovereign and his chaste and temperate delights! *Etiam perière ruina*. And I confess I ventured (it was somewhere near the Cheam gate), I humbly ventured to drop a tear—a harmless, necessary tear—upon the scene of so much virtue and renown.

A. J. M.

FLEMISH SEPULCHRAL BRASSES (6th S. ix. 107).—V. M. will find that his plate of the effigy of Margriete, wife of Willem Wenemaer, is one of the illustrations of a paper on foreign sepulchral brasses, by Mr. Albert Way, in the *Archæological Journal*, vol. vii. pp. 283–291. The companion plate gives the effigy of Willem Wenemaer, and affords a most interesting example of mediæval armour. Both effigies are preserved in the hospital, of which Willem and his wife were the joint founders, in the Place St. Pharaïlde at Ghent.

E. S. DEWICK.

TROUSERS (5th S. xii. 355, 405, 434, 446, 514; 6th S. i. 26, 45, 446, 505, 525; ii. 19, 58, 94; iv. 37, 215, 316).—In a diary of 1665 relating to the neighbourhood of Congleton, in Cheshire, I have recently come across the following entry:—"March 25, 1665. Pd Men (by the hands of Mr. Jo. Cartwright) for a pay of Trawsiers, 3s."

J. P. E.

WARINE WOSE (6th S. viii. 515; ix. 17).—PROF. SKEAT's guess may be right, but he has made a slight mistake with regard to the position of Warren, in Pembrokeshire. It is not above, but below, Milford Haven, being south-west of Pembroke (*vide* Lewis's *Topographical Dictionary*). Within the last seven years I was somewhat taken aback by hearing a lecturer on geology (now a professor at one of our universities) talk about the Atlantic wose, when it suddenly dawned upon me that he meant *oors*. F. C. BIRKBECK TERRY.

OFFAL, ITS ETYMOLOGY (6th S. ix. 123).—In one of his interesting papers on "The Orkneys," MR. FOTHERINGHAM challenges the usual derivation of *offal* from *off* and *fall*. To which I reply, "Ne sutor ultra crepidam"; for had he looked at my *Etymological Dictionary* I do not think he would have hazarded his conjecture. He tells us that the Norse equivalent is *or-val*, i.e., refuse. What he means by "Norse," I do not know. The Icelandic word is properly written *örvöl* (see Vigfusson), and is derived from *ör* (Goth. *us*), out; and *pelja*, to choose. But it is quite a different

word from the E. *offal*, notwithstanding the similarity in sense. This is just how so many errors in etymology arise. A man sees some sort of likeness between two words, and immediately rushes at the conclusion that they are related. This would not happen if people would only condescend to remember that words have a history. For want of doing this your correspondent falls into the very error which he condemns. His words are: "The factitious meaning has been given, as is not unfrequently the case in English dictionaries, to suit a supposed etymology." That is a common error; but in this case it is the critic who has warped the sense of the word, in order to suit his etymology. The old sense of *offal* really was "what falls off," and it is rightly explained by Lat. *caducum* in the *Prompt. Parvulorum*. It meant originally "what falls off trees," hence bits of stick, refuse. The equivalent words in other languages are Dan. *affald*, Du. *afval*, G. *abfall*, all of which cannot be so lightly set aside. The practice of most etymologists appears to be the same as in matrimony, viz., to act in haste; and the result is, or should be, much the same. I will add, that the alleged use of the word *woaled*, chosen, by Chaucer, is a new discovery; the usual editions do not give the word. I suppose it is due to some mistake. WALTER W. SKEAT.

"ROAST-BEEF" (6th S. ix. 108, 137).—This was a very popular song in the time of George II., and probably gave more pleasure to those of the lower orders who occupied the highest places in the theatres, when it first came out, than any other song. It is said that it was written by Richard Leveridge, and it is to be found in most old collections of popular songs of the last century. It began:—

"When mighty roast beef was the Englishman's food  
It ennobled our veins, and enriched our blood;  
Our soldiers were brave, and our courtiers were good  
O, the roast beef of old England!  
And O, the old English roast beef."

As sung in the theatres, and as given in the old song-books, such as *The Bull Finch*, it had seven verses; but it is commonly printed, as in Hutton's *Songs of England* (Boosey & Co.), with only three; and the chief point of the song is lost. There was an old parody, which is now quite forgotten, which began:—

"When humming brown beer was the Englishman's taste,"

and the chorus was:—

"O, the brown beer of old England,  
And O, the old English brown beer."

This is preserved in *The Merry Companion*, 1745, and also in *The Charmer*, 1751.

In the *Muses Delight*, published at Liverpool in 1754, the song is given with eleven verses, and contains references to Edward III., the Black Prince, Queen Elizabeth, and James I., which

give an historical character to the song wholly wanting in its shorter forms. EDWARD SOLLY.

"NOTES ON PHRASE AND INFLECTION" (6th S. vii. 501; viii. 101, 129, 232, 497; ix. 32, 92, 130).—MR. TERRY wishes to know my authority for stating that the past tense *went* was not (in A.-S.), as now, a past tense, but the present tense of *wendan*. If he will turn to Bosworth he will find the paradigms given thus:—"Present, ic wend, thu wentst, he went; preterite, wende, pp. wended." For confirmation turn to the gospel of St. Luke xviii. 31, "Ne *went* he on-bæc," present imperative, "Let him not turn back." So in Psalm ci. 28, "Thu *wenst* hig," "Thou shalt turn them," where the present is used in place of the future. Luke viii. 37, "*Wende* he on scippeagen," "He returned to the ship." "*Wendon* to Hierusalem," Luke xxiv. 33, "They returned to Jerusalem." *Went* is never used in A.-S. as a preterite. It was only adopted in Early English to supply the lost *code*, which the past tense *wende* would not have done, since it would have given another shade of meaning, that of turning or winding. This may be right or wrong. I am only concerned with the fact, about which MR. TERRY can easily satisfy himself.

J. A. PICTON.

Sandyknowe, Wavertree.

CRAMP RINGS (6th S. viii. 327, 359, 434; ix. 138).—See Ridley's *Works* (Parker Society), p. 501. WALTER W. SKEAT.

SETTING THE THAMES ON FIRE (6th S. viii. 446, 476; ix. 14).—In the eastern part of the state of New York, U.S., there is a corresponding borrowing of this saying, after this sort: "He will never set the North River on fire." By North River is meant the Hudson, to distinguish it from the Delaware, formerly called the South River. It is used in contempt, that such a one is not bright or clever enough to set anything on fire, much less a river; and the Hudson, being the chief river in that section, is named. Is this not a borrowing?

J. E. HALL.

Lincoln, Illinois, U.S.

BENEDICT ARNOLD NOT A MASON (1st S. v. 149).—W. W., in referring to "The Agnomen of 'Brother Jonathan,' of Masonic Origin," states, as a matter of history, that "Geo. Washington, commander-in-chief of the American army in the revolution, was a mason, as were all the other generals, with the solitary exception of Arnold the traitor," &c. Now, I wish to correct this statement. Benedict Arnold was made a mason in Hiram Lodge, No. 1, at New Haven, Connecticut, U.S., and signed the by-laws of said lodge April 10, 1765. Hiram Lodge, No. 1, was instituted August 12, 1750. Your correspondent W. W. was further mistaken in saying, "all the other generals were masons";

there were several of the other generals not masons. My authority for this statement is at the service of any inquirer, and is part of the record of Hiram Masonic Lodge. MARSHALL O. WAGGONER. Toledo, Ohio, U.S.

ITALIAN PHARMACY (6th S. viii. 496).—The meaning of "s. d. nigette" (which is most likely "Semina dulcis nigella," "nigette" being either a misprint, or, perhaps, not quite legible to MR. BAILLIE) is "sweet fennel seed." "Farfara," or "di farfara," means "of coltsfoot." CH. TR. Geneva.

"Q. Q." (6th S. viii. 516).—These letters, as used in the Cape Colony, stand for "qualitate qua," and may be rendered "in whose capacity" or "by virtue of which capacity," thus corresponding in effect to our familiar *p.p.* or *per pro*.

C. E. SHELLY.

DEVOTIONAL AND OTHER PROCESSIONS (6th S. vi. 221, 352, 529; viii. 155).—See the *Catholic World*, vol. xv. p. 546, New York, 1872.

J. M.

GRICK, SWINE, AND VENTRE ST. GRIS (6th S. vi. 537; vii. 274; viii. 216).—I thank your correspondents much for the explanation as to "Ventre St. Gris," and still wait to be informed how the cry after a Jew, "Gri, Gri, do you want more bacon?" got into Portuguese in the sense of *Gri*=swine. The "New Christians" here were formerly forced to eat a piece of bacon as a sign of having abjured Judaism, and about 1690 one was burnt for refusing the test. St. Anthony's pig being apparently a sacred beast,—Query, does "By the holy poker" mean "By the holy porker"?

T. GODFREY P. POPE.

Lisbon.

SONGS WANTED (6th S. viii. 329, 374).—Two of these songs, with a third by Edward Stewart, Lieut. R.N., three epigrams, and Capt. Broke's official letter on his victory, are printed in *The Suffolk Garland*, Ipswich, 1818, pp. 208-216; the gallant officer having been a native of that county.

W. E. BUCKLEY.

THE GOSPEL FOR CHRISTMAS DAY AS A CHARM (6th S. viii. 490; ix. 37).—The repetition (*inter alia*) of the words "In principio erat Verbum," and "Verbum caro factum est" (which form part respectively of the first and last verses of the Gospel for Christmas Day), was believed to stop a storm raised by witchcraft (see *Macbeth*, I. iii., *ad init.*); and at the recurrence of the season when "The Word was made flesh" it was believed that "then no planets strike, nor witch hath power to charm," &c.

W. C. B.

Will F. G. kindly say to whose "delightful book of travels" he alludes in his note on this subject?

T. P. B.

HURLY BURLY (6th S. viii. 420, 505; ix. 38) is said to come from two families of the names of Hurleigh and Burleigh, who filled the country around them with contest and violence. J. T. Northampton.

"SOLITARY MONK WHO SHOOK THE WORLD" (6th S. viii. 465; ix. 75, 139).—I think the following extract, from Macaulay's *Essays*, will settle one part of the question:—

"We would not be understood, however, to say that Mr. Robert Montgomery cannot make similitudes for himself. A very few lines further on we find one which has every mark of originality, and on which, we will be bound, none of the poets whom he has plundered will ever think of making reprisals:—

'The soul, aspiring, pants its source to mount,  
As streams meander level with their fount.'

We take this to be, on the whole, the worst similitude in the world. In the first place, no stream meanders, or can possibly meander, level with its fount. In the next place, if streams did meander level with their founts, no two motions can be less like each other than that of meandering level and that of mounting upwards."—Macaulay's *Essays*, 1866, vol. i. p. 128.

Robert Montgomery acted very sensibly about the severe criticism of Macaulay: he profited by it; and in future editions of his book he altered several of the passages which had been held up to ridicule. This may be the reason that ESTE thinks the lines are not to be found in Montgomery. He has not seen the original edition. R. R.

Lord Macaulay, in his scathing review of Robert Montgomery's poetry, charges him with plagiarism, as with other literary sins. How strange, then, that when inveighing against the couplet,

"The soul, aspiring, pants its source to mount,  
As streams meander level with their fount,"

as, "on the whole, the worst similitude in the world," that keen critic is wholly silent as to its being also the most barefaced plagiarism in the whole circle of literature! Yet this it certainly must be, for ESTE is "quite certain that the couplet belongs to Dr. Erasmus Darwin." Alas for absolute certainty! E. A. B.

As regards the "solitary monk" I will say nothing. I am surprised that ESTE should have made so positive an assertion as regards the meandering streams. These are Montgomery's lines:—

"The soul, aspiring, pants its source to mount,  
As streams meander level with their fount."

And the criticism of Macaulay upon them I should have supposed was sufficiently familiar.

JAMES DALLAS.

Whether the line

"As streams meander level with their fount"

is in Darwin's *Botanic Garden* or not, it is certainly in Robert Montgomery, as all readers of Macaulay's celebrated review of Montgomery's poems will remember, D. C. T.

THE UNIVERSITY OR "TRENCHER" CAP (6th S. viii. 469; ix. 18, 52).—In *Musæ Anglicanæ*, editio quinta, 1741, edited by Vincent Browne, vol. ii. pp. 56–62, is a long poem in Latin hexameters, entitled "Jus Pilei Oxoniensis," to which is appended the signature, "G. Adams Ædis Christi Alumnus." The date of the poem seems, from internal evidence, to be from 1688 to 1702, as the achievements of William III. are alluded to in it, and from the play upon the words "Gradus ad Parnassum" and "Gradus," a degree, it would seem that the privilege of wearing the square cap or *trencher* appertained to the graduate alone at Oxford, and, perhaps, that the custom was about that time introduced. There are three interlocutors introduced in the poem, A, B, and C, the first of them probably the author, G. Adams; the second is in the poem styled "Baxterus."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SUSSEX IRON (6th S. ix. 120).—For information on this subject see articles and scattered notices in the *Sussex Archaeological Collections*, vols. ii., iii., x., xii., xv., xviii., xx.

EDWARD H. MARSHALL, M.A.

Hastings.

LADY NEILL is referred to *Journal*, British Archaeological Association, xxiv. 335–8, xxix. 127. The subject is also briefly mentioned in *Sussex Industries* (n. d.), reprinted from the *Sussex Advertiser*, and published at the office of that paper, Lewes. NOMAD.

PLEA FOR BOOK-BUYING (6th S. ix. 86, 137).—The following translation of the plea for book-buying of M. Marc Monnier appeared in the *Pall Mall Gazette* of the 14th inst.:—

"The Publisher to his Customers.

"To make a book, my reader dear,  
There needs an author; and 'tis clear,  
If he would fain in comfort dine,  
The author needs a publisher;  
Who needs (though foremost in his line),  
Chiefly and first, a customer:  
Then, reader, buy—to buy is thine!  
For as, without a publisher,  
No author lives, no books appear  
Without an author, so books give  
Being to readers. Would'st thou live?  
Buy, and pay cash, my reader dear.—R. F. L."

URBAN.

ALDINE ANCHOR (6th S. viii. 426; ix. 54, 109).—My note and the remarks it has elicited serve to point a moral which I trust may not be without effect among your correspondents generally, viz., that one should be careful to exhaust the ordinary books of reference before invoking your aid. Knowing that Gamba and Brunet and Renouard all assert that the Aldine anchor was first used in the *Dante* of 1502, I was disposed to be severe on your correspondents who asked my

"authority" for stating that such was usually said to be the case; but on referring subsequently to Brunet and Renouard with respect to the *Juvenalis* et *Persius*, "1501," and the *Philostrati de Vita Apollanii Tyanei*, "1501," I found that I had as good reason for being severe upon myself for not making the reference regarding the latter before troubling you with my note. Will you allow me to close the discussion by explaining, according to the authorities, exactly how matters stand?

The Aldine anchor appears to have been adopted while the little *Dante* was passing through the press, for some copies have it and some have it not. That the *Juvenalis*, second edition, must be misdated "1501" is proved by the fact that the colophon runs thus, "Venetiis in Ædibus Aldi et Andreæ Soceri," whereas the partnership was not formed until 1508. (A copy was sold at Sotheby's on February 7 for 9s.) As regards the *Philostratus*, the Greek text was printed in 1501, the Latin in 1502, but the book was not issued until Zenobio had finished his preface in 1504. Any correspondent who feels interested in the matter may refer to the detailed notes in Renouard, *Annales de l'Imprimerie des Aldes*, third edition, Paris, 1834, and to Brunet's *Manuel*.  
J. DYKES CAMPBELL.

[The observations of Mr. DYKES CAMPBELL reached us while Mr. CHRISTIE'S full and valuable communication was in type. As the contribution states succinctly some points previously at issue, and supplies some much-needed counsel, it is now printed, although a portion of the matter repeats what has been before said.]

GERSINNA OR GERSUMA (6th S. ix. 6).—I am pretty sure that I have copied my authority correctly, and Mr. Macray's word seems to bear me out. Mr. PEACOCK refers to the entry from Stillington in vol. ii. of my *History of Prices*. Here it appears to mean a fine for entry. But in my third volume (1400–1582) the same word *gersinna* occurs three times, always at Ormesby (Linc).—(1) 1436, vol. iii. p. 617, where it is explained in the original as "licentia maritandi"; (2) 1451, in the same sense; and (3) 1452, where two fines are paid in the same year. The last fine for marrying which I have found is in the year 1483. I am well aware that all the passages cited in Ducange give the word as *gersuma*. But I had to spell the word as I found it, and, as it seems, Mr. Macray found it, and as Pilkington Englished it.

JAMES E. THOROLD ROGERS.

House of Commons.

Having traced the term *gersuma* through "payment of gressam," down to "unreasonable fines and gressans," it appears within practical distance to connect it with a well-known phrase, "greasing the palm, or hand," now used in the sense of bribing, or at least procuring favourable terms to a lease or bargain, by the judicious use of "palm oil."

W. FRAZER, F.R.C.S.I.

CARDINAL POLE (6th S. viii. 429; ix. 18).—The father of this personage began his career in 1495, or thereabouts, as steward to the Duchess of Bedford, wife of Jasper, Duke of Bedford, Henry VII.'s uncle (*History of Prices*, iii. 680, ii.).

J. E. T. R.

GOODWIN SANDS AND (?) STEEPLE (6th S. viii. 430; ix. 15, 73).—I have missed some of the correspondence respecting Tenterden steeple being the cause of the Goodwin Sands, and therefore what I have to say may already have been said and the tradition may be known. The Kentish tradition is that the Goodwin Sands were caused by the abbot who built Tenterden Church having employed for the building a quantity of stone which had been collected for the strengthening of the sea wall of the Goodwins, then a part of the mainland. In consequence of this a storm submerged the whole district, of which the Goodwin Sands are the remains, and thus the steeple came to be regarded as the cause of the quicksands. Although this is no doubt a myth, yet it at least gives a reason, however remote, for Tenterden steeple being the indirect cause of the Goodwin Sands.

ARTHUR F. G. LEVESON GOWER.

POLABIAN LITERATURE (6th S. viii. 269).—I translate the following passage from the late August Schleicher's *Lauf u. Formenlehre der Polabischen Sprache* (St. Petersburg, 1871):—

"The still extant remains of the Polabian language (a folk-song, the Lord's Prayer, a few short religious pieces of a legendary character, some phrases used in common parlance and tolerably copious glossaries written down during the last decennium of the seventeenth and in the course of the first half of the eighteenth century) all come from the neighbourhood of Lüchow, to the west of the Elbe in the Kingdom of Hanover, which (neighbourhood) is still known as Wendland."

According to this a modern Polabian literature can hardly exist; but your correspondent had better consult the book itself, a copy of which is to be found in the British Museum.

L. L. K.

Hull.

PAID REPRESENTATIVES (6th S. ix. 29).—See Dr. Fischel's *English Constitution*, pp. 445–6, where he says, "Until the Restoration the members received their wages and travelling expenses. The first writ for the levying of wages is coeval with the first known attendance of knights in the Parliament, 49 Henry III., 'De expensis.'" In 1829 Lord Blandford's proposed scheme of reform included the restoration of wages to members.

G. F. R. B.

MINCE-PIE MYSTERIES (6th S. viii. 485).—At p. 486 CUTHBERT BEDE says, "The pie, with its elongated oval form, represented the cradle, crotch, or manger of Bethlehem." I have frequently seen this opinion stated, and I should like to know

who first originated it. I am aware that Selden, in his *Table-Talk*, says, "The Coffin of our Christmas Pies in shape long, is in imitation of the Oratch, our choosing Kings and Queens on Twelfth night, hath reference to the Three Kings" (P. 33, Arber's reprint, 1868).

F. C. BIRKBECK TERRY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Folk-lore of Shakespeare.* By the Rev. T. F. Thiselton Dyer. (Griffith & Farran.)

Folk-lore has in these days become an important branch of antiquarian research. Though the oldest professed collection of English traditions and customs is to be found in Aubrey's *Miscellanies*, which was first published in 1686, yet until recently the investigation of such matters was considered to be beneath the dignity of most intelligent persons. It is now some thirty-seven years since our first editor so happily suggested the comprehensive name of "Folk-lore" in the pages of our contemporary the *Athenæum*, for "N. & Q." was not then in existence. Since that time the study of folk-lore has increased "by leaps and bounds," as a cursory glance at our pages will testify. The reason for this is not, we think, far to seek. The study of the traditions, superstitions, customs, and proverbial sayings of mankind is necessarily most extensive, and has a far wider interest than most antiquarian subjects. Not only are all these things most interesting in themselves, but they derive still greater interest from the light which the study of them throws upon the social and domestic life of our forefathers.

It can surprise no one that Mr. Thiselton Dyer, to whom we are already indebted for his *British Popular Customs Past and Present* and *Domestic Folk-lore*, has at length turned his attention to the folk-lore of Shakespeare; for, as all Shakespearian readers know, the plays of Shakespeare abound with illustrations of the social life of the Elizabethan age, as well as with the folk-lore of earlier days. Mr. Dyer has, therefore, had no slight task to perform, as the 526 pages of his book fully show. In order to get this mass of small detail into a manageable shape Mr. Dyer has classified his subjects under twenty-three chapters, which have for their respective heads, (1) "Fairies," (2) "Witches," (3) "Ghosts," (4) "Demonology and Devil Lore," (5) "Natural Phenomena," (6) "Birds," (7) "Animals," (8) "Moths," (9) "Insects and Reptiles," (10) "Folk Medicine," (11) "Customs connected with the Calendar," (12) "Birth and Baptism," (13) "Marriage," (14) "Death and Burial," (15) "Rings and Precious Stones," (16) "Sports and Pastimes," (17) "Dances," (18) "Punishments," (19) "Proverbs," (20) "Human Body," (21) "Fishes," (22) "Sundry Superstitions," (23) "Miscellaneous Customs." Sometimes Mr. Dyer is, we think, a little scanty in his explanations. For example, the only remark that he makes with reference to the proverbial expression, "Hold hook and line" (2 *Henry IV.* II. iv. 170), is that Dyce says that it is a sort of cant proverbial expression, which sometimes occurs in our early writers. He omits to tell us that the proverb in full is, "Hold hook and line and all is mine." In this form it will be found on the frontispiece of the first edition of John Denny's *Secrets of Angling*, 1613, the interesting reprint of which by Mr. Westwood we lately noticed in these pages. The same proverb is printed on the frontispiece of an old black-letter ballad called *The Royal Recreations of Joviall Anglers*.

We must differ from Mr. Dyer in thinking that those

imaginary monsters, the basilisk and the cockatrice, were one and the same, though the glance of either had the same fatal effects. The basilisk combined the head and body of a cock with the tail of a serpent; while the cockatrice had a dragon's tail armed with a sting. We have searched in vain for any notice of the otter. According to Falstaff (1 *Henry IV.* III. iii. 144), "she's neither fish nor flesh." That it was a long time after Shakespeare's day before this doubt was cleared up is evident from the conversation between our old friends Piscator and Venator in the *Complete Angler* concerning the nature of the otter. Mr. Dyer also omits any reference to the hake, an allusion to which occurs in the *Tempest*, II. ii. 26, where Trinculo exclaims, "What have we here? a man or a fish? dead or alive? A fish: he smells like a fish; a very ancient and fish-like smell; a kind of not of the newest Poor-John." The hake (known, too, by the names of the merlucce and sea pike) was, when dried and salted, called "Poor-John," and being very cheap, was estimated accordingly.

Though, as we have shown (so far as our limited space will permit), the *Folk-lore of Shakespeare* is not altogether free from shortcomings, yet we cannot but allow that Mr. Dyer has produced a thoroughly useful and interesting book in one volume, from materials which lie scattered about in numberless books and pamphlets. We should add that there is a very fair index, and that though the proverbs are not included therein, the reader will find that they are alphabetically arranged in the chapter allotted to them.

#### *A Disciple of Plato: a Critical Study of John Ruskin.*

By William Smart. (Glasgow, Wilson & McCornick.) This is an amusing book. Mr. Smart evidently thinks not only that the admirers of Mr. Ruskin's writings know no Greek, but that they are also ignorant of the fact that the writings of Plato have been many times "done into English," as the old translators used to say, more or less satisfactorily and with more or less close approach to completeness. To persons who never heard of Sydenham and Thomas Taylor, and to those that are ignorant of the Master of Balliol's labours on Plato, the present pamphlet may be of some use. We doubt its being of any value to others.

That Mr. Ruskin's views on life are in many points in harmony with the teachings of Plato is so self-evident that we should not have thought that it was necessary to print a pamphlet to point it out. The extracts given from Mr. Ruskin's various writings are, of course, beautiful and stimulating. They are, however, sadly marred by being torn from their context. Those who "think that man can live a noble life independently of beauty" make a great mistake. But are there such? Of course, the vast herd of men and women among whom we move have never thought of the matter at all. It is as much outside their lives as the last discovery in solar physics; but all who have considered the question, we believe, hold that a noble life independent of beauty is impossible. The difference does not lie here. The gulf, "as wide as from Dover to Calais," to quote Bishop Latimer, is between those who interpret the word "beauty" in different fashions. Until we have settled absolutely once and for all what our ideal of life is, and clothed that ideal in words that commonplace folk will understand, it seems useless to discuss the subject.

*The Life and Times of the Rev. John Skinner, M.A., of Linhart, Longside, Dean of Aberdeen, Author of "Tullochorum," &c.* By Rev. W. Walker, M.A., Monymusk. (Skeffington.)

JOHN SKINNER of Longside will always, we think, be best known by the name of the pastoral charge which he so long held, rather than by that of the cottage in

which he lived. His life was a long one, passed in stirring times, and his personality was an extremely striking one, which has impressed itself upon later generations in Scotland scarcely less than upon the men of his own time. Mr. Walker was happy in the choice of his subject, and the memoir which he has produced is both interesting and valuable.

The author of *Tullochgorum* was a many-sided man. He appreciated the intellectual merits of Robert Burns at an early date, and Burns himself cordially appreciated the merits of a brother poet with whom he might have been thought to have little in common. The diffusion of a taste for letters, and its pursuit in the far North under such difficulties as those of the wee cottage of Linshart, where a "closet five feet square" contained John Skinner's library, forms not the least striking feature of Mr. Walker's biography. In several minute points of local history we have found Mr. Walker's accuracy borne out by the entirely independent testimony of Presbyterian chroniclers of the same events. Few Scottish memoirs are published which do not contain some good stories, food for a future Dean Ramsay. The *Life of John Skinner of Longside* is no exception to the general rule, and the stories which Mr. Walker tells illustrate alike John Skinner's humour and his readiness. The form which Mr. Walker has purposely adopted gives a somewhat disjointed appearance to his narrative, but that is really the only *gravamen* we have to bring against him. John Skinner himself wrote to Burns, "Semper delectant seria mixta jocis." To the lovers alike of the grave and the gay Mr. Walker has treasure to offer, while to students of the past he offers a most entertaining and instructive picture of men and manners in Scotland during some of the most eventful years of the eighteenth century.

*How to Use our Eyes and how to Preserve them by the Aid of Spectacles.* By John Browning, F.R.A.S., F.R.M.S. (Chatto & Windus.)

So specially subject to overwork are the eyes of those who follow literary pursuits, full justification is afforded for drawing attention to Mr. Browning's papers on the preservation of eyesight, reprinted from *Knowledge*. There are few students who will not gather from them some information to be employed in the way of precaution or remedy. Some of Mr. Browning's suggestions as regards sitting with the back to the light, and so forth, have come to most middle-aged men as the teaching of experience. When information as to wearing spectacles and other practical matters is reached, points outside ordinary ken are brought forward, and there are few workers who may not with benefit study Mr. Browning's conclusions.

English readers are slowly awaking to the claims of *Le Livre* upon attention. Now that an English agency for it is established by Mr. T. Fisher Unwin, it is probable that the information on bibliographical and literary subjects it supplies will be more widely disseminated. No serial work of equal interest to bibliophiles has yet seen the light. The execution, too, is of the highest order. In the number for the present month the paper on "Les Etapes de la Revue des Deux Mondes" has singular interest, a full record of the growth of the famous *revue* being supplied. Dr. Westland Marston will henceforward supply the bi-monthly correspondence concerning English literature.

The March number of Mr. Walford's *Antiquarian Magazine* will contain, *inter alia*, an illustrated article on "Chard," the first of a series of such papers on "Old English Towns," and an "Essay on Gray and his Poetry," by the late Sir Egerton Brydges.

## Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

MARY E. BARRAUD ("Hands uplifted in a Jewish Cemetery").—The symbol in question represents the hands as spread out by the priest in pronouncing the benediction, Numbers vi. 22-7. The benediction is, indeed, known as the lifting up of hands. Some cabalistic or mystic reason for the particular shape adopted probably exists. The tombstones marked with this symbol are those of *Cohanim* (Cohens) or priests. In the same way are marked many Hebrew books dealing with sacerdotal matters. So, too, the gravestones of Levites (descendants of Levi) are distinguished by a vase of water, in reference to the part they bore in the benediction ceremony. They bathed the hands of the priests. For power to give so full a reply we are indebted to our valued correspondent Mr. ISRAEL ABRAHAMS, M.A.

TROCADERO ("English Marriages in France").—The fact that the marriage ceremony is read in French is wholly unimportant, and in no way invalidates the marriage if otherwise legal. We have heard the service read in French in a London church when one of the parties did not know English. For the further information you seek concerning marriages in France apply to the French consul in your town.

E. R. VYVYAN ("Gin").—According to Prof. Skeat, "gin" is derived, by a species of contraction, from the liquor formerly called Geneva. The name was, however, assigned by confusion with the town of Geneva, and is really a corruption of the old French *genèvre* = juniper. *Genèvre* is still a vulgar name in France for the juniper, the correct name of which is *genévrier*.

MRS. F. GREEN.—1. "Silver streak of sea" should be "Streak of silver sea." It was first applied to the Channel by Mr. Gladstone in the *Edinburgh Review* for Oct., 1870. It was afterwards quoted by Col. C. Chesney in a military lecture, and by Lord Salisbury in the House of Lords. See "N. & Q." 5th S. vi. 459. 2. "The idle singer of an empty day" is the burden of a poem by Mr. William Morris.

A. DUPPER ("Cleanliness is next to godliness").—This phrase has been traced back in "N. & Q." to others similar in meaning in Aristotle, the Talmud, and St. Augustine. It is employed in its present shape by John Wesley. See "N. & Q." 2nd S. ix. 446; 3rd S. iv. 419; vi. 259, 337; vii. 367; 4th S. ii. 37, 68, 213; 5th S. vi. 499; ix. 6.

JOHN BULLOCK ("Mrs. Mitchell").—Your query will appear in due course. Mean time, we are in a position to state that the lady in question was not related to Mr. Mitchell, of the St. James's Theatre.

BOILEAU ("Translation of Cipher").—Your obliging communication has been forwarded to G.

X. Y. Z. ("Absence of Mind in a Great Man").—The story, whatever it is worth, is told of Newton.

S. H. ("Earth buildeth," &c.).—Your question is unintelligible.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 1, 1884.

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## Notes.

## NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Concluded from p. 102.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

Authorities quoted.—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S. List of A.-S. root-words in vol. iii. of Kemble's *Codex Dip. Ævi Saxonici*, and also the list of place-names in vol. vi., K.

Ston Easton (Estona).—A.-S. *stán*, frequently a boundary stone (K., iii. xxxviii). Easton, a family name not found in Marshall's *Guide*.

Stowell (Estanwella).—The Domesday form suggests "the boundary stone near the well," see E., p. 288.

Stowey (Stawe).—*Stow*, a place (K., iii. xxxviii).

1. Stratton on the Fosse (Stratonna); 2. Street (Strate) with Walton.

1. This place is on the Roman Road between Ilchester and Bath.

2. Walton nearly always is the site of a Roman fortification (E., p. 306). "There are in the county of Somerset 488 parishes, and Roman remains have been found in 108 of them" (Worth's *Somerset*, p. 10).

1. Sutton Bingham (Sutona); 2. Sutton, Long; 3. Sutton Montis.—The south town.

1. For Bingham family see Hutchins's *Dorset*, iv. 374.

2. For family of Long see *Visitation of Somerset*, p. 115. Cf. Long Load; both are near Langport.

3. Montis=Montis acuti, and takes its name from the Montacute family (Bp. Hobhouse).

Swanswick or Swainswick.—There are ten similar names given by Kemble in *Cod. Dip.*, vol. vi. p. 338. A.-S. *swán*, a swain, herdsman, B. Bosworth gives Swanawic, Swanwich (Dorset), now spelt Swanage; cf. Swanwick (Derby). Others derive Swanage from Sweyn, a chief's name. See T., p. 120; E., p. 291.

Tatworth (Tatewiche).—Kemble, *C. D.*, vi. 340, gives eight such names. All point to a personal name Tata. E., p. 294, derives these names from *teotha*, a tenth or tithing, *i. e.*, a group of ten farms. The only name in Kemble which corresponds is Teoðewoldingleah (Dorset), 547. Bosworth gives Teotanheal, Tettenhall (Staff.).

Taunton (Tantona; Tántún, K. vi. 340).—E., p. 294, derives from St. Tangwn, a British saint, and says the river Tone is probably named from the same personage. As a rule river names are not derived from saints. I would refer the Tone to a root *ta*, *tan*, *tam*, discussed by Ferguson, *River Names*, p. 133, from which he derives the Tavy and Taw (Devon), and the Teign and Teane, Tame and Thames. Taylor, pp. 138, 139, includes Tone under root V., *don*.

Tellisford (Tablesforda).—Cf. Tellesbyrg, K., vi. 340. E., p. 294, suggests *tillan*, to cultivate; cf. Telga, K., iii. xxxix.

Theale.—Cf. Thelbricg, K., vi. 341. Bosworth gives Thælweal (*þil*, a stake, plank; *weal*, a wall), Thelwall, Cheshire.

1. Thorne Coffin (Torna); 2. Thorne Falcon; 3. Thorne St. Margaret.—*Thorn*, a thorn, a tree very frequently mentioned in boundaries; Nos. 356, 388, K., iii. xlii. K., vi. 341, has no less than twenty-five names beginning with *Thorn*.

1. For Coffin family see Marshall.

2. Wm. le Falcon, Bardsley's *Surnames* (index).

Thurloxton.—K., vi. 341, has Thyrllan stán (Somers.), for which he suggests Thirlston. I can find no such place on the Ordnance Map; it may be Thurloxton. The names of places derived from Thunor (Thunder) are not very numerous, but are given at length by Kemble, *S. E.*, i. 347.

Tickenham (Ticcheham).—Cf. Ticenheal, Ticknall (Derby), K., vi. 342. Bosworth gives Ticeswell, Tichwell (Norfolk), probably from a personal name. Names with two *cs*, such as Ticeburne, Titchborne (Hants), may be referred to a name derived from A.-S. *ticecn*, a kid, a young he-goat.

Timberscombe (Timbrecombe).—K., vi. 343, has three such names. E., p. 297: "*Tymbre land*

was land given for the sustentation of churches, &c."

Timbury (Timesberna).—Cf. Timan hyl (Staffs.), K., vi. 343, from a personal name Tima.

Tintinhull (Tintehella).—The last syllable is *hill*. The first may be Celtic *din*, a fortification; but it is impossible to give a satisfactory explanation of this difficult name, which assumes many different forms at different dates—Tynternhelle, Tyncnell, &c.

Tolland (Talam).—E., p. 298, suggests *toll*, indicating a market or place where toll was levied, and compares Tolleshunt, Tollesbury (Essex).

Treborough (Treiberga).—The Celtic prefix *tre* = a place or dwelling. See T., p. 152, note.

Trent (Trenta).—E., p. 299, gives Trentishoe (Devon)=Tranta's hill, and remarks that Trant still survives as a surname.

Trull.—According to Somerset usage this would = Turl; with this compare Turlanhom, K. vi. 344, and Turl Street, Oxford.

Twerton-on-Avon.—"Possibly a condensation of *et wær-tune*, 'the town at the weir,' or *et ofer-tune*, 'the town on the bank' of the Avon" (Rev. J. Earle). See Murray's *Somerset*, p. 301.

Ubley (Tumbeli).—Ubbanleah, 1077, ? Ubley (Soms.), K., vi. 345: the lea of Ubba.

Wanstrow (Wandestreu; Wandestraw, K., vi.).—This=Woden's tree. See Kemble's *S. E.*, i. 344.

Wayford.—K. iii. xl, *weg*, way. K., vi. 346, has Wæfer, Somerset; this may be identical with Wayford.

Weare (Werra).—K., iii. xli, *were*, a weir or dam formed across the course of a stream, and generally for the purpose of fishing. No. 408, &c.

Wedmore (Wetmore; Weódmór, K., vi.).—A.-S. *wæt*, wet, the wet moor.

Wellington (Walintona).—Weolingas, Wellington (Heref., Salop., Somers., Wilts), K., *S. E.*, i. 477. E., p. 309, suggests Weland, the Saxon Vulcan.

Wellow.—Well-hoe, well hill, E., p. 309.

Wells (Welle).—Named from its springs, E., p. 309.

Wembdon (Wadmenduna).—Cf. Wembaleá, K., vi. 349; Wembley (Midd.). E., p. 310, suggests *wamb*, the womb, indicating a cave or a town near a cave. See K., iii. xli.

1. Weston Bampfylde (Westone); 2. Weston-super-Mare; 3. Weston Zoyland.

1. For Bampfylde family see Collinson, ii. 90, iii. 263, and *Visitation of Somerset*, p. 11.

3. Zoy has been discussed under Chedzoy and Middlezoy.

1. Whatley (Wateleia); 2. Wheathill (Watehella).—Probably from A.-S. *hwæte*, wheat.

1. Whitechurch; 2. Whitelackington (Wyslagentona); 3. Whitestaunton (Stantuna).—There are nineteen names beginning with *Hwitt* in Kem-

ble, vi. 305. Sometimes *white* as a prefix denotes the site of a Cistercian monastery. In Staffs. there are two contiguous estates called White Ladies and Black Ladies (near Brewood).

2. Læcingas, Lackington (Som.), K., *S. E.*, i. 468.

1. Williton (Willetone); 2. Wilton.—Probably from the same tribe that gave its name to Wiltshire, having taken it from the river Wiley. E., p. 313. For river Wiley (Wilts.) [cf. Eng. *well*] see *Origines Celtica*, ii. 54, and Ferguson's *River Names*, p. 92.

Wincanton (Wincalleton).—On the river Cale, so that it may be the town on the windings of the Cale, E., p. 314. The river name Cale we may refer to the Sanskrit root *cal*, to move, Lat. *celer*; see Ferguson, who remarks that Eng. *cold* may intermix, and gives as examples Chelt, Caldew, Calder.

1. Winford (Wenfrod); 2. Winscombe (Winescoma); 3. Winsford (Winesford); 4. Winsham (Winemeresham).—A.-S. *win*, contention, labour, war. There are a great number of similar names in K., vi. 354, as Wines heafod, 1118, &c. E., p. 91, says, "Winscomb is the dingle of Win, a Saxonized form of the British *Gwyn*, fair, which is still a common Welsh surname."

1. Witham Friary (Witeham); 2. Withycombe (Widcomba).—K., iii. xli, *wiðig*, the withy, a tree frequently mentioned in boundaries: Nos. 308, 538.

1. The site of the first Carthusian establishment in England, founded about 1175 by Henry II. The third prior and virtual founder was St. Hugh, afterwards Bp. of Lincoln. See Froude's *Short Studies on Great Subjects*, ii. 67.

Withiel Florey.—Cf. Lost-withiel (Cornwall), which Tregellas, p. 62, explains as "the lofty palace or court, or the palace of Withiel." Florey is a family name (Bp. Hobhouse); cf. Combe Florey. E., p. 315, says: "Withiel is from Gwyddel, an Irishman. Earl Withiel was the lord of Lostwithiel in Saxon times."

Wiveliscombe (Wifeles cumb, K., vi. 352).—Nine names begin thus in Kemble's list. From among many explanations I choose two: (1) from *will*, many or desirable, "the place of many valleys"; cf. the name Wilfred; (2) Weevil's comb, from A.-S. *wifel*, a weevil.

Wookey.—Celebrated for its cave. From British *ogo*, a hole (Worth's *Somerset*, p. 78). A place near is now called Wookey Hole, the meaning of Wookey having been lost. Woky and Wokyhole occur in Kemble, vi. 355.

Woolley (Willega).—Cf. Wulewfc, Woolwich (Kent), K., vi. 358, which T., p. 109, says = the hill reach. E., p. 317. *Wool* from wold, which S. says is the same as *weald* and = a down, plain open country.

Wootton Courtney (Ottona).—The first part is

wood town; Wootton occurs in nineteen places, E., p. 317. For Courtney family see Marshall's *Guide* and Collinson, ii. 160, 341.

Worle (Worla).—From Worla, the owner's name, E., p. 317. Cf. Worlingham (Devon). "A.D. 577 Ceawlin took the great stronghold on Worle-hill" (Freeman, *O. E. H.*, p. 36).

Wraxall (Worocosala). — Cf. Wroccesheal, ? Wraxall, Isle of Wight, K., vi. 356. This is rather a common name in the south of England, and shows the localities of some tribe, the Wrocensetna; see K., vi. 356. Cf. Wrexham, Wrekin, Wroxeter; see E. p. 318, and T., p. 150.

Wrington (Wringtūn, K., vi. 356).—E., p. 318, from *wringan*, to twist: "Wrington, and the Cheese-wring (Som.), the town of the stone twisted into the shape of a cheese, a trace of the ancient belief that huge stones owed their strange shapes to the agency of supernatural beings."

Writhlington (Writelinctone). — Wrihtlingas, Writhlington (Som.), K., S. E., i. 478.

Yarlington (Gerlingcetuna).—Gearlingas; Yarlington (Som.), K., S. E., i. 465. E., p. 320, probably from *eorling*, the possession of a jarl (Eng. earl).

Yatton (Eatona).—E., p. 320: "Perhaps from Eata, the name of a Saxon Bishop of Lindisfarne, A.D. 681, often mentioned by Bede."

Yeovil (Givela).—*Yeo* in Somerset is a word of similar meaning to *rhine*, a large dyke of artificial make. E., p. 321, says from *ea*, water: Yeovil, the vill or town near the water called Yeo. *Yeoman* is a word of doubtful origin; see S. Yeo and Yea as surnames are confined, I believe, to Somerset and Devon; see Marshall.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

#### CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 104.)

(2.) In the *Fatti Attenenti all' Inquisizione*<sup>a</sup> a particular account is given of the case of the octogenarian Jesuit father Malagrida, who was condemned in 1761 to be hung and his body burnt after death for the heretical propositions contained in his works, particularly his life of St. Anne. In this book he had written, among other follies, propositions so monstrous as the following: that this saint was so excellent that the holy Trinity were jealous of her perfections; that the body which Jesus Christ took was formed of one drop of blood from the heart of the Blessed Virgin; that the most holy Trinity had had a quarrel concerning the honours with which the Blessed Virgin was to be received on her assumption into heaven. The author of the *Fatti* maintains that Padre Malagrida's death

was privately determined by Marchese Pombal, who had falsely accused him of being implicated in the conspiracy against the life of Joseph I., King of Portugal. But, however this may be, the fact of his having enunciated the extraordinary opinions referred to remains one of the most remarkable curiosities of Italian superstition.

3. By far the most extended and degraded development of superstition must, however, be dated from the later half of the fifteenth century, and it is not the least of its "curiosities" that it was reserved for the sixteenth and seventeenth centuries, in the midst of their struggles after enlightenment, to bring it to perfection. Fra Bernardo Rategno da Como, 1584, one of the most zealous persecutors of witches, says<sup>b</sup> that at the time Gratian compiled his *Decretals* there was no such thing as witchcraft. Tartarotti tells us he failed to discover any treatise of witchcraft of earlier date than the fifteenth century. Prof. Gams<sup>c</sup> says that though the idea of a compact with the devil, which is the foundation of witchcraft, existed in the Middle Ages, the first formal record of anything of the sort occurs in the year 1275<sup>d</sup>; and the fourteenth century was the epoch in which notorious trials for witchcraft first occurred, the most celebrated of these being the trial of the Knights Templars.<sup>e</sup> Witchcraft was certainly condemned in two bulls of Pope John XXII. in 1317 and 1327, and the Sorbonne at the instance of Gerson pronounced twenty-seven propositions against witchcraft in 1398; but it was not till the fifteenth century that wholesale charges, especially against women, came to be made of holding compacts with Satan. Ulrich Molitor, indeed, a German theologian who appeared at the Council of Constance, actually raised the question whether there really were any such thing as witchery.<sup>f</sup> The considerable place, continues Prof. Gams, which was assigned to the influence of the devil in the religious teaching of the Reformation, appears to have given such charges immense extension; and the number of persons tortured and burnt under charges of sorcery was far larger in the Protestant than in the Catholic states.<sup>g</sup>

<sup>b</sup> Quoted by Canth, *Storia Universale*, ed. 1845, note to p. 460, vol. xv.

<sup>c</sup> In Wetzer and Welte's *Kirchen Lexikon* (Freiburg im Breisgau, 1860), vol. v. pp. 154-60.

<sup>d</sup> Rinaldi, in his *Annals*, however, anno 1148, No. 2, describes in great detail the pretensions of Eudes of Brittany, which amount to an assertion of a compact with the devil.

<sup>e</sup> Concerning the fall of this great order, see some appreciative, well reasoned, and beautifully expressed remarks in *Storia del Pensiero nel Medio Evo*, by Conte Tullio Dandolo (Milan, 1857), pp. 448-53.

<sup>f</sup> Ulrich Molitor speaks only of female sorcerers.

<sup>g</sup> The Lutheran writer Dr. Christian Thomas, Spee's contemporary and emulator, while he is violent against Catholics for their share in the cruelty exercised upon witches, acknowledges this (*De Crimine Magiæ*, quoted

<sup>a</sup> *Fatti Attenenti all' Inquisizione, e sua Storia Generale e Particolare in Toscana*, published at Venice, 1782.

The honour of being the first to speak out against the injustice, brutality, and futility of the prevailing treatment of witches falls to a Catholic priest, Cornelius Loos by name. He was followed by the Jesuit Adolph Tanner, and more strenuously and efficaciously by Friedrich Spee, whose hair had grown prematurely white while attending to those to whom he was appointed to minister at the time of their torture and execution.<sup>h</sup> His work was published anonymously in 1631, and created an immense sensation. The practice had become too deep-rooted, however, to yield immediately to the influence of his words, but he had the satisfaction of seeing one prince at least, the Elector John Philip Schönborn, of Mayence, abolish the proceedings against witches. Other Catholic princes imitated his example. In none of the Protestant states does the practice appear to have been given up throughout the whole of the seventeenth century.<sup>i</sup> The most celebrated case in the annals of Sweden (called the trial of Borra) took place so late as 1670. Benedict Cerpzov (died 1660), who is called the lawgiver of Saxony, not only would have witches executed, but also those who denied the existence of witchcraft! Another German writer states the case with more particularity. He calls this later development of belief in magic arts the very offspring of the Germanic peoples, and says the Latin peoples were comparatively free from it. After speaking of the mental fermentation which was a sort of epidemic in Germany in the fifteenth and sixteenth centuries, and which may be considered to have displayed itself in the two forms of religious reformation and intense realization of the powers of sorcery, he adds: It is true trials for witchcraft are somewhat older than the introduction of the Reformation, but the state of mind which led to the acceptance of the reformed doctrines all can see must have existed previously. The date of the rise of trials for witchcraft, indeed, tallies exactly with that which is commonly ascribed to the forerunners of the Reformation (*Vorreformatoren*). This connexion, he says, of the belief in witchcraft with the ideas which led to the Reformation is further pointed to by the

by Tartarotti, who also cites a number of opponents whom the writings of Dr. Thomas raised up against him among his own co-religionists). Concerning Wallenstein and Kepler's belief in astrology, see Scheible's *Schaltjahr*, i. 597-9.

<sup>h</sup> Chiefly at Bamberg and Würzburg (Tartarotti).

<sup>i</sup> According to Tartarotti, burning for witchcraft in Germany continued down to the year 1749, and I think it can be proved to have continued longer still. For various statements cited from him in the text and further information, he refers to Schevagen, *Versuch einer Geschichte der Hexen*, 1784; Horst, *Dämonomachie*, 1818, and *Zauberbibliothek*, 1826; Scholz, *Ueber den Glauben an Zauberei*; Soldan, *Geschichte der Hexenprocesse*, 1843.

<sup>j</sup> Aberle.

form which witchcraft took in Germany. Grimm, Jarcke, Raumer, and others have called attention to the fact that that form was full of unmistakable analogies with the old German mythology, so much so that wonder has been expressed that a people could so invest its former gods with the idea of devils. It has been shown—particularly by Böttiger—that the empire of the old German gods was already loosened before ever Christianity came to the struggle with them, and that the gods themselves had come to be regarded as gloomy, weird sprites. As such they continued to be objects of dread and horror in the popular mind until in the unhealthy visions of deeply stirred minds they became once more invested with objective reality, and the prevailing dominion of Christianity involved the necessity of giving them the name and character of devils, to whom the Reformers ascribed the most extensive sphere of influence.

Cesare Cantù<sup>k</sup> equally places the climax of superstition in the sixteenth and seventeenth centuries. "The pleasures of the imagination," he writes,

"reconciled Italy with a state of bondage and cancelled its terrors. Just as the rejoicings and pageants we have described were coupled with miseries and sufferings, so this meridian of arts and letters was accompanied by many phases of delirium. The most general and the most fatal of these was the belief in the power of commanding direct relations between human and supernatural beings—another backsliding towards paganism. It had two aspects, the one scientific, the other vulgar, but they went hand in hand in bringing about the most disastrous results.....Never extinguished through the Middle Ages, this belief had received a fresh infusion of Oriental ideas by contact with Asia,<sup>l</sup> but now with the revival of knowledge it acquired a vigour altogether new, and the study of the thinkers of antiquity, instead of producing healthy and independent conceptions, seemed to drag those who gave themselves to it down to beliefs in which deplorable errors were logically deduced from false premises."

He traces this out in a careful analysis of the teaching of Theophrastus Paracelsus, whom he selects for a type, and sketches its development in the Rosicrucians and their emulators, the celebrated Cypriote Marco Bragadino and Cornelius Agrippa. But all these lie somewhat out of our way, as they had but little following in Italy. Chief among the introducers of occult sciences into the peninsula he places the Milanese Cardano, 1509-76, who seems, however, to have taken up the pursuit of magic and astrology less as a pro-

<sup>k</sup> *Storia Universale*, Epoca xv. cap. xiv.

<sup>l</sup> Such contact occurred (1) in the opening up of communication with the East by the Crusades; (2) in the immigration of gipsies (concerning their Asiatic origin see a later note); and (3) particularly in the journeys of Rosenkranz and his followers in the fifteenth century to Palestine and Chaldea with the express object of making acquaintance with occult sciences and cabalistic arts. See also some further observations on this subject later on.

fession than as a distraction when worn out and almost driven to desperation by lifelong misfortune. Through his ten volumes *De Vita Propria*, though he treats of chiromancy, witchcraft, and astrology as valid sciences, of which he expounds the laws, there are passages where he also treats them with derision ; and though he tells of having often heard the Divine voice in the visions of the night, and more frequently still held converse with a familiar spirit bequeathed to him by his father—of being able in a state of ecstasy to transport himself from place to place, and to foresee future events—he also speaks of apparitions (*fantasmi*) as the mere effects of a disordered imagination. Nor was his infatuation so great but that he found means to render important services to science. To him, too, is due the merit of having been the first to prove the possibility of educating deaf-mutes. There was again the Neapolitan Giambattista della Porta, who, though he dabbled in the occult sciences deeply enough to be called to Rome to render account of his opinions, was yet a man of solid learning and practical science. The occult sciences were a favourite pursuit with all students of the fifteenth and sixteenth centuries, but in Italy perhaps more than elsewhere the practical object of attaining the power of making gold was preferred before the metaphysical subjects of research.

R. H. BUSK.

(To be continued.)

## SHAKSPEARIANA.

## VOTIVE INSCRIPTION ON SHAKSPEARE'S BUST.

—It is stated by J. S. Byerley, in his *Relics of Literature*, 1823, p. 363:—

"Even the tomb of Shakspeare and his bust are..... covered with names, proud of an association with him who 'was not of an age.' On the scroll under the effigy is the name of 'Wellesley,' inscribed by the successive Viceroy of Hindostan and Ireland himself and near it the name of Lucien Buonaparte [*sic*], with the following lines:—

'The eye of Genius glistens to admire,  
How memory hails the sound of Shakspeare's lyre ;  
One tear I'll shed to form a crystal shrine  
Of all that's grand, immortal and divine.'

Of course nothing of all this remains, nor do I regret the loss of Prince Lucien's doggerel. The bust, from the occasion of Malone's whitewashing down to the year 1861, when a picture restorer named Collins was permitted to subject it to his chemicals, and to paint it according to the tradition of what it was before Malone took it in hand, has had but a bad time of it. To be whitewashed, scribbled over, and at length irreparably damaged, till we are no longer able to say it is exactly what it was in the first half of the seventeenth century, has been its unhappy fate.

C. M. I.

GARRICK'S TESTIMONIES TO SHAKSPEARE.—In the "forespeech" to my collection of allusions,

entitled *Shakspeare's Centurie of Prayse*, p. x in both editions (1874 and 1879), I remark thus, "Garrick's collection, the first that was published, was exceedingly meagre." I began my work in 1877, and have ever since been on the look-out for Garrick's imprint. Had I known it was appended to his Jubilee Ode I might have consulted it in one of our great libraries, but this clue I lacked. Quite lately I have succeeded in procuring the work. The title is:—

"An | Ode | upon | dedicating a Building, | and | erecting a Statue, | to | Shakspeare, | at | Stratford-upon-Avon. | By D. G. | London : | printed for T. Becket and P. A. De Hondt, in the Strand. | MDCCLXIX." 4to. pp. 34.

At p. 19 (sig. D 2) the collection begins. This is entitled "Testimonies." Within the century covered by my work (*viz.* 1592-1693) there are but four extracts. These are Ben Jonson's famous lines prefixed to the first folio edition of Shakspeare ; the epitaph of Milton, first published with the edition of *Shakspeare's Poems*, 1640 ; part of Dryden's prologue to his and Davenant's version of *The Tempest* ; and an extract from Dryden's essay *Of Dramatick Poesie*. I need scarcely add that all these were included in my collection.

C. M. INGLEBY.

Athenæum Club.

## "TWELFTH NIGHT ; OR, WHAT YOU WILL."

—Some other reasons may have been alleged for this title, but I do not remember to have met with any, except Jos. Hunter's suggestion (*New Illustr.*, vol. i. pp. 396-7), "A phrase occurring in a long prologue or preface to this play [*Gl' Ingannati*] in the Italian appears to me to have suggested the title *Twelfth Night*, which has no kind of propriety or congruity when looked at in connexion with the play." Immediately afterwards he gives the quotation itself: "The story is new, never seen nor read, and only dipped for and taken out of their own industrious noddles, as your prize-tickets are dipped for and taken out on Twelfth Night" ("la notte di Befana"). Merely saying that this seems to me exactly the idea that Shakspeare had in his comedy, one which I had formed from a consideration of the play before I had seen either Hunter's book or *Gl' Ingannati*, I would add that the supposition that he was thus influenced by this chance phrase is in no way supplanted, but rather reinforced by the suggestion that I would now offer.

That suggestion is that this humorous play, being one in every way fitted for the season and the revels then held, was written for and first produced by Shakspeare at a representation on that night, and that he thence so named it. It was a Twelfth Night, or what you will, for Twelfth Night, just as for Christmas our writers and managers have for many years produced pantomimes. Jonson and other authorities could be

quoted for plays and masques on these Twelfth Night festivities; but I would quote one from Henry Machin (*Diary*, Cam. Soc., p. 222):—

"[The vii day of January, being Twelfth Day, in the afternoon] my lord mare and the althermen, and all the [crafts], and the bachelers of the mare[s] cumpene, went to [Saint Paul's] after the old custum, and dyd pryche [blank].

"The sam nyght was sett up a skaffold for the play [in the] halle, and after play was done there was a goodly maske, and after a grett bankett that last till mydnyght."

It does not seem so clear to me as to its editor that the *halle* was White-hall, for if the royal Court and the Inns of Court had revels and plays at that season, it is very probable that the Lord Mayor and aldermen, &c., mentioned in the first sentence (and Machin would probably be among these), followed the same custom, though the mention of "a good maske" may be held to somewhat favour the Whitehall interpretation. But wherever the *halle* was, it equally favours my suggestion.

BR. NICHOLSON.

#### "TWELFTH NIGHT," II. v.—

"Or play with my—some rich jewel."

According to Steevens this may mean "some jewel of my own." Dyce (ed. 1857) thinks the *my* has dropped accidentally into the text; and Staunton takes evidently a similar view, as he dismisses *my* altogether, and says nothing about it. Assuming, however, for a moment the integrity of the passage as it stands, and permitted the "dash," I venture to suggest that in the arrested "Or play with my—" *chain* was the word on Malvolio's tongue; but opportunely reflecting that, as Olivia's lord, he would have discarded his steward's badge, he checks himself and substitutes "some rich jewel."

W. H.

"HAMLET" I. iv. 57.—Does not the quarto 1603 preserve for us the right lection?—

"Would sate it selfe from a celestiall bedde."

Or even

"Would sort itself from the celestial bed"

(*sort* being the word in the other quartos) makes better sense than the reading of the folio. The point is this: if lust be sated in a celestial bed it has no more occasion to prey on garbage elsewhere. On the other hand, the distinction between the *linking* together of opposites and the *sorting* of like with like is just and appropriate.

C. M. I.

Athenæum Club.

SHAKESPEARE'S "DEAD ELM."—What is a dead elm? Well, a correspondent of the *Academy* seeks to make a sort of trellis-work of old Falstaff, purporting to represent him as a vine prop, the vine, forsooth, being Mistress Dorothy Tearsheet. And as if this palpable absurdity were not sufficient, we may consider him a "live coffin," 2 H. IV., II.

iv. Now Shakspeare was essentially realistic, and in designating Falstaff "a dead elm" he merely referred to physical decay; he brought out the rottenness of his interior, the fact that food brought no augmentation to his system, no flow of sap, no further growth, but he was a *dead elm*—still standing, but with the vital functions incapable of rejuvenescence.

A. H.

"CYMBELINE" (6th S. viii. 241).—I beg to add to Dr. B. NICHOLSON'S note on "Upon the number'd beach," that Steevens glances at the possible emendation "the *hungry* beach," which is not recorded by the Cambridge editors.

C. M. I.

Athenæum Club.

HENRY OXENFORD A CENTENARIAN.—I have cut this from the *Standard* of Dec. 10, 1883. Is it not worth preserving? At least it is a testimony that application to literature and studious habits do not necessarily shorten life:—

"The *City Press* records the death, on the 26th ult., of Mr. Henry Oxenford, at the age of 100 years. He was the last survivor of the official agents in Her Majesty's Customs Long Room, Custom House. There were, about sixty years ago, twelve of these gentlemen, who were called the Twelve Apostles. The Treasury, being desirous of abolishing the ancient privileges pertaining to the office of agent, made an arrangement by which they were offered large pensions, seats in the Long Room, free of rent and charges, in lieu of these privileges, to be held during life. Most of them lived to be over eighty years of age, and Mr. Oxenford is the last of them. When over seventy years of age he went to Germany to learn the language, and acquired it so as to speak like a native. He was a great reader, and his literary attainments were considerable. His eyesight was unimpaired until his death."

J. MASKELL.

ANTIQUITY OF "AUNT SALLY."—Jacob Grimm, in his *Teutonic Mythology*, vol. i. p. 190, gives us the following:—

"Letzner (*Hist. Caroli Magni*, Hildesh., 1663, cap. 18 end) relates:—The Saturday after Laetare, year by year, cometh to the little cathedral-close of Hildesheim a farmer thereto specially appointed, and bringeth two logs of a fathom long, and therewith two lesser logs pointed in the manner of skittles. The two greater he planteth in the ground one against the other, and a-top of them the skittles. Soon there come hastily together all manner of lads and youth of the meaner sort, and with stones or staves do pelt the skittles down from the logs; other do set the same up again, and the pelting beginneth anew. By these skittles are to be understood the devilish gods of the heathen that were thrown down by the Saxon-folk when they became Christian."

E. LEATON BLENKINSOPP.

ROCOCO.—I read lately in an elaborately got up book of travels, "The architecture is late, and *barocco*, not to say *rococo*, reigns everywhere." Surely the two words are identical? Barocco, the Roman architect's style of ornament, led to his name being given in Italy to all that followed his

lead; the French, who never take the trouble to pronounce any foreign word aright, made it into *rococo*; and we, as we mostly did with all foreign words till within the last few years, adopted the French form without inquiring for the original.

R. H. BUSK.

**HODMONDOD.**—This word is used in the eastern counties for a snail, usually pronounced *hodmedod*, and in Bailey it is called "a shell snail"; but in Barlow's *Dictionary* *hodmondod* is said to be "a fish, named like wife *dodman*." *Dodman* again appears in Bailey as "a shell snail." But what about *wife dodman*? I have only met with the word once in literature, viz., in Webster's *Appius and Virginia*, III. iv.:—

"A *hodmondod* amongst fleas."

JAMES HOOPER.

7, Streatham Place, S.W.

**AN AFRICAN CENTENARIAN.**—The *Gold Coast Times* of November 16 records the death and burial of an African centenarian in the following terms:—

"Last Saturday morning, at seven o'clock, died a local centenarian, Madame Agribah. She was considerably over a hundred, but her exact age is not known. The custom made for her, or her funeral obsequies, partook of a most imposing character, the majority of the influential chiefs having honoured the occasion with their presence. Guns were fired and drums were beaten. The body was on Sunday removed to the village of Amma-muah, where it was interred in the family vault. During the wake a dance was introduced. The deceased was buried with a large quantity of trinkets. A cask of rum was consumed by the mourners."

F. W. CHESSEON.

**HUGH BESWICK, RECTOR OF STOKELEIGH POMEROY, CO. DEVON, 1524.**—It may be worth noting that the name of this rector occurs in a lease of land in Manchester, made August 16, 16 Henry VIII. (1524), by Sir Thomas West, Knt., Lord la Warr, to "Sir Hugh Beswyke, parson of Stokley Pomeroy, and Johane Beswyke, widow." This Hugh Beswick was a Manchester man, being the son of Richard Beswick—a pious and munificent Manchester merchant, the founder of the Jesus Chapel in the collegiate church of Manchester (now the cathedral)—and Joan his wife, sister of Hugh Oldham, Bishop of Exeter, the founder of the Manchester Grammar School. Hugh Beswick and Joan his mother, the persons named in the above deed, were benefactors to the grammar school, and in 1524 it was enacted that every Wednesday and Friday the high master of the school, the usher, and the scholars should attend divine service in the choir of the collegiate church and there pray for the souls of certain persons deceased, who are duly named, and also "for the saules of Hugh Bexwike, clerke, and Johanna Bexwicke, widow, speciall benefactours of the said scole, when and what time it shall please God

Almighty of his mercy and grace to call for the said Hugh and Johanna, or either of them." (See also Canon Raine's *Lancashire Chantries*, printed by the Chetham Society.) J. P. EARWAKER.

**MAGPIE SUPERSTITION.**—I take the following from the February number of the *Journal of Science*, p. 114:—

"The following singular advertisement appears in the *Deutsch-Kroner Zeitung* of December 11:—'Magpies shot between December 24 and January 6 are used for a remedy against epilepsy. The undersigned, with whom this medicine is prepared, will be greatly obliged to every one who will send him at that time as many magpies as possible, provided that they have been shot, and not killed by poison or caught in traps.—Castle Tütiz, Dec. 5, 1883.—Signed, THEODOR, COUNT STOLBERG.' We feel strongly tempted to consider this advertisement as due to a survival, or rather a recrudescence, of superstition."

This appears curious enough for a corner in "N. & Q."

I. ABRAHAMS.

London Institution.

**FOXES=FOXGLOVES.**—In the translation of Bonnet's *Mercurius Compilativus*, published in 1684, there is, at p. 473, the following passage: "Bathes wherein proper Herbs, especially Foxes, have been boiled are very good" (in paralysis). I have been unable to find the word *fox* used in this sense in any of the old herbals, nor is it mentioned in Britten and Holland's *Dictionary of English Plant Names*.

T. N. BRUSHFIELD, M.D.

Budleigh Salterton, Devon.

**ALLIBONE'S "CRITICAL DICTIONARY OF ENGLISH AUTHORS."**—This excellent work sometimes startles one. Turning it over this evening, I lighted on the following entry: "Stern, Daniel, l. Nelida, Paris, 1846, 8vo., &c."

J. D. C.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CHESHIRE WESLEYANS.**—Mr. Enoch Gibbon Salusbury, the well-known Welsh antiquary and book collector, of Glanaber, Chester, in his *Border Counties Worthies*, second series, p. 29, under John Bowers, makes the following statement: "After forty-eight years' service in the ministry, he was in 1861 chosen president of conference, being the fourth Cheshire man who had attained to that high and responsible position." Can any reader of "N. & Q." say who the other three were? In a book by one J. Janion, sen., entitled *Some Account of the Introduction of Methodism into the City and some parts of the County of Chester*, I find the following entries amongst a list of circuit preachers: "1765, Alexander Mathers; 1767,

Thomas Taylor; 1818, John Taylor." On reference to your list of presidents (N. & Q." 6th S. vi. 101) I find the following: "1792, Alexander Mather; 1796 and 1809, Thomas Taylor; 1834, J. Taylor." Is there any further evidence forthcoming, for I have always understood that Samuel Bradburn, who was president of the Conference in 1799, was born in my own native county? I shall be obliged to any one who will settle this point definitely. Perhaps Mr. Salusbury himself would be willing to help. T. CANN HUGHES, B.A.

THE NAME OF BAYLEY.—A certain family of this name—formerly seated in Cheshire, but now extinct, I believe, in the male line—claimed descent from a person of distinction of the name of De Bailleul, who passed over from Picardy into England shortly after the Conquest. They stated that Bayley was a corruption of Bailleul, and that their early ancestors were related to the Baliols of Barnard Castle. An instance of the change of Bailleul into Bayley is given, under the heading of "Bayley of Thorney," in "N. & Q." 6th S. viii. 389; and that Bailly also has stood for Bailleul appears from Roger's *Noblesse de France aux Croisades* (Paris, Derache, Dumoulin; Brussels, Vandale), where, in the list of the nobles who joined the first Crusade, we find (p. 168) the name of Coullart de Bailly ou Bailleul, of Normandy. I wish to know if there is any further evidence of the change of Bailleul into Bayley, or some other homophonous name, and if anything is known corroborative of the assertions made by this Cheshire family with regard to their origin. Their arms were Argent, a chevron, counter-ermine, between three martlets, and so bore some resemblance to those of the two baronets Sir Joseph Bailey and the Rev. Sir Emilius Bayley. I may add that, out of ten families of the name of Bailly and sixteen named Bailleul now existing in France, one of the former and four of the latter show ermine in their coats of arms, but not one has martlets. C. W. S.

[See 6th S. viii. 389; ix. 96.]

CAPT. NISBET, THE DISCOVERER OF HY BRAZILE.—At 6th S. viii. 474, there is a mention of a Capt. Nisbet, or Nesbitt, of Killybegs, co. Donegal, Ireland. Can any of your readers direct me to any sources of information as to the family of Nesbitt in the west of Donegal?

J. W. HARDMAN, LL.D.

WAS DAVID RIZZIO A JESUIT?—Some years ago I met an eccentric, but very learned old gentleman in Whittingham's old bookshop, then existing at the corner of Green Street, Leicester Square. Among the many subjects on which he talked was Rizzio. He declared that he had in his possession absolute proof that Rizzio was a Jesuit. Lingard mentions the report that he was a secret

agent of the Pope (vol. vi., new edit., p. 121). I do not know whether the question has been discussed in "N. & Q." Perhaps some of your readers will be able to throw some light on the matter. F. A. MARSHALL.

[See "N. & Q." 4th S. iii. 516, 611.]

ST. THOMAS'S DAY CUSTOM.—I shall be greatly obliged if any of your correspondents will kindly give me some information on the following subject. It is the custom in this place for the widows to go from house to house asking for alms on St. Thomas's Day. What is the origin of this custom, and why is St. Thomas's Day chosen? I am told that a similar custom prevails among the fishermen on the Sussex coast, and is there called "going a gooding." E. V. M.  
Stevenage, Herts.

ERSKINES OF CHIRNSIDE.—In an old number of *Chambers's Journal* occurs a notice regarding the Erskines of Chirnside (or Shielfield, Scotland). Can any of your readers give me the necessary reference? J. G. BRADFORD.

157, Dalston Lane, E.

DAVID TENIERS.—Can any one inform me in whose possession the original painting "The Philosopher," by this artist, is at present?

A. H. W.

FAMILIES OF WRIGHT, CARTER, BATE, & C.—  
1. Who was the wife of Joseph Wright, of London, whose daughter Jane married Richard Cary, of Bedford Row, London, one of the governors of the Bank of England, &c., who died in 1726; and from what family did he, Joseph Wright, spring?

2. Wanted the father, mother, and wife of Thomas Carter, of Basaven, co. Denbigh, Esq., whose daughter Eleanor married Francis Anderson, of Manby, co. Lincoln, on Feb. 2, 1747.

3. Wanted the father, mother, and wife of J. Bate, Esq., of Foston Hall, co. Derby, whose daughter Arabella married George René Aufrere, of Chelsea, Esq., in 1746, and died Sept. 1, 1804, aged eighty-four.

4. Wanted the father and mother of Sarah Amisnec, who married the Rev. J. Antoine Aufrere on May 2, 1700, at the Hague, and died in 1754.

5. Wanted the name of the lady who married the Rev. George Rye, D.D., Rector of Islip, Regius Professor of Divinity at Oxford in 1737, and was Archdeacon of Oxford. He died in 1748.

6. Wanted the names of the parents of the lady who married George Rye, of Culworth, co. Northampton; the latter died Sept. 14, 1677. It is possible that the lady's name was Elizabeth Tipping.

7. Also names of father and mother of the above George Rye.

8. The Christian name of the father and the mother's name of Elizabeth Howse, who married

the Rev. Thomas Jekyll, D.D., of Westminster. He died Dec. 10, 1698.

9. The surname of Elizabeth, who was the first wife to John Jekyll, who was, by his second wife, father to Sir Joseph Jekyll, Master of the Rolls, the celebrated wit. Sprung from the Jekyll family of Bocking, co. Essex. Both were buried at St. Stephen's, Walbrook.

10. The ancestry of Hugh Lord, whose daughter Eleanora Elizabeth married Admiral Peter Jekyll Rye. The latter died in 1851, aged eighty-seven.

11. The ancestry of Edward Mathew, of Aberdare, Glamorganshire, said to have been descended from the Kings of Cardigan, whose daughter and coheir Elinor married the Hugh Lord above mentioned.

12. Also the names of the father, mother, and wife of Thomas Clarke, whose daughter Hannah married John Jekyll, of Stowe, near Boston, New England; Collector of Customs. He died before 1732. D. G. CARY ELWES.

9, The Crescent, Bedford.

[Replies may be sent direct to Mr. ELWES.]

KONNOUM TREE.—Abbé Huc, in his *Travels in Tartary and Thibet*, vol. ii. pp. 115–118 of the Paris edition of 1857, describes the *konnoum* tree, or tree of ten thousand images, so called from the Thibetan characters on its leaves and bark, which he and his companion profess to have seen. There would certainly appear to have been deception somewhere with regard to this wonderful tree, but I believe that in other matters Abbé Huc is considered to be a trustworthy author. Has any other traveller of good repute seen and described this tree? W. WAYELL.

Reform Club.

THE "DEWDROP" PUBLIC-HOUSE.—This extraordinary name for a public-house is not given in Mr. Hotten's *History of Signboards*. I find it mentioned in the *Stamford Mercury*, January 18, in a case tried at the Petty Sessions, Wellingborough, in which town the "Dewdrop" is situated. In the same newspaper mention is made of "The Ram-Skin Inn, Spalding"; but this name is given in Hotten's book. CUTHBERT BEDE.

FORSYTH FAMILY.—I shall feel much obliged if any one will tell me where complete pedigrees can be seen of the families of Forsyth and Wardlaw. They are not to be found either in Nisbet or Douglas. GALLUS.

EDINBURGH CASTLE.—Can any reader of "N. & Q." furnish extracts from any historians of the Middle Ages, before or after Bede, showing that Edinburgh Castle (in Scotland) was either built or repaired by Edwin, King of Northumbria, during his reign in the early part of the seventh century? ANTIQUARY.

COMING OF AGE.—Can any of your readers tell me where I can obtain trustworthy information regarding the origin and custom observed upon the eldest or younger son obtaining his majority? Has any author written upon this subject? The encyclopædias I have referred to are very meagre. D. J.

THE ORDER OF THE SOUTHERN CROSS.—Who instituted the order of the Southern Cross in the army of the Confederate States; and for what purpose was it created? A. J. D.

MARKS IN PLACE OF SIGNATURES.—It has been frequently stated of late that there is evidence of many people in former days able to write, who yet, when executing deeds, put their marks only. A reference to instances in the time of Elizabeth would greatly oblige. I have never been able to find one at Stratford-on-Avon, where the records are exceedingly numerous and the marksmen nearly equally so. It would seem, anyhow, not to have been a common practice.

J. O. HALLIWELL-PHILLIPS.

MASSARENS.—I find in an old inventory of the pewter utensils in the kitchen of a gentleman's mansion taken in the year 1676, "6 Massareens"; again, in 1680, "8 Massareen Plates with coats of arms"; again in 1698, "6 large Massareens," "1 larger Mazereen," also "6 Middle sized dishes with Mazereens belonging to them." Can any of your readers tell me what *massareens* were? O. M.

[*Mazarine* is defined in Wright's *Dictionary of Obsolete and Provincial English* as a porringer. Ducange, under "Mazer, Mazarinus, Mazarum, Masdrinum," says, "Ita passim appellat scriptores pretiosora pocula, sed quæ eorum fuerit materia, non omnino constans est opinio. Somnerus lignea fuisse dixit, et acerna, quod Mæzer, Belgia, acris arboris tuberculum sonet," &c. (*Glossarium Manuale*, vol. iv. p. 610). Spenser, *Shepherd's Calendar*, has: "A mazer ywrought of the maple ware," Aug., l. 26. The word *mazer* for a cup is frequent in Elizabethan literature.]

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY."—Who was the author of this expression, and when was it first used? Bartlett, in his *Quotations*, says "author is unknown." If that is true, can some one give the time, place, and by whom first used? This would be gratifying to many readers of "N. & Q."

MARSHALL O. WAGGONER.

Toledo, Ohio, U.S.

KANGAROO COOKE.—What was the origin of the well-known Sir Henry Cooke, who lived in the reign of George IV. and William IV., being called "Kangaroo Cooke"? ECLECTIC.

MULLER.—It is recorded of Andrew Muller, the great orientalist, who was sent for to England by Walton to help in his famous *Polyglott*, that he so loved his books he would not get up for a

moment to witness the cavalcade of Charles II. on his entry into London, May, 1660, as it was passing under his window. Is it ascertainable where he resided? C. A. WARD.

HADHAM, IN ESSEX.—Any information concerning Hadham, in Essex, or Little Hadham Hall and its occupiers will oblige.

AN ENGLISHMAN.

C. LUD. CHRISTIENECKE.—Information is sought concerning the above name, written on the back of an oval portrait in oils with the date 1774. "Lud." is presumably Ludovicus or Ludwig. It seems to be a Scandinavian name.

JOHN CROSBIE HARNETT.

TRINKET.—Dictionary makers define the word *trinket*, as used by Hakluyt, as "a topsail or top-gallant sail," "the highest sail in the ship." "The *trinket* and the mizzen were rent asunder." "Sailing always with the sheets of our mainsail and *trinket* warily in our hands (Hakluyt)." As the French *trinquet*, the Italian *trinchetto*, and the Spanish *trinquete* all signify either the foremast or the foresail, it seems more probable that the *trinket* spoken of by Hakluyt was the foresail, especially as seamen in those days might very well be supposed to sail along under foresail and mainsail when navigating "warily." If any of the readers of "N. & Q." can define this word positively I shall be very much obliged. F. W. G.

Portsmouth, New Hampshire, U.S.

DOUBLE ENTENTE.—When did this become *double entendre*; and where are to be found the lines:—

"Ni Dieu,  
Ni lieu,  
Ni foi,  
Ni loi?"

HERMES.

CRINKLEPOUCH=SIXPENCE.—Can any of your correspondents quote any other instance of the use of this expression, or explain the origin of the term? The word is used in *Bacchus' Bountie*, 1593:—

"See then the goodnes of this so gracious a god, al yee, which in the driest drought of summer, had rather shroude your throates with a handfull of hemp, than with the expence of an odde *crinklepouch*, wash yourselues within and without, and make yourselues as mery as dawes."—*Harleian Miscellany*, vol. ii. p. 270, ed. 1808-11.

F. C. BIRKBECK TERRY.

Cardiff.

WINDOW OF THE KENTISH FIRE.—In a catalogue of Frith's photographs some years ago there appeared, "Window of the Kentish Fire, Westminster Abbey." The title is now changed to "View in the Cloisters, Westminster Abbey." It was found, perhaps, that history knows nothing

of the window of the Kentish fire. What would give rise to such a designation? R. W.

DRAGON.—In his notes to his translation of the *Lusiads*, ii. 629, Capt. Burton says: "The Fatherland had just produced that great dragon, Martin Luther, its third great appearance in history." What were the other two to which he refers? W. M. M.

BAKER FAMILY.—Can any of your readers inform me who were the descendants of Walter and James, the sons of Walter Baker, of Dover, who resided at Sandwich in 1683? Also James, the son of John Baker, who was a Captain of Horse in the service of Kings Charles I. and II., living 1683? Will any reader kindly lend me any copies of Kentish or other church registers? They shall be taken great care of and returned promptly.

C. E. BAKER.

May Villa, Humberstone, Leicester.

[See *ante*, p. 87.]

### Replies.

#### COLOPHON.

(6th S. viii. 329.)

The editor has satisfactorily indicated the derivation of the word *colophon*, and the lucid foot-note appended to S. T.'s query is perhaps a sufficient reply thereto. The authorities quoted by S. T. serve, however, to show that the use of this technical term (like many another) is not quite understood by the dictionary-makers. It does not follow as a matter of course that the colophon of a MS. or printed book shall contain any particulars whatever of the work itself; and Webster is misleading in so far as he infers that the colophon did duty in lieu of a title-page; the fact being that, for many years subsequent to the introduction of separate titles, the printer's name, place of printing, and date were duly set forth in a final paragraph upon the last leaf of most sixteenth century books. The custom prevailed, indeed, well into the seventeenth century; and every lover of old literature will concede that it was worthy of imitation. The colophon may be, and frequently is, a pious ejaculation, such as "Laus Deo!" or "Deo sit laus et gloria!" and this is an appropriate termination to a work which for its sole title has, "¶ In nomine domini nostri Jesu Christi. Incipit prima pars Sermonum," &c. Or it may be, and frequently is, the mark or device of the printer; the seal, as it were, solemnly affixed to an instrument of high importance, as a published book was once thought to be. Failing the printer's mark, but in some cases conjoined therewith, the colophon may contain the imprint (name, place, and date); and this is sometimes a duplicate of the imprint upon the title-page,

although it not infrequently happens that the latter does not present the reader with any indication beyond a general idea of the contents of the book. It will be seen, therefore, that the colophon is, very often, as important as the attestation clause of a will, though in a different sense.

Curious facts are conveyed from time to time through this medium. The *Spanish Chronicle* of old Rodericus Sanctius, printed by Ulric Hahn at Rome circa 1470, concludes with an interesting instance of the printer's pride in the new art of typography: "De mandato. R. P. D. Roderici Episcopi | Palentini auctoris hujus libri. Ego Vdalri- | cus Gallus sine calamo aut pennis eundem | librum impressi." The customary pious ejaculation *precedes* this sentence, which is a true colophon, although it contains notes neither of place nor date. The year 1476 is generally accepted as that from which the title-page proper is to be dated, but this is open to question. Specimens of old books in my own collection have rudimentary titles—a single line, printed so high upon the first leaf of the folded sheet that in many instances it must have disappeared before the binder's plough. In a nearly uncut copy of a collection of discourses by Robert de Licio, printed at Antwerp by Gerard Leeu in 1490, the recto of A 1 would be a blank were it not for such a head-line, which, being on the very top of the page, could not have escaped had the book been rebound by a slaughtering of the seventeenth or eighteenth century. It is quite possible, therefore, that earlier books may have been similarly furnished, and may not have escaped quite so well. A folio *Quintus Curtius* (once the property of Gilbert Wakefield) has the single line, QUINTVS CVRTIVS, in the middle of the first page. The imprint here is that of "Ioannes de Tridino, alias Tacuinus. Anno M.CCCCXIII. die xvii Iulii"; but this is not the colophon, as it is followed by the "Registrum hujus operis" and the printer's device. The Latin Bibles printed towards the close of the fifteenth century generally have a few words of title on the first page. As these indications became more copious, the printer thought fit to distinguish them from the body of the work by setting the lines in an unusual form, such as a triangle or inverted pyramid, to which he at times added his mark by way of ornament or ensign. A woodcut border was the next improvement, and I need scarcely remark upon the field of art thus opened to the engraver; those who are familiar with the designs executed by Holbein for the books produced under the auspices of Erasmus and Froben at Basle will require no reminder here. An early example of this kind (which the late Rev. Henry Green, to whose experienced judgment I submitted it, thought should be included amongst the *Holbeinischer*) is prefixed to a rare edition of *St. Athanasius in Librum Psalmorum*, edited by Reuchlin. The colophon is as

follows: "Capnion è græco in latinum traduxit pridie Idus | Sextiles. Anno M.D.XV. | Tubingæ apud Thomam Anshelmum." It is worthy of remark that the same border occurs around the title-page of that curious tract, by James le Fevre of Etaples (Jacobus Fabris Stapulensis), concerning the Maries of the New Testament, which elicited the famous reply from Fisher, Bishop of Rochester. This was printed (so says the colophon), "Hagenoe, typis ac formulis Thomæ Anshelmi Badensis. | Mense Decembri. Anno. M.D.XVIII." Wynkyn de Worde was the first English printer who made use of a title-page.

ALFRED WALLIS.

*Colophon* in the sense of a termination is, of course, of frequent classical use. Plato has: *ἄ ξένοι, ἡμῖν, εἰ συνευδοκεῖ, κολοφὼν ἐπὶ τῷ περὶ οἶνου λόγῳ ῥηθέντι εἴρησθω* (*De Legg.*, l. ii. *ad fin.*). He also has *κολοφῶνα ἐπιθεῖναι* (*Euthyd.*, p. 301, E. Steph.); and *καὶ ἐπὶ τούτοις τὸν κολοφῶνα ἀναγκάζω, προσβιάζων τὴν χρυσὴν σειρὰν* (*Theæt.*, p. 119, A, Opp., Lugd., 1590). In the form *κολοφῶνα ἐπιθεῖναι* it became a common proverb in Greek collections, as in that of Mich. Apostolius (cent. xi. p. 117, *ad calc. Clav. Hom.*, Lond., 1771), and in those of the writers in Gaisford's *Paræmiographi Græci* (pp. 68, 111, 223, Ox., C.P., 1836). It also passed into a Latin proverb, and Erasmus, "Colophonem addidit," among his *Adagia*. Strabo is the authority (bk. xiv.) for the common statement that the origin of this use of the words is derived from the Colophonian cavalry, which by coming on the scene used to put the finishing stroke to a battle. The transference of the term by the printers to their finishing off may have arisen from their familiarity with the proverb. If this is the case, it may be analogous to their adoption of the term *Pie*, comprising the intricate rules of the service-books, to express a confused mass of type, if such is the origin of the name. In the *Adagia*, Typ. Wechel., which I have, the appendix, p. 776, is introduced in this form: "En tibi, Lector, colophonis vice." *Colophon*, according to Festus (Forcellini, s. v.) became a Latin word. It has also been said to exist in Low Latin, but I cannot find an instance of its use, except that Erasmus terms Christ "omnium sine controversia colophon," and says that the skull is "summæ mæte colophon" (*Coll. Fam.*, pp. 43, 275, Roterod., 1693). In translating, Ficinus, Erasmus, and others appear to take over the Greek, and represent it in a corresponding Latin form. ED. MARSHALL.

I have no means of referring to Ducange; but I feel a little surprised to find that the French and the Italians have only got this word in the sense of rosin (from its coming thence). Timperley, *Hist. of Printing*, p. 396, cites Thomas, *Hist. of America*, vol. i. 1810, to the following absurd effect:—

"*Colophon* is a word derived from a city of that name, in Asia, where the artists of all descriptions were exceedingly expert, inasmuch that *κολοφῶνα ἐπιζήθειαι* [sic] became a proverb among the Greeks, signifying *ultiman manam imponere* [sic], to put the finishing hand to anything. The same idea was implied by the word *colophonem* among the Romans," &c.

I suppose he means above *κολοφῶνα ἐπιτιθέναι*, "colophonem addere," to put a finishing stroke. *κολοφῶν* is a summit, top; Strabo says because the Colophonians so excelled other nations in the management of cavalry in war that whomever they helped came off victorious, and brought all to a happy conclusion. Colophon was one of the cities, too, that claimed Homer, and there was a famous temple of Apollo there. I think the word *colophon* means hollow-voiced, from the prophetic shrine of the Pythian, and so divinely conclusive and perfect, and that the city took its name from that, and not from the perfection of horsemanship. *Κόλπος* is the bosom, womb, hollow between waves; *golfo*, gulf. It is the same word as Dutch *Hol*, our *hole*, or cave. It can hardly be called Low Latin when Festus the grammarian employs it, and, being old Greek, it so jumps over the head of the Latin altogether. C. A. WARD.

Haverstock Hill.

The following examples of colophons are given in Montfaucon's *Palæographia Græca* :—

"As many, therefore, as shall read this book, pardon me, I beseech you, if aught I have erred in accent acute and grave, in apostrophe, in breathing soft or aspirate; and may God save you all! Amen."

"Keep safe, O Trinity, Father, Son, and Holy Ghost, my three fingers, with which I have written this book."

"As pilgrims rejoice, beholding their native land, so are transcribers made glad, beholding the end of a book."

"Mathusalas Machin transcribed this divinest book in toil, infirmity, and dangers many."

"Ye who read, pray for me, who have written this book, the humble and sinful Theodulus."

"Sweet is it to write the end of any book."

Chambers says, "The Greek proverb, 'To put the colophon to it,' meaning to terminate an affair, is said to have originated in the boast of the famous Colophonian cavalry, that their charge was usually the finishing stroke in battle."

S. A. WETMORE.

S. T. will find an account of *colophon*, differing from either of those yet given, in Chambers's *Encyclopædia*, 1868. E. I. L.

#### SCOTTISH REGIMENTS (6th S. viii. 496; ix. 51).

—I give two lists in response to this query—(1) a list of the Scottish regiments as they were numbered in the Army List previous to the present territorial arrangement, and (2) a list of the various Highland regiments which have been embodied, exclusive of Fencible corps. The Fencible regiments, of which twenty-six were raised in the Highlands between 1759 and 1799, were intended

for home service only. In the first list I have placed an asterisk to indicate those regiments which are called Highland. They are Highland, however, only in name, as, I am sorry to say, few Highlanders can now be found in their ranks. In the second list the asterisk indicates those regiments which are still in the service.

The kilted regiments, of which there were five previous to the territorial arrangement (there are now nine) wore the following tartans: 42nd, a tartan of its own, which is named after the regiment, the Forty-second; 78th, Mackenzie tartan; 79th, Cameron tartan; 92nd, Gordon tartan; 93rd, Sutherland tartan.

#### FIRST LIST.

Scots (Fusilier) Guards.	
2nd Dragoons, Scots Greys.	
1st Foot, Royal Scots.	
21st	Royal Scots Fusiliers.
25th	King's Own Borderers.
26th	Cameronians.
*42nd	Royal Highlanders, the Black Watch.
*71st	Highland Light Infantry.
*72nd	Duke of Albany's Own Highlanders (formerly called Seaforth's Highlanders).
*73rd	Perthshire.
*74th	Highlanders.
*75th	Stirlingshire.
*78th	Highlanders, Ross-shire Buffs.
*79th	Cameron Highlanders.
80th	Perthshire Volunteers.
*91st	Princess Louise's Argyllshire Highlanders.
*92nd	Gordon Highlanders.
*93rd	Sutherland Highlanders.
99th	Lanarkshire.

#### SECOND LIST.

The first date given is the year in which the regiment was raised, the second the year in which it was disbanded.

- \*Black Watch, or 42nd, 1739.
- London's Highlanders, 1745–1748.
- Montgomery's Highlanders, 1757–1763.
- Fraser's Highlanders, 1757–1763.
- Keith and Campbell's, or the old 87th and 88th, 1759–1763.
- 89th Highland Regiment, 1759–1765.
- Johnston's Highlander's, or 101st, 1766–1763.
- Old 71st, 1775–1783.
- \*Lord Macleod's, present 71st, 1777.
- Royal Highland Emigrant Regiment, or old 84th, 1775–1783.
- Aberdeenshire Highlanders, or old 81st, 1777–1783.
- Macdonald's Highlanders, or old 76th, 1777–1784.
- Argyll Highlanders, or old 74th, 1778–1783.
- Athole Highlanders, or old 77th, 1778–1783.
- \*Seaforth's Highlanders, now 72nd, 1778.
- \*42nd, or Royal Highlanders, 2nd Battalion, now 73rd, 1780.
- \*74th, Highlanders, 1787.
- \*75th, Highlanders, 1787.
- \*78th, Ross-shire Buffs, 1793.
- \*79th, Cameron Highlanders, 1793.
- \*91st, Argyllshire Highlanders, 1794.
- \*92nd, Gordon Highlanders, 1794.
- \*93rd, Sutherland Highlanders, 1800.

JOHN MACKAY.

Herriesdale.

In reply to the query anent Scottish regiments and their tartans, a good history of the Highland regiments forms the third part of *A History of the Scottish Highlands, Highland Clans, and Highland Regiments*, edited by John Keltie, F.S.A.Scot. (A. Fullarton & Co., Edinburgh and London, 1875). Perhaps, however, the book inquired after is a *History of the Scottish Regiments in the British Army*, by A. K. Murray, Major of the 97th Lanarkshire Volunteer Guards, 1 vol. 4to., with plates, now out of print. The second edition, which is what I have, was published by Ward & Lock, London, and Thomas Murray & Son, Glasgow, 1863.

In the query I am answering there are symptoms of the intolerable but almost universal delusion amongst Englishmen that everything Scottish is necessarily Highland, and that every Scotchman has a tartan and a war-cry, and wears a kilt—which God forbid! The ideal Highlander created by Sir Walter Scott every Scotchman is proud of, and many Lowlanders personate; but of the real Highlander, whose existence (if existence it can be called which is mere parasitical vegetation) the Crofters' Commission has brought to light, most Scotchmen are anything but proud.

J. B. FLEMING.

I think the book wanted, albeit only in one volume 4to., with coloured engravings, is most probably the *History of the Scottish Regiments in the British Army*, by A. K. Murray, Esq., Major of the 97th Lanarkshire Volunteer Guards (Glasgow, Thomas Murray & Son, 1862).

GIBBES RIGAUD.

18, Long Wall, Oxford.

"LET SLEEPING DOGS LIE" (6th S. ix. 69).—The Greek proverb with the name of a nymph is:

Εἰς Καμάριναν ἐν Σικελίᾳ παροιμιῶδες.

Μὴ κίνει Καμάριναν, ἀκίνητος γὰρ ἀμένων.

Μήποτε κινήσας τὴν μέγιστα μείζονα θέλῃς.

(Brodæi *Epigrammata Græca*, Francof., 1550, lib. iv. p. 503.) The Scholiast explains the proverb by stating that when the water of Camarina was dried up a destructive pestilence arose, upon which the people consulted the oracle of Apollo whether they should cleanse it, and received for answer, *Μὴ κίνει, κ.τ.λ.* They neglected the advice and did the cleansing; upon which their enemies crossed the bed of the lake and took their city. Camarina is the name applied to the lake, the city, and the presiding nymph. The proverb forms the motto to a poem by Cardinal Newman (8) in the *Lyra Apostolica*, cxxx. p. 162, Derby, 1836, on Uzzah and Obed-Edom, in which occur the lines:—

"But there was one, outstripping all  
The holy-vestured band,  
Who laid on it, to save its fall,  
A rude corrective hand."

ED. MARSHALL.

The Greek saying inquired for by BEN RHYDDING is doubtless *Μὴ κίνει Καμάριναν*, which in its Latin form, "Ne moveas Camarinam," all readers of *Guy Mannering* will remember as the oracular advice given by Dominie Sampson when consulted as to the proposed removal of Meg Merrilies and her tribe from the grounds of Ellangowan.

W. F. R.

Worle Vicarage.

Camarina is the name of the lake (not river-nymph) sought by BEN RHYDDING. This was a lake in Sicily, imprudently drained, "as the ancients supposed, contrary to the advice of Apollo"; and the result was said to have been a pestilence. But the lake lay below sea-level, so the story is not very probable, unless the water was drained by volcanic action. The words "Camarinam movere" (Gr. *κινεῖν*) became proverbial to express an unsuccessful or dangerous attempt (Virg., *Æn.*, iii. v. 701; Strab., 6; Herod., vii. c. 134; Lemp., *Cl. Dict.*).

JULIAN MARSHALL.

Your correspondent BEN RHYDDING asks for a reference to the Greek saying equivalent to the above; but can any of your correspondents say where it originated in English? It is an extraordinary thing it is neither in Hazlitt's nor in Bohn's collection of proverbs. J. B. FLEMING.

A Greek form of this adage is contained in the answer of the Delphic oracle, *Μὴ κίνει Καμάριναν*, given to the people of Camarina when consulting the god as to the advisability of draining their malarious marsh.

EDWARD H. MARSHALL, M.A.

[Other correspondents are thanked for similar information.]

ORIEL GRACE CUP SONG (6th S. viii. 424).—The notice of this song given by MR. ELLACOMBE at the above reference is so interesting as a piece of literary and social history at the close of the first quarter of the century that it is, I think, desirable to complete the story of the song itself in "N. & Q." MR. ELLACOMBE was so fortunate as to be allowed to "carry off the pencil copy," the autograph of the writer, Mr. Hughes. We have, therefore, the *ipsissima verba* as produced in Oriel Common Room. But it seems to have escaped notice that the song was printed in the July, 1826, number of the *Gentleman's Magazine*. It is there headed "The Oriel Grace Cup Song, June 15, 1826. Air, 'The Shamrock.'" There are several variations from "the pencil copy," no doubt made by the author, all, as they seem to me, improvements. In the second line "honestissimum" is changed to *honestissimis*, thus giving a proper qualification to "Saturnalibus." In the fourth line "ut nobis" becomes *ut mihi*. In the first line of the second stanza "*Quem mos delectat veterum*"

is given instead of "delectat patrius," and in the same stanza "Three generations pass" is altered to "Five ages more shall pass," and "reverture" to *reventura*. In the fourth line of the third stanza,

"Who our College shall adorn,"

is changed to

"Who old Oriel shall adorn."

In the fourth stanza, beginning,

"To our noble head and fellows too,"

the word *true* takes the place of "too"; *ev* is, I presume, merely a misprint. It should be *eu*. In the last line of this stanza "recordatio Bromi" becomes *Edvardi atque Bromi*, a sufficiently obvious recollection. The fifth stanza,

"Just once a century it flowers,"

is very well altered to

"Lo, once five hundred years it flowers."

It may be questioned how far the aspirations and statutes "Edvardi atque Bromi" are reflected in this animated song. But MR. ELLACOMBE will have the thanks of every Oriel man for having drawn attention to a literary curiosity, which marks the great change in college and social life since 1826, and from 1826 a little further back, since 1326.

D. P.

Stuart's Lodge, Malvern Wells.

THOMAS WITHINGTON (6th S. ix. 29).—I have in my possession an alphabetical list of the Lord Mayors of London from their commencement to 1774, and cannot find the name of Withington. The only name in any way resembling it (excepting, of course, that of the well-known Sir Richard Whittington in 1397, 1406, and 1419) is Thomas Winterbottom, Esq., 1752. I send this for what it is worth. Possibly there was a Lord Mayor named Whittington at a later date. The arms of Winterbottom are, Azure, gutée d'eau.

D. G. C. E.

"LO! HE COMES, WITH CLOUDS DESCENDING" (6th S. viii. 447, 520).—Most of the confusion respecting the authorship of this hymn arises from forgetfulness that, as commonly given, it is a cento, and is therefore not by any one author, and further, that its materials are compounded differently by different editors. MR. JERRAM is mistaken in saying that Wesley's original hymn contained the stanza "Answer, thine own Bride and Spirit." This was taken by Madan from the hymn immediately preceding in the *Hymns of Intercession*. Lord Selborne's account is strictly accurate. As to Olivers, he wrote, about 1757 or later, a hymn on the same subject, in the same metre, and also suggested by Cennick. With Cennick's hymn it has, however, only six or seven words in common. Olivers's hymn contains twenty stanzas. Some years later he published a recast of it in thirty-six stanzas. Here he distinctly borrows both from Wesley and Cennick. Thus, in verse 2 he has :—

"They who pierc'd Him,  
Every eye shall see Him come."

Verse 4 begins with Wesley's first line:—

"Lo! He comes, with clouds descending,"

MR. FENTON will therefore see that Olivers had nothing to do with the Advent hymn as given in either the *Hymns of Intercession* or in Madan's collection. I may here remark that "God appears, on earth to reign," is the authentic form of the line quoted by MR. FENTON. Madan's cento is wholly from Cennick and Wesley, and does not contain one word from Olivers. In the last stanza Madan altered Wesley's

"Jah, Jehovah,  
Everlasting God, come down!"

into

"O come quickly,  
Hallelujah! Come, Lord, come!"

taken from Cennick; but in Thring's *Church of England Hymn Book*, to which MR. SIKES refers, the reading is:—

"Take the glory,  
Great Eternal Three in One."

This is from verse 35 of Olivers's recast.

G. A. CRAWFORD.

19, Thicket Road, Anerley.

If MR. HOW's question refers to the authorship of the words, it is certain that "Lo! He comes," was written by Charles Wesley and John Cennick. The well-known tune has a history of its own. The narrative of its birth as "Guardian Angels," its adoption as "Miss Catley's Hornpipe," and its final canonization as "Helmshley" is told in Grove's *Dictionary of Music*.

EDWARD H. MARSHALL, M.A.

Hastings.

OGE: OGIVE (6th S. viii. 444).—The following extract from Luigi Delare's *Vocabili Germanici e loro Derivati nella Lingua Italiana* seems to bear on this subject, and I give you therefore a literal translation:—

"Og (Teut.), egg. The French add to this word the Latin termination *ius, iva*, and make of it *og-ivo*, which then becomes substantive. First they said *voûte ogive*, then omitted *voûte*, and *ogive* became a noun, and passed into the Italian language, *og-ivo, og-ivale*."

I hope I am not going too much out of the way in adding that Peschier, in his large Franco-German dictionary, derives *ogive* from the German *Ange* = the eye. Why should he not as well derive it from *Ohr* = the ear; *ohrfoermig* = earshaped?

GEO. A. MULLER.

Mentone.

HUTTON CRANSWICK FONT (6th S. ix. 7).—Regarding the alleged "wanton vandalism and desecration" of Hutton Cranswick font, which MR. T. M. FALLOW wishes "to be gibbeted in 'N. & Q.," had he not better have heard the case before putting on his black cap? At the re-

storation of Hutton Cranswick Church in 1875-6, it was the wish of Mr. Christian (the architect), Mr. Pudsey (the vicar), and of the chief contributors towards the restoration, that the old font should if possible be preserved.

"It was found to be composed partly of bricks, although the carving on the stone-work was sufficiently distinct to clearly establish the date of its origin. In removing the bricks and rubbish, the whole of the font tumbled so hopelessly to pieces that it was decided it was necessary to have a new one."

The vicar had the "pieces carefully conveyed to the vicarage grounds," and some three or four years afterwards sent them to Canon Raine, to be placed in the hospital, St. Mary's Abbey, York. Knowing the donor of the new font, and also those chiefly connected with the restoration of the church at Hutton, to be of the High Church school, who retain anything the least appertaining to the Church of old, I could not believe they had wilfully been guilty of desecration or wanton vandalism. Hence I made inquiries, with a view if possible to refute such a charge against those who had restored Hutton Cranswick Church from an almost mouldering ruin to its present changed but not "improved" condition. Kelly's *Directory* is also wrong in saying that the tower is all that remains of the original church. The walls, pillars, and arches were not touched except to repair. The walls in places of course required a good deal of mending. The floor also had to be relaid and a new roof put. One addition was made at the time of the restoration, namely, a vestry was built on to the east end of the north aisle.

#### A. TEMPEST.

Coleby Hall, Lincoln.

MIND'S EYE (6th S. viii. 188, 334).—In the Persian tales of Anwār-i-Sohaili an example occurs of this ideal figure of speech. A mountain is pronounced to be of such an altitude that "No one, save in the *mind's eye* (chasm-i-zamīr), ever saw its height" (bk. iv. story i.). WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

FORFARSHIRE (6th S. ix. 27).—The inquiry as to whether the works of Andrew Jervise, local antiquary, have had any appearance of late years, will find its answer in the following full title-page:

The History and Traditions of the Land of the Lindsays in Angus and Mearns. With notices of Alyth and Meigle. By the late Andrew Jervise, F.S.A., Scot., District Examiner of Registers, Author of 'Memorials of Angus and Mearns,' 'Epitaphs and Inscriptions,' &c. To which is added an Appendix containing Extracts from an old Rental-Book of Edzell and Lethnot, Notices of the Ravages of the Marquis of Montrose in Forfarshire, and other interesting Documents. Rewritten and corrected by James Gammack, M.A., Incumbent, St. John Bapt., Drumlithie, Corresponding Member of the Society of Antiquaries, Scotland, and Member of the Cambrian Archaeological Society, Second Edition. Edinburgh, David Douglas, 1882,

Though of so recent publication, the title is quite in the best ancient style. It may be explained for some readers that Angus and Mearns indicate Forfarshire. The volume has nearly 500 pages. Besides giving many genealogical details of the Lindsays, of whom the Earl of Crawford and Balcarres is the head, of the Maules and Ramsays, who are represented by the Earl of Dalhousie, of the Ogilvies, the Mowats, the Erskines, the Carnegies, and the Guthries, the industrious antiquary described the ruins, the natural scenery, the tales of caterans, of witchcraft, and devilry generally, belonging to this very delightful district of Scotland. The additions by the clergyman are also good lore. On its appearance the writer had the pleasure of reviewing the book as an important local contribution to British antiquities, and this fact enables him to answer the query. T. S.

ADMIRAL BENBOW (6th S. viii. 496; ix. 73).—Admiral Benbow was descended from an old family of the name in Shropshire. His father, John, and his brother Thomas were colonels in the king's service, and the family suffered with other royalists owing to sequestration of their estates. Cols. John and Thomas Benbow attended Charles II. at the battle of Worcester, and after it were both taken prisoners; Col. Thomas Benbow was tried, condemned, and shot at Shrewsbury, Oct. 19, 1651. Col. John Benbow escaped, and lived in poverty until the Restoration, when he was given a small post in the Tower of London. His son was commander of the Benbow frigate, and in 1686 he attracted the attention of the king by his bravery in beating off some pirates. Upon his return to England King James gave him the command of a ship in the Royal Navy. Vice-Admiral Benbow left many sons, all of whom died without issue; his two surviving daughters consequently became coheirresses: the eldest of these married Paul Calton, Esq., of Milton, near Abingdon, co. Berks. STRIX.

JEAN GALLE, ENGRAVER (6th S. ix. 128).—Possibly MR. W. E. BUCKLEY may find the information he requires in the following work, mentioned in J. F. Van Someren's *Essai d'une Bibliographie de l'Histoire Spéciale de la Peinture et de la Gravure en Hollande et en Belgique*, 1500-1875, Amsterdam, 1882, p. 122, viz., "Les Galle. XVI<sup>e</sup>, XVII<sup>e</sup> Siècles. Van den Benden, J.J.P. De familie Galle, plaetsnyders van het laetst der XVI<sup>e</sup> en de eerste helft der XVII<sup>e</sup> eeuw. Antw., J. E. Buschmann, 1863, in-8 [59]. Extrait du Journal: De Vlaemsche School, 1862."

JNO. CLARE HUDSON.

Thornton, Horncastle.

DANIEL DE SUPERVILLE (6th S. viii. 518).—If the querist were to address himself to M. W. N. Du Rieu, the very courteous and obliging director

of the library of the University of Leyden, he would probably learn if, where, and at what cost this publication of "the Protestant Fénelon" could be obtained. Dr. Du Rien, it may be added, is also Secretary of the Commission pour l'Histoire des Eglises Wallonnes, which has this year (1883) published its first *Bulletin*, and promises well to do for Holland what the Société de l'Histoire du Protestantisme Français has done for France, and what, it may be hoped, the Huguenot Society of America, whose birth on April 12, 1883, was recently welcomed in your columns, will do for that country.

H. W.

New University Club.

NAPOLEON A DARWINITE (6th S. viii. 514).—Possibly the great general had met with a curious book entitled:—

"Considérations Philosophiques de la Gradation Naturelle des Forms de l'Etre, ou les Essais de la Nature qui apprend à faire l'Homme. Par J. B. Robinet. A Paris, 1768. 8vo."

There is also the pre-Darwinian treatise:—

"Account of the Regular Gradation in Man, and in different Animals and Vegetables, and from the Former to the Latter. By Charles White. 1799, 4to."

There is nothing new under the sun!

WILLIAM BATES, B.A.

Birmingham.

If G. O. will reconsider his quotation in the light of more perfect knowledge, he will, I think, come to the conclusion that Napoleon did not precede Darwin or Wallace in the enunciation of the Darwinite scheme, but only gave vent to a very much older thought, with perhaps a hasty and incorrect generalization of his own. There is an essential difference between the "eating" of plants and animals, which he certainly did not take into consideration; and had he taken respiration into account he might have been told by O'Meara—had the latter known it—that this in plants is the very reverse process of that in animals.

BR. NICHOLSON.

CHRISTMAS MUMMERS (6th S. ix. 46).—The interesting note on this subject contains one or two queries which have not yet been answered, and I will, therefore, ask permission to reply to them. 1. MR. BAILLIE says, "I should like to know if *elecampane* has an Indian origin." I reply that while the plant is a native of Britain, it is also found in Siberia, and in Europe from Gothland southwards. It has been introduced into North America, is frequently mentioned by Theophrastus under the name of *ἑλενιον*, but does not seem to have been known in India.

2. The Hindûs had a great number of plants which were credited with restorative properties, and bore the name of *ambrosia* or *amrita*. The Chinese likewise have similar traditions respecting plants, one of which I have recorded in my *Flowers*

and *Flower-Lore*, p. 27. Count A. de Gubernatis supplies a valuable list of such plants in his *Mythologie des Plantes*, where he does not fail to mention the case in point.

3. In Richardson's translation of the *Ramayana*, under the title of *The Iliad of the East* (p. 287), the following words occur: "The plant is of a yellowish hue [said Sushëna to Hanuman when sending him to Mount Gandhamādāna], the fruit is green, the flower of a light gold, with a scent of sandal-wood. It creeps along the earth, and loves to hide it in the grasses." I have not heard that this particular plant has ever been identified, if, indeed, we are to regard the words as describing any actual plant then known.

HILDERIC FRIEND, F.L.S.

THE PATER NOSTER OF ST. JULIAN (6th S. ix. 49).—The question of your correspondent MAGICUS seems to be answered by the statement to be found further on in the same *Novella*:—

"Ho sempre avuto in costume caminando di dir la mattina, quando esco dell' albergo, un Paternostro et una Avemaria per l'anima del padre e della madre di San Giuliano, dopo il quale io priego Iddio, e lui, che la seguente notte mi deano buono albergo."

That is to say, the speaker is in the habit of saying a Pater Noster and an Ave Maria for the souls of the father and mother of San Giuliano, and then of asking God and the saint to give him a good lodging on the following night. Perhaps some of your correspondents learned in saintly lore may be able to explain why St. Julian's parents were in particular want of the prayers of the faithful.

E. MARTINENGO-CESARESCO.

Salò.

AUTHOR OF SONG WANTED (6th S. ix. 69).—See Macaulay's *Life and Letters*, p. 403, ed. 1881: "He bought every halfpenny song on which he could lay his hands.....Among the gems of his collection he counted *Plato, a Favourite Song*, commencing.....

'Says Plato, why should man be vain?'"

If Macaulay could not discover the author of this "poem of the people" (it is mentioned under the years 1839–41), it is not likely that the name will now be forthcoming.

O. P. PHINN.

Long Crichel Rectory.

STATUE OF ROMAN SOLDIER (6th S. ix. 29).—Although this figure in the museum at York is referred to as a statue of Mars, some doubt has been expressed as to the correctness of the designation, and it is but fair to those who have written on the subject to say that opinions have been expressed to the effect that it may represent another deity, or may be an emperor, or simply an ordinary Roman soldier.

Mars, as the god of war, sacred to Roman mythology as father of Romulus, was greatly revered by the Romans, and many are the

altars which have been found, in Britain and elsewhere, dedicated to his honour. As a rule he appears in military costume, and it is in the details of this that the resemblance may be noted and compared with other illustrations. I have not seen the original statue, but a good engraving of it has been published in the *Journal of the Royal Archaeological Institute*, accompanied by some remarks by Mr. W. Thompson Watkin, and a reference to this shows the figure in military dress, with helmet and shield complete. The body appears to be protected by a lorica, moulded to the form, and beneath is the cinctus, or kilt. The left hand rests upon the shield. The greaves upon the legs are well defined, as is the sword, which hangs upon the left side, attached to a belt which crosses the chest from the right shoulder. The right arm is unfortunately broken, but sufficient remains to show the position, and this clearly indicates that a spear, another attribute of Mars, was held by the right hand. What remains of the figure is still 5 ft. 6 in. high, and, allowing for the feet, which are absent, it was of fair proportions, and certainly one of the finest examples of Roman statuary yet found in Britain.

The resemblance which it bears to smaller representations of Mars which have been found supports the appropriation. Among the many bronzes known as Lares and Penates, or divinities presumed to preside over the fortunes of the house, is one found at Exeter some twenty years since, which bears a strong resemblance to the statue; so also a figure of the god discovered at Wycomb, in Gloucestershire, and engraved in the *Gentleman's Magazine* for October, 1864; and a third found in London, formerly in the possession of the late J. Walker Bailly, Esq., but now in the museum of the Corporation of London at Guildhall. In the latter the greaves, helmet, and other appointments are exceedingly well defined. What is somewhat singular in connexion with the York statue is the feminine appearance of the features. The face is smooth, quite free from hair, which differs from the illustrations quoted, where the deity is represented with flowing hair and beard, attributes commonly seen on personations of Mars, for example, on one in the Capitoline Museum at Rome. Here the figure is nude, with the exception of the chlamys, which flows over the left shoulder. There are, though, the helmet, spear, and shield. On the other hand, there is a representation of Mars at Pompeii which shows him as armed in similar fashion, but with features closely shaven. Again, in a beautiful group found at Ostia in 1750, representing Venus and Mars, and now, I think, also in the Capitoline collection, the god is seen with curling locks and beard, helmeted and equipped for battle, his spear in the left hand, the chlamys fastened by a fibula on the right shoulder, and cuirass resting on the earth; Venus with the

Latin diadem and wearing the tunic and the pallium. There is also a beautiful little bronze figure of the deity in the British Museum, found at Forsdyke, Lincolnshire, where the features are effeminate, closely shaven, and bearing some resemblance to the York statue.

JOHN EDWARD PRICE, F.S.A.

Albion Road, Stoke Newington.

Antiquaries are greatly divided about the meaning of the Roman figure found in York in 1880. Some maintain that it is meant for Mars, others suggest that it is the portrait of some young emperor, while, again, Mr. Thompson Watkin (*Journal of the Royal Archaeological Institute*, December, 1881) is inclined to see in it the personification of the Roman province of Britain. For further particulars I refer your correspondent to a paper read by the Rev. C. W. King before the Yorkshire Philosophical Society, and published in their annual report for 1882. L. L. K.

Hull.

No doubt this is one of the statues dug up about two years ago in the grounds of the Roman Catholic convent at York. I read a paper on these statues before the Royal Archaeological Institute. This paper was based on local information, and was republished in an early number of my *Antiquarian Magazine*.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

LILITH: LAMIA (6th S. viii. 248, 296, 354; ix. 5).—It is not the Vulgate only which gives *lamia*. The oldest English Bibles, Coverdale's, Matthew's, Beke's, the Great Bible, Bishops' Bible, &c., all have *lamia* or *lamya*. This fine passage of Isaiah is thus given in Matthew's Bible, 1537:—

"Thornes shall growe in their palaces, nettels and thistles in their stronge holdes, that the dragons may haue their pleasure therein, and that they maye be a courte for Estriches. There shall straunge visuros and monstruous beastes mete one another, and the wilde kepe company together. There shall the *lamya* lye, and haue her lodgings."

R. R.

Boston, Lincolnshire.

ANONYMOUS BOOKS (6th S. ix. 45).—"Marks and Remarks for the Catalogue of the Royal Academy, 1856, by A. E." was written, if my memory fail not, by my old friend R. J. Lane, A.R.A. J. T. M.

FATHER PROUT (6th S. viii. 299).—According to *Amer. Additions to Chambers's Cyc.*, Francis Mahony was educated at the Jesuit College in Paris and at Rome, where he entered the priesthood of the Roman Catholic Church.

S. A. WETMORE.

Seneca Falls, New York, U.S.

HERALDIC (6th S. ix. 129).—I think that Herbert's *Livery Companies of London*, 1838, gives a

list of the principal members of the Company of Merchant Adventurers.

STRIX.

NATHAN THE COMPOSER (6th S. viii. 494; ix. 71, 137).—I knew Nathan, and am sure he was not a foreigner.

J. How.

BOWLING (6th S. ix. 48, 116).—I fear that G. H. T. will be disappointed with most accounts of this game that he will find. In Cotton's *Compleat Gamester*, 1721, there is a chapter on this subject, and on the "Character of a Bowling-Alley and Bowling-Green.....where three things are thrown away besides the Bowles, viz., Time, Money, and Curses." This is repeated in all subsequent editions that I have seen, but does not appear in preceding editions that have fallen under my notice. There is, however, a short chapter on bowling in *The School of Recreation*, by R. H., 1701, republished 1736. Cotton's facetious description of the bowling-green is simply copied from the *Micro-cosmographie* of Bishop Earle, 1628. Bowling is mentioned by Gervase Markham (*Country Contentments*) and other writers, but at no great length. Of course in modern books G. H. T. will have no difficulty in finding information, as in *British Rural Sports*, by Stonehenge; but the accuracy of that compilation is not always to be trusted.

JULIAN MARSHALL.

MASCALL OF PLUMSTED (6th S. ix. 107).—Fuller, in his *Worthies of England*, mentions Leonard Mascall of Plumsted as one "who much delighted in gardening, and first brought over into England from beyond the seas carps and pippins; the one well cook'd delicious, the other cordial and restorative." Fuller states that Mascall did this in the year 1514, and that he had not been able to find out the year of his death. Mascall printed several books; of his *Art and Manner how to Graft and Plant* there were six editions between 1572 and 1592 (see Ames's *Typographical Antiquities*). He also published a treatise on the government of cattle, and in 1581 brought out *The Husbandly ordering of Poultry*, dedicated to "Mrs. Katherine, wife of Maister James Woodford, Esq., and Chief Clarke of the Kitching to Queen Elizabeth." In some of these books the portrait of Leonard Mascall appears on the title-page. If Fuller is right in the date 1514, and Mascall published his book on poultry in 1581, it appears probable that there were two of the name, perhaps father and son.

EDWARD SOLLY.

It may be of use to point out that there are various notices of the Mascall family in the *Sussex Archaeological Collections*, vols. iii., v., xi., xiv., xxv.

EDWARD H. MARSHALL, M.A.

Hastings.

HAIR-POWDER (6th S. ix. 90, 137).—In A. Rowland's book, *The Human Hair*, &c., London, 1853,

it is stated that "the powdering of the hair took its rise about the year 1614, when some of the ballad-singers of St. Germain are said to have whitened their heads with flour, to make themselves ridiculous." The same book mentions also, p. 167, "In 1714 it became the fashion to have the wigs bleached.....They speedily turned an ashen grey; to remedy which defect hair-powder was invented." This last sentence seems only to apply to wigs. In his *XVII<sup>e</sup> Siècle Institutions, Usages, et Costumes*, in his chapter "La Mode et le Costume," when speaking of the fashion of the ladies under Henri IV.'s reign, Lacroix says, "Les cheveux étoient souvent poudrés, poudre d'iris pour les blondes, poudre de violette pour les brunes." I have also a portrait of the Regent Orleans in a short bob-wig, but unfortunately cannot lay my hand on it at the moment.

HENRI VAN LAUN.

COLUMN AT RABLEY (? HADLEY) (6th S. ix. 69).—A most exhaustive account of the battle of Barnet, by the Rev. F. C. Cass, M.A., Rector of Monken Hadley, will be found in the *Trans. of Lond. and Mid. Archæological Society*, vol. vi. pt. i., January, 1882. Mr. Cass says that the battle was fought in the neighbourhood of Gladmore Heath, which is now known as Hadley Green, and that the obelisk in question "was erected by Sir Jeremy Sambrooke in 1740, to mark the traditional spot where the Earl of Warwick fell, and it is not unlikely to be correct." A view of the column will be found in *Hughson's London*, 1805, and another in the *Pictorial World*, April 22, 1882.

GEORGE POTTER.

Grove Road, Holloway, N.

NONSUCH PALACE (6th S. viii. 448; ix. 90, 154).—Will you allow me to say that nearly all the substance of Mr. W. BATES's, MR. BUCKLEY's and MR. HOPE's most interesting communications on this subject is already in type, and will appear in a forthcoming part of my work on *Greater London*? I make this request in order that they may not think me guilty of literary piracy. We have simply gone to the same sources of information independently of each other.

I must add that I cannot understand the Latin epigram on "Nonswich" which MR. BATES quotes from Grotius. Surely there is some error or omission in its text as it stands in your columns.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

TENNIS COURT, A PART OF IT CALLED FRANCE (6th S. ix. 148).—Perhaps MR. MARSHALL may be acquainted with what is thought a reference to this in *Henry V.* i. ii.:—

"When we have matched our rackets to these balls,  
We will, in France, by God's grace, play a set  
Shall strike his father's crown into the hazard."

JOHN R. WODHAMS.

"THE SOLITARY MONK WHO SHOOK THE WORLD"  
(6th S. viii. 465; ix. 75, 139, 157).—*Peccavi!* I  
ought not to have written that the couplet was  
"not Robert Montgomery's," and I have not found  
it in Darwin's *Botanic Garden*. ESTE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.*  
Founded mainly on the Materials collected by the  
Philological Society. Edited by James A. H. Murray,  
LL.D.—Part I. A—Ant. (Clarendon Press.)

STUDENTS of philology, and all who care for or conscientiously employ our noble language, will congratulate themselves upon the appearance of the first instalment of the new dictionary of Dr. Murray. If a proverb to the effect that "well begun is half done," which seems exceptionally applicable in the case of a work in the compilation of materials for which a quarter of a century has been occupied, holds good, a fair chance of seeing the completed dictionary is held out to others beside the youngest workers in the fields of literature. How arduous has been the labour, and how ambitious is the effort, may be judged from the fact that, prefatory matter apart, three hundred and fifty quarto pages of three closely printed columns carry the work no further than the word "ant." In presence of such a commencement the computation that 12,000 pages will be required for the entire work seems moderate. The story of the Philological Society's dictionary has been told in many periodicals, among others in the *Athenæum* of April 26th and September 13th, 1879. It is now well known that, at the instigation of the Philological Society, some hundreds of readers in England and America read anew the great English writers, for the purpose of extracting typical quotations which might serve to illustrate the history of words, and furnish the basis of a dictionary which, by "the completeness of its vocabulary and by the application of the historical method to the life and use of words, might be worthy of the English language and of English scholarship." Death is apt to interfere with the development of a scheme so ambitious as this. The decease of Mr. Herbert Coleridge, one of the originators and the first general editor, was followed by other losses, until in the end the idea seemed almost abandoned. Two million quotations had been obtained, however, and some of these had been provisionally arranged. These materials were placed in the hands of Dr. Murray and submitted to the Delegates of the Clarendon Press, by whom, "on certain conditions," the expense of printing and publishing the dictionary was undertaken. In 1879 Dr. Murray's labours commenced, and their first demonstrable product is now before the public.

In so many different respects does a work of this kind appeal to the scholar, it is impossible in the small space at our disposal even to indicate the chief features. Prominent among the advantages is the manner in which the historical method is employed, so that the first appearance of a word in the language, its growth and development, and in the case of an obsolete word its disappearance also, are shown. Take, for example, a word like *amay*, to dismay. This word, now, of course, long obsolete, had as verb and as past participle a little short of two hundred years' circulation. It is first met with in *King Alisaunder*, 1300; next in the *Troilus* of Chaucer, 1374; again in *Sir Ferumbras*, 1380, Gower's *Confessio Amantis*, 1398, the *Seven Sages*, 1425; and disappears in Caxton's *Charles the Great*, 1485. How sound and philosophical

is a scheme like this, and how valuable it must be when well carried out, is at once obvious. It may be doubted whether any existing dictionary of a living language is better in arrangement, more thorough in treatment, or likely to be of higher utility. That the vocabulary is extensive is apparent. Applying to it the test of an individual collection of words, made partly with a view to assisting in the labours of the Philological Society, we find very few words that do not appear in their place in the earliest example of use. *Adient* as a past participle, from *Hay any Work* for Cooper, one of the Martin Marprelate tracts, is not found; nor is the form *agrisde*, from *agrise*, which appears in the *Mirror for Magistrates*. *Aisneia*, given by Wright from Skinner=primogeniture, is omitted, probably for good reasons, since we cannot trace it in the authority indicated; and *aleumise*, for *alchemize*, only mentioned in H. Crosse's *Vertue's Commonwealth*, might be quoted from Heywood's *Love's Mistress*, l. i. The curious form *aldernother*, used by Lydgate, seems worth mention among the many *alders* given. *Amplify* as a verb, to amplify, occurs in Occleve, and *amynd* as a substantive, signifying a reminder, in Lydgate. In the writer last named *ancree*, for anchor, instead of the common form of *ancre*, is used. Some of these variations are possibly due to misprints. The looseness of orthography down to times comparatively recent is, of course, one of the facts too familiar to the student to need mention. The instances of omission that reward a long and close search are advanced as proofs of the care with which the task has been accomplished, and not with the idea of censure. One thing, however, is obvious. The poems of Shakespeare have not been so diligently studied as the plays. *Lucrece* alone furnishes instances of the use of *address* in the sense of prepare to, of *abridgment*, and of *advisedly*, that might with advantage have been quoted. The references are not in every case quite adequate. *Adoption* is said to be employed by Cleveland in *Gen. Poems*, 1677, p. 118. The passage quoted might with advantage be mentioned as occurring in the *Character of a London Diurnal* of Cleveland, which is a prose work published in 1644. An instance of the use of *adamite*, in a sense different apparently from any which is given, is furnished in a poem of Cleveland's, entitled *To the State of Love; or, the Senses Festival*:—

"It was a She so glittering bright,  
You'd think her soul an *Adamite*,  
A Person of so rare a frame,  
Her body might be lin'd with 'fame'" (*sic*  
From *Poems*, ed. 1661.

A quotation from Mrs. Browning appears under the wrong signification of the word illustrated. Under the head "*Alate* = of late, lately," are quoted the lines—

"But the Harpies *alate*,  
In the storm came, and swept off the maidens."

The signification of *alate* here is "winged," which is given by Dr. Murray subsequently as a meaning of the word.

Especially judicious and ample is the etymological treatment. Avoiding the tendency to place words of common derivation in classes, Dr. Murray gives separate information concerning each so-called derivative of what is ordinarily treated as a root word, many of these derivatives being in use earlier, so far as can be ascertained, than the simpler and more familiar form. No information, indeed, that is necessary to the scientific knowledge of words is spared, and the work is exemplarily correct and ample. Not easy is it to say in what respect improvement is to be hoped. The dictionary is, indeed, in the highest sense national, and will go far to raise the general estimate of English scholarship.

*Our Own Country: Descriptive, Historical, Pictorial.* (Cassell & Co.)

THIS is the sixth volume of a series which has had a very wide circulation. It is not only a beautiful table book, but a most useful work of reference. Taking a middle course between a guide-book and a narrative of travel, it has some of the useful characteristics of each. The illustrations are for the most part good, from the artist's point of view; but in some of them a little more architectural detail might have been given with advantage. The woodcut of Pevensey Castle is the best representation of that most interesting ruin that we have seen. On the other hand, the smudgy thing that does duty for St. George's Chapel, Windsor, is about as bad as can be. No one who did not know beforehand what was the character of the stall canopies could make out anything from the blurred paper which is here presented. We commend to our readers' notice the remarks on the present condition of the Arundel Chapel. No one who has been permitted to visit it will think the writer has erred on the side of strong language.

*A History of Southampton.* Partly from the MS. of Dr. Speed in the Southampton Archives. By the Rev. J. Sylvester Davies. (Southampton, Gilbert & Co.)

DR. SPEED was an industrious local antiquary of the last century. His collections for a history of Southampton are very valuable, but we think Mr. Davies has exercised a wise discretion in not printing them in full. He has given us, we imagine, all that is valuable, and it is certainly not to the interest of students that books should be burdened with useless matter. Mr. Davies must not be looked upon merely as the editor of selections from Speed's manuscripts. He has carefully studied the history of the town, and has given the public very much additional information regarding both ancient and modern times. He is evidently a careful antiquary, not given to taking second-hand evidence when the original sources are to be discovered. One of the most important services the author has done is to print, so far as we can see without curtailment, the "Ordinances of the Guild Merchant." These, it seems, exist in several different versions. The one he has printed is in modern spelling. It appears that the guild had the power of imprisoning its members, and even persons who were outside the brotherhood. For instance, if a stranger struck a guildsman he was to go to prison for a day and a night. The rules as to cleanliness and health were also strict. No butcher or cook was to throw offal or filth into the street; no one might let his pigs wander at large or leave "muck or dung" before his door for more than two nights. The lists of mayors, Members of Parliament, and other officials seem to be carefully drawn up, and there is an excellent index.

*Little Essays: Sketches and Characters supplied by Charles Lamb.* Selected from his Letters by Percy Fitzgerald. (Chatto & Windus.)

A HAPPY inspiration is, in this addition to the "Mayfair Library" of Messrs. Chatto & Windus, happily carried out. Workers have not time to reread the delightful letters of Lamb. Here, however, are a series of fragments, each a gem in its way, to which he may turn with the certainty of delight. We feel inclined to ask, however—as Sheridan is said to have asked on being shown Dodd's *Beauties of Shakespeare*—Where are the other eleven volumes?

MESSRS. MITCHELL & HUGHES have just issued to the members of the Kent Archaeological Society vol. xv. of its *Proceedings*, edited by the Rev. Canon Scott Robertson. It is amply illustrated throughout its 480 pages.

SIR SHERSTON BAKER, BART., the English editor of Halleck's *International Law*, is preparing for publication

by subscription a treatise on *The Office of Vice-Admiral of the Coast*, of which the type will be broken up after the edition is subscribed for. The subject taken in hand by Sir Sherston is involved in considerable mystery, which his work, it is understood, will clear up. Communications may still be addressed to Sir Sherston Baker, Bart., Library Chambers, Temple.

In John Frazer Corkran, whose death at his residence, Clareville Grove, South Kensington, was recently announced, we have to regret the loss of one who was alike journalist, novelist, poet, and historian. The author of *An Hour Ago: a Mystery*, was also the author of a very valuable *History of the National Constituent Assembly of France in 1848*, a subject which his position at the time, as the Paris correspondent of a well-known English daily paper, enabled him to treat with special knowledge and fulness and accuracy of detail. His judgments were honourably impartial, and the concluding words of the *History* might have been written but the other day, so true are they of the Chambers of 1884 no less than of the Assembly of 1848.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

If our correspondents will realize the fact that for every communication, of whatever nature, that is inserted in "N. & Q.," two communications of equal interest and value are of necessity omitted, they will extend a little indulgence. With the best liquors, as with the worst, a quart and a half cannot be forced into a pint measure. The most gratifying evidences of utility and appreciation bring with them augmenting burdens.

A. MAITLAND.—

"The world forgetting, by the world forgot."

Pope, *Eloisa to Abelard*, l. 207.

"He is a fool who thinks by force or skill

To turn the current of a woman's will."

Sir Samuel Tuke, *Adventures of Five Hours*, V. iii.

R. ("The Two Foscari").—The only tragedy on this subject published in 1821 is by Lord Byron. It may, of course, be seen in every edition of his works. The best prose account of the story in English is to be found in Smedley's *Sketches of Venetian History*, vol. ii. It is inserted as a note in the authoritative editions of Byron.

C. M. ("Bradshaw's Railway Companion").—Much obliged for your contribution, but the discussion is closed, and, with the present press of matter, cannot be reopened.

A STAUNCH ADMIRER ("Omitted Contributions").—If you will conceal less closely your identity we may be better qualified to judge of the value of your communication.

ALPHA.—Your obliging communication on Sussex iron, for which we have not at present space at disposal, has been forwarded to LADY NEILL.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 8, 1884.

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## Notes.

## THE EARLY HOUSING AND TREATMENT OF THE POOR.

Considering the great interest which has recently developed itself in the public mind in relation to this subject, it may not be out of place to bring together a few notes illustrative of the mode in which it was dealt with in England in former times.

Previous to the Reformation the housing of the poor, especially in the rural districts, and the provision for paupers rested almost entirely with the monasteries. The monks were easy landlords, and were not backward in making suitable provision for their tenants. Harrison (*Description of England*, 1577) says:—

"Herein I will commend sundrie of the monastical votaries, especiallie moonkes, for that they were authors of manie goodlie barowes and endwares, nere unto their dwellings, although otherwise they pretended to be men separated from the world."

We possess considerable sources of information as to the homes of the working classes in the fifteenth and early part of the sixteenth century, from which it seems evident that their command of the necessaries of life in proportion to their wages was greater than at the present time. The comparison of prices and wages between the two periods involving the purchasing power of money

is somewhat complicated, but not difficult. We have to take into account

1. The intrinsic value of the coinage.
2. The rate of wages.
3. The prices of the necessaries of life in the currency of the period.
4. The rent of land at the time.

In the early part of the sixteenth century, just before the Reformation, the ounce of silver was worth 3s. 4d., or, in other words, the shilling of Henry VIII. was in intrinsic value 1.55 the modern coin. The wages of an ordinary labourer were 6½d. per day. The rents of cottages varied from 2s. 8d. to 4s. per annum. Six or eight days' labour was, therefore, sufficient to pay the year's rent. At the present day, taking an agricultural labourer's wages at 15s. a week, and cottage rent at 2s. a week, or 5l. a year, it requires forty days' labour to pay the yearly rent. No doubt the cottages at that time were mere hovels; but I fear a large number at the present day are little better.

About the same period wheat was 6s. 8d. per quarter, the price of a pig 3s. 2d., and of a cow 16s. A labourer earning 6½d. a day, or 3s. 3d. per week, could purchase a quarter of wheat with a fortnight's labour, which would now require three weeks', or a pig with one week's work, which would certainly now require the labour of three. Leaving out of view the cost of clothing and of the higher *agrémens* which modern habits require, there can be no doubt that the common people before the Reformation enjoyed an amount of rude plenty which has never since been equalled.

After the dissolution, when the monastic property passed into the hands of greedy and rapacious favourites, the poor became an incumbrance, and every effort was made to get rid of them. Leland, in his *Commentaries*, referring to this subject, says:—

"There are some which are not so favorable when they have gotten such lands, as to let the houses remaine upon them to the use of the poore, but they will compound with the lord of the soile to pull them downe for altogether, saing that if they did let them stand they should but toll beggers to the towne, thereby to surcharge the rest of the parish, and laie more burden upon them.....Certes a great number complaine of the increase of povertie, but few men doo see the verie root from whence it doth proceed."

Harrison says:—

"If the old records of every manor be sought, and search made to find what tenements are fallen either down, or into the lord's hands, or brought and united together by other men, it will soon appear that in some one manor seventeen, eighteen, or twenty houses are shrunk. I know what I say by mine own experience, notwithstanding that some one cottage be here and there erected of late, which is to little purpose."

He goes on to say:—

"They speake also of three things that are growen to be verie grievous unto them, to wit, the inhansing of rents; the dailie oppression of copholders, and the third

thing is usurie, a trade brought in by the Jewes, now perfetlice practised almost by everie Christian."

Another influence operating in the same direction was the conversion into pasturage of a considerable quantity of land which was previously in tillage. This arose from two causes; the increased produce of the cultivated land, which by lowering prices diminished its value; and the rise of the woollen manufacture, which enhanced the value of wool and rendered pasture more profitable than tillage.

The attention of the legislature was called to this early in the sixteenth century. An Act (4 Hen. VII. cap. 19) decrees that

"if any person shall decay a town, hamlet, or house of husbandry, or convert tillage into pasture, the immediate lord of the fee shall have the moiety of the offender's land until the offence be reformed."

This was confirmed and strengthened by several subsequent Acts during the reigns of Henry VIII., Edward VI., and Philip and Mary. The process, however, went on, the agricultural labourers were thrown out of employment, and in some form or other became a charge on the community. The first mode of relief was a licence to beg. By the 22 Hen. VIII. cap. 12, the justices of the peace in every county were empowered to give licences under their seals to poor, aged, and impotent persons to beg within a certain precinct. Any trespassing beyond the limits, or begging without licence, were to be whipped or set in the stocks.

This system was in practice in Scotland to a very recent period. The graphic figure of the old bluegown Edie Ochiltree in the *Antiquary* will suggest itself to every reader. This statute of Henry VIII., which was confirmed by the 3 & 4 Edward VI. cap. 16, was modified in 1562 by the 5 Eliz. cap. 3. The legislature seemed to be puzzled by the serious problem before them, and were groping about for a remedy. The language of the statute is so significant that it deserves quoting verbatim. It enacts that

"The Poor and impotent persons of every Parish shall be relieved of that which every person will of their charity give weekly: And the same relief shall be gathered in every Parish by collectors assigned, and weekly distributed to the poor; for none of them shall openly go or sit begging. And if any parishioner shall obstinately refuse to pay reasonably towards the relief of the said Poor, or shall discourage others, then the Justices of the Peace at the Quarter Sessions may tax him to a reasonable weekly sum, which if he refuse to pay, they may commit him to prison. And if any Parish have in it more impotent poor persons than they are able to relieve, then the Justices of the Peace may license so many of them as they shall think good to beg in one or more Hundreds of the said county. And if any Poor beg in any other place than he is licensed he shall be punished as a vagabond."

This punishment is defined in the 14 Eliz., cap. v.:

"A vagabond above the age of fourteen years shall be adjudged to be grievously whipped and burned through the gristle of the right ear with a hot iron of the com-

pass of an inch, unless some credible person will take him into service for a year. And if, being of the age of eighteen years, he after do fall again into a roguish life he shall suffer death as a felon, unless some credible person will take him into service for two years. And if he fall a third time into a roguish life, he shall be adjudged a felon."

This punishment might be thought too severe to have been usually inflicted for such an offence, but the reign of Elizabeth was rather remarkable for the cruelty of its sentences. I have before me a record, A.D. 1565, of the apprehension of a man for pocket-picking. He had no regular trial, but was summarily dealt with as follows. He was imprisoned several days, then nailed by the ear to a post at the flesh shambles, then turned out naked from the waist upwards, when many boys of the town with withy rods whipped him out of the town. He was also locked to a clog with an iron chain and horse-block till Friday morning next after, and finally before the mayor and bailiffs abjured the town, having made restitution of 6s. 8d.

In 1555 an Act (2 & 3 Phil. and Mary, cap. 1) was passed, authorizing a commission to inquire "how many villages, houses, and habitations had been decayed in the northern counties, and what lands had been enclosed, and to take such order as shall be thought convenient for the re-edifying of such decayed houses, and for the new erecting of others." However careful Parliament might be of the interests of the farmers and yeomen, the claims of the poor were sternly repressed. Although the change from tillage to pasture, by throwing the labourers out of employment, had to a great extent compelled them to take refuge in the towns, yet it would seem there had been a reaction, and cottages began to be built in the country districts. Whereupon, in 1589, an Act (31 Eliz. cap. 7) was passed, entitled "An Act against the Erecting and Maintaining of Cottages." The preamble recites:—

"For the avoiding of the great inconveniences which are found by experience to grow by the erecting and building of great numbers and multitude of cottages, which are daily more and more increased in many parts of this realm: Be it enacted [ &c., *inter alia* ] that no person shall within this realm of England make, build, &c., any manner of cottage, habitation, or dwelling—unless the same person do assign and lay to the said cottage four acres of ground at the least, being his own Freehold or inheritance lying near to the said cottage," &c.,

under a penalty of forty shillings per month during the existence of the said cottage. But while thus protecting the interests of the landowners in the country, full liberty was given to the erection of cottages in the towns, which was further encouraged by section 6 of the same Act, which provided that

"there shall not be any *Inmate* or more families or households than one dwelling or inhabiting in any one cottage; upon pain that every owner or occupier of any such

cottage suffering any such *inmate* or other family than one, shall forfeit to the Lord of the Leet within which such cottage shall be, the sum of ten shillings for every month."

such inmate shall continue. Presentments were to be made at the Leet courts upon inquiry by the oath of the jurors.

Driven from the country into the towns, and prevented by penalties from occupation as lodgers, the poor were placed, as it were, "between the devil and the deep sea," and must have suffered considerable hardship. This Act was not allowed to lie dormant; prosecutions are recorded for building cottages in the country, and the provisions for the avoiding of *inmates* or *inmakes* in the towns, were very soon put into permanent operation, as will be seen in the records of many of our boroughs. Thus, in the Port Moot minutes of the city of Liverpool, October, 1589, the grand jury present "That all those who keep or succour any *inmakes* within this town shall avoid the same *inmakes* or cause them to be avoided before the feast of St. Andrew the Apostle next ensuing, upon pain of their fines."

This system of informations and presentments led to an inquisitorial interference which must have been almost intolerable. Thus:—

"1623, Jan. 13. We doe agree that any housekeeper in this towne whosoever, that hath anie strange woman in his house being with child, that they shall forthwith upon payne of their fyne cleare there howses from them."

1681, Oct. 24. Mr. Rd. Cleaveland is presented as having in his house five *inmates*, who turned out to be his own servants.

1686, Oct. 4. Port Moot, "Wee p'sent John Catterall for harbouring his father and mother without giving notice or securite to Mr. Maior, *vis. viiid.*"

Of course, after the passing of the Poor Law Act this feeling was intensified by the dread of the poor obtaining parochial settlements.

1678. "John Chorley, Gent, Maior. Whereas by dalye experience we find that by reason of the late improvements in buildinge of houses and shippis in and about this burrough and Corporation, a great concourse of people have of late time resorted hither, and have beene concealed in designe to gaine settlements whereby this burrough is become verie grievouslie burdened with idle and wandringe persons of suspected reputations.....It is therefore ordered that in everie streete within the liberties there shalbee elected and chosen by the homage of the said burrough yearlie one or more inhabitants to observe the office of Inspectors of *Inmates* for one year," &c.

The inmates so reported were presented at the Port Moot and mulcted, the fine being usually 3s. 4d. for each individual. This became in course of time really a poll tax upon lodgers, and was continued far down into the eighteenth century.

The casual poor were treated with little ceremony:—

1623. "We doe all agree that the reste of the lewd p'sons not havinge there frends in towne, nor that any

man knoweth how they are releevd, together with all the rest of the boyes and wenchis newly come shall lykewyse avoyd."

The various attempts to put down poverty by the strong hand and to treat it as a crime having failed, milder measures were gradually adopted. The 14 Eliz. cap. 5 provided for the relief of poor prisoners. The 18 Eliz. cap. 3 sanctioned the formation of a fund for setting the poor to work. The 39 Eliz. cap. 3 contained the outline of the Poor Law, which, extended by the celebrated 43 Eliz. cap. 2, has been, with modifications, the law of the land ever since.

The above sketch will show that in regard to the housing and treatment of the poor there has been a gradual amelioration and a more sympathetic feeling. The present generation in this respect will not suffer by comparison with any of those which have gone before. J. A. PICTON.

Sandyknowe, Wavertree.

#### SCULLERY AND SCULLION.

With regard to *scullery*, Prof. Skeat (following Mr. Wedgwood) tells us, "The word is really English, though the suffix *-y* is French"; that is to say, *sculler* is English and *y* is French. He then goes on to say that "*sculler* is a remarkable alteration of *swiller*, i.e., a washer, from the verb *swill*, to wash, A.-S. *swilian*..... This is proved by the history of the word, in which two changes took place: (1) from *swiller* to *squiller*; and (2) from *squillery* to *scullery*." Later on he says, "There is, in fact, no doubt as to the matter"; but he allows that "the change from *swillery* or *squillery* to *scullery* was helped out by some confusion with O.F. *escuelle* (from Lat. *scutella*, a dish), so that a *scullery* was looked on as a place for *dishes* rather than as being merely the place for *washing* them."

Now to this derivation I have the following objections to make: (1) That there is no evidence whatever to show that the verb *swill* ever became *squill*; (2) That it would be difficult, if not impossible, to find a word ending in *ery* in which the *er* is altogether English and the *y* French; (3) That it is very unlikely that *squillery* would have become *scullery*.

With regard to (1), Prof. Skeat does, indeed, produce some examples showing that initial *sw* may become *squ*; but this does not prove that *swill* ever did become *squill*, it only shows that it *might* have done so. He seems to think, too, that because we find in the *Prompt. Parv.*, p. 471, "*Squyllare*, dysche-wescheare," therefore *squiller* stands for *swiller*. But surely it shows nothing more than that the writer of the book thought *dish-washer* a good English equivalent for *squiller*.

As for (2), I should have thought that the words *pantry* and *buttery*, which Prof. Skeat quotes as instances in which there is the Fr. ending *y* used of the place or room where certain operations are

performed,\* might have led him to suspect that as in them, so in *scullery*, not only the *y*, but the whole ending *ery* (in *pantry* shortened to *ry*), might be French also. There are a great many words in English ending in *ery* (or *ry*), and by far the greater number are of French origin, whilst in the rest I believe that the whole of the *ery* or *ry* has been copied from the French. I believe also that the English words with one of these endings, such as *fishery*, *outlawry*, *piggery*, &c., are all of them much more modern than *scullery*, which in its older forms seems to date back at least as far as the fifteenth century;† and that the termination was probably not made use of for English words until people generally had ceased to know or to notice that it was a French termination, which would scarcely be so early as the fourteenth or fifteenth century. It is a very good rule to be extremely cautious about pronouncing words with acknowledged French endings to be otherwise than French. Had Prof. Skeat observed this rule he would not have declared *broker* (O.E. *brocour* with the Fr. ending *our*) to be English.

With regard to (3), I am of opinion that *scullery* would have become *squillery*, rather than *squillery*, *scullery*. Prof. Skeat cites "Scorel or squerel, beast;" from the *Prompt. Parv.* as in favour of his view, but surely this does not show that *squerel* is older than *scorel*; indeed, the fact that *scorel* is put first points rather the other way. La Curne de Ste. Palaye gives the forms *escurieux* and *esquireux*, *escurieux* and *esquireux*; whilst Littré gives several examples with *u* (most of them from the thirteenth century), and does not give one with *ui*, so that probably the *u* forms are the oldest, especially as we do find *escurel* (both in Littré and in Ste. Palaye), which is evidently older than the forms given above which do not end in *el*, and we do not find *escuirel*. Compare the Lat. *corium*, which became *cur* in old Provencal and is *cuer* in Mod. Prov. and *cuir* in French, an *e* being added in the one case and an *i* in the other.

If I am now asked what my own derivation is, I reply the French one just mentioned by Prof. Skeat, but rejected by him, viz., from the O.F. *escuëlle*, dish. Mr. Wedgwood is much more inclined than Prof. Skeat to derive *scullery* from this word, but even he ultimately declares in favour of the derivation from *swill*, and with this verb he connects (as Prof. Skeat does) the forms

\* Or rather, perhaps, where certain persons did their work, for *pantry* and *buttery* seem to be derived, not from *pain* and *bouteille*, but from *panetier* and *bouteiller* (the latter in its old or Norman French form), the servants who had to do with the *pain* and the *bouteilles*. However, it is not altogether certain, for, while Littré derives *paneterie* from *panetier* (on account of the *t*, no doubt), he derives *bouteillerie* from *bouteille*.

† Prof. Skeat quotes an example of *squyler*=*squiller* (the servant connected with the *squillery* or *scullery*) from a book (*Handlyng Synne*) written so early as 1303.

*squyler*, *squylercy* (= *squiller* and *squillery*), &c. Now I propose to show that these and similar forms are indisputably French, and I have been led to take this view by the forms I find in different dictionaries, principally French. In Ducange, s.v. *Scutellarius* (with one *l*), I find the equivalent Fr. *sculier* (anno 1404), defined as a servant, "cui scutellarum cura incumbit"; whilst Kelham, in his *Norman Dict.*, has the still older forms *scutellar* and *scutellaire*, in the same sense.\* Again, Ducange, s.v. "*Scutellarium*, *Locus vel vas ubi reponuntur scutellæ*," gives the words *esculier* (see note †, p. 185) and *escueillier* as the O.F. equivalents. I also find in Ducange, s.v. *Extensorium*, Fr. *essuyons à escuelles* (cloths or clouts for dishes), for *escuelles* is manifestly = *escuelles*,† though as no meaning is given to this word in the index to Ducange, it is probable that the writer or writers of that index could not guess the meaning of the word. And lastly, in Sherwood's *French and English Dictionary* (1632) I find, "The scullerie, *escueillerie*." It may be thought, perhaps, that as *escueillerie* is not found in Cotgrave, it was made up by Sherwood from the Eng. *scullery*; but the form *escueillier*, quoted above from Ducange, shows that this is not so.

Now it will be noticed that in none of these examples I have exactly the *squy* or *squi* of the English forms *squyler* or *squiller*; but I shall show further on (see note §) that there must certainly have been a form *escuellier*, and there was probably also a form *escueillier* (from *esculier*, with inserted *i*), from which *squiller* and *squyler* would readily develop,‡ and at any rate I have the *scu* of *scullery* in several instances. The fact is that from the Lat. *scutella* two forms arose, *escuëlle* and *esculle* (and *escueille*), and that the former (in which the *e* following the *u* does not form one syllable with it§) gave rise to *squillery* and the latter to *scullery*.

\* Kelham, unfortunately, gives no references, but from the nature of his dictionary he would scarcely have given the words if they had not been used in England.

† I say manifestly because in Ste. Palaye's *Dict.* I find both *escuëlle* and *escuëllée* with the same meaning of "une pleine escuëlle."

‡ Comp. Fr. *écuyer* (O.F. *escuer*, *escuyer*, *esquier*, Littré), which became *esquire* and *squire* in Eng.; and comp. also *chœur* (O.F. *cuer*)=choir, which is always pronounced and sometimes written *quire*; and *cuir* (O.F. *quir*).

§ We see, then, that Prof. Skeat's suggestion (quoted above), that the change from *squillery* to *scullery* was helped out by the O.F. *escuëlle*, is perfectly untenable, inasmuch as *escuëlle* was pronounced very much more like *squillery* than *scullery*. The *cuelle* in the Mod. Fr. *escuëlle* is pronounced very much more like our *quell* than *cull*, and that this was so likewise in ancient times, though the *u* was then probably pronounced more like a *u* and less like a *w*, is shown by Littré's remark, "Dans l'ancienne versification, *cuel* dans *escuëlle* faisait deux syllabes." At the same time it would seem that by certain people or in certain parts of France the *cuel* was

With the above facts before us it is, I think, impossible to doubt that the forms *squiller* and *squillery* have come from the French, and Kelham long since came to this conclusion. It is much simpler to suppose this than to assert, with Mr. Wedgwood and Prof. Skeat, that a *q* has been inserted between the *s* and the *w* of *swill*, besides which there is very strong evidence in favour of the one view and none at all in favour of the other. Mr. Wedgwood, however, does quote from a book (Nominale) of the fifteenth century, "*Swiller*, a scullion. *Lixa*, a swyllere," and this certainly shows that as early as the fifteenth century some confusion existed between the forms *swiller* and *squiller*; but unfortunately *squiller* is at least as old as, and probably older\* than, *swiller*, whereas *swiller* ought, on Messrs. Wedgwood and Skeat's theory, evidently to be the older form. My notion, therefore, is that *squiller* is the Norm. Fr. form of the Fr. *escuellier*—a form which I have been unable to find (*i. e.*, with the meaning of *squiller*), though it is represented by *esculier*† and *sculier* (both quoted above), but which must have existed—and that this, soon after it was introduced into England, very naturally got mixed up with the Eng. *swiller* from *to swill*.

As for *scullion*, my note on *scullery* has become so long that I must defer the few remarks I have to make on the word to another note.

F. CHANCE.

Sydenham Hill.

CAZOOSE.—In the register of burials of Mullyon, A.D. 1762, appear the following entries:—"John James, *alias* Cazoose, July 9." "John James, *alias* Casouse, the younger, Sept. 3." (See E. G. Harvey, *Mullyon: its History*, 1875, p. 14.) The editor remarks that the word *Cazoose* points to

pronounced as one syllable, and this gave rise to the forms *esculle* (the *ue* being pronounced like *u*, though its general pronunciation seems to have been *œu*, as in *bœuf*—see Brachet, *s.v.* "Accueillir")—unless, indeed, *esculle* is as old as *escuelle*, and was so formed from *scutella* and *escuelle* (an *i* being added). This latter form we do not, indeed, meet with, but it must have existed, as we do find *escueillier* and *escueillerie*, both quoted in the text. Now (*e*) *scueillier* would give *scullery*, just as the Fr. *cueillir* has given our *cull*.

\* *Escueillier*, which I have quoted above from Ducange, dates from 1286; see Ducange, Index, *s.v.* "Joannes de Janua." See also note †, p. 184, col. 1, from which it appears that *squiller* (in the form *squyler*) is as old as 1303.

† Roquefort gives *esculier* the same meaning as Ducange, dates from 1286; see Ducange, Index, *s.v.* "Joannes de Janua." See also note †, p. 184, col. 1, from which it appears that *squiller* (in the form *squyler*) is as old as 1303.

the district lying in St. Keverne parish between Crousa Downs and the Black Head, the inhabitants of which locality are to this day known as the "Casousers"; and hence these Jameses are known to have come. Here we have a nickname *Cazoose*, or *Casouser*, applied to the people living in a certain part of the Lizard district. What is the meaning of the term? Mr. Harvey supposes that the word means a leper, and tells us that skin affections are prevalent throughout the whole of the Lizard district. Wedgwood, in his *Dict. of English Etymology*, 1872, suggests that Lizard Point may have received its name from having been a place of retirement for *lazars*. He reminds us that several places in a like situation are known by this name in Brittany (for example, *Lézar-drieux*, *i. e.*, the *lazar* place on the Trieux), where there is now commonly a rope walk, ropemaking being a craft much affected by lepers. Bearing in mind these *lazar* associations of the Lizard district, I think we shall not be wrong if we come to the conclusion that the Cornish *Cazoose* is identical with the Breton *Kakouz*, which is thus explained in Le Gonidec's *Breton-French Dict.*:—

"*Kakouz*, nom injurieux que les Bretons donnent aux cordiers et aux tonneliers qui passent parmi eux pour lépreux de père en fils comme descendants des Juifs dispersés après la ruine de Jérusalem. Anciennement, lépreux.

"*Kakouzéri*, corderie, lieu où l'on fait de la corde. Tonnellerie, lieu où l'on fait des tonneaux. Anciennement, léproserie.

"*Kakouze*, la femme ou la fille d'un cordier ou d'un tonnelier. Autrefois, lépreuse."

It may be interesting to note that it has been suggested that *Cacod* (the old form of Bret. *Kakouz*) may be the original of the difficult French word *Cagot*, which is explained in Cotgrave as "a hypocrite or dissembler; also, a white leper," whence "*Cagoterie*, hypocrisy; also, white leprosy" (see *Academy*, Sept. 21, 1878, p. 298, *Athenæum*, Jan. 24, 1880, p. 127). A. L. MAYHEW.

18, Bradmore Road, Oxford.

GOOD LUCK IN THE TIP OF A BOILED COW'S TONGUE.—There was a cold tongue on the breakfast table. An elderly clergyman, who was a guest, said, "Will you allow me to cut off the tip?" "Certainly," was the reply; "but you will find it very hard." "So much the better," observed the clergyman, as he cut off the piece and then put it in his pocket, saying, "If you carry about with you the tip of a cow's tongue it will bring you good luck." It appeared that he had amassed a goodly collection of tips of tongues. This bit of folk-lore is new to me.

CUTHBERT BEDE.

[It is none the less familiar. The tip of a dried neat's tongue is frequently carried in the purse for luck.]

GILDING OF THE CROSS IN CHEAP.—The following extract from the Parliamentary Report,

May 8, 1625, shows that the cost of public works in the City was not defrayed by the Corporation in those days:—

"A motion being made about the Extraordinary Guilding of the Cross in Cheape, and the Images thereupon. Referred to the Committee for Religion, and they to consider thereof and Report their opinions thereon to the House."

St. John's Wood.

GEORGE ELLIS.

**BIRTHDAY BOOKS: THE IDEA NOT MODERN.**—James Howell, speaking of Paris, says:—

"Some do use to have a small leger booke fairely bound up table-book-will [table-book wise], wherein when they meet with any person of note and eminency, and journey or pension with him any time, they desire him to write his Name, with some short Sentence, which they call *The mot of remembrance*, the perusal whereof will fill one with no unpleasing thoughts of dangers and accidents passed."—*Instructions for Forraine Travell*, 1642, p. 27, ed. Arber, 1869.

F. C. BIRKBECK TERRY.

**LAND SET APART FOR PUBLIC PURPOSES.**—It may be worth while to put on record in your pages the following instance of land set apart for public purposes in a Lincolnshire manor before the enclosure. It is in all probability a relic of the village community system. The place spoken of is Heckington. I quote W. Marratt's *History of Lincolnshire*: "Before the inclosure there was a cottage and about four acres of land left to defray the expense of destroying moles in the parish" (vol. iii. p. 226).

K. P. D. E.

**ANSWERING BY MILESTONES.**—At the holding of a petty sessions in North Yorkshire, the policeman swore that upon his serving a certain summons on a defendant the man replied, "Aye, I'll answer it by milestones." Asked to explain the meaning of such a reply, the constable said the defendant meant to convey his intention of being *non est inventus* when wanted. As the reply struck me as being unusual, I hope it may find a place in your widely-read periodical. I apprehend it is somewhat akin to the expression of "leg bail."

EBORACUM.

**WOMEN WITH MALE CHRISTIAN NAMES.**—John Hester Clarke, wife of William Lawson, of Bothal, Northumberland, Esq., who died in 1856. Compare the case of the Hon. John Berry Erskine, Lord Buchan's granddaughter, which was noted by me in "N. & Q." some time ago.

A. J. M.

**THE DEAD HAND.**—The following cutting from the *Lincoln Herald* of Jan. 28, 1831, is worth preserving in "N. & Q."—

"It is an opinion very prevalent among the 'finest pisantry in the world' that a lighted candle placed in a dead man's hand will not be seen by any but those by whom it is used; and also that, if a candle in a dead hand be introduced into a house, it will prevent those who may be asleep from awaking. Under the

influence of this superstition, a party, on Monday night, armed with a dead man's hand and lighted candle, attacked the house of Mrs. Leonard (the mother of the priest) in the town of Oldcastle, county Meath; but, unfortunately for the credit of the creed, the inmates were alarmed, and the robbers fled, leaving the hand behind them."

K. P. D. E.

**RECENT USE OF THE CUTTY STOOL.**—One of the ringleaders in the Sabbatarian riots at Strome Ferry, in June last, was recently publicly rebuked and admonished on the cutty stool in the Free Church, Lochcarron, for an offence against the moral code which, according to Free Church discipline in the Highlands, could not be expiated in any other way.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**PALEY FAMILY.**—The following early mention of the Paley family has not, I think, been printed:

"Fine, 30 Henry III., Inter Eliam de Cnoll, quer., et Adam de Palay et Christiana ux. ej., deforc., de una bouat, terre cu' p'tin. in Heleghefeld Jus Elie et her. Habend, de capit. d'no feodi illius imperpet. faciend. inde om' s'alic. que ad p'dict. terram p'tinent."

The following is a full list from the West Riding Poll Tax Roll, 2 Ric. II.:—

Wapentake of Staincliff: Giggleswick.

Adam de Palay et ux', 4d.

Johannes de Palay et ux', 4d.

Litton.

Robertus de Palay et ux', 4d.

Wapentake of Ewecross: Horton.

Willelmus Palay et ux', 4d.

Wapentake of Clarhowe: Knaresborough.

Johannes Paylye et ux', 4d.

W. PALEY BAILDON.

43, Leyland Road, Southport.

**A LETTER OF LORD BYRON.**—The following letter, which I cut from a recent number of the *Antiquarian Magazine*, seems to deserve reprinting in "N. & Q." The original autograph is in the editor's private collection.

"Lord Byron to Dr. (afterwards Sir John) Bowring.

"Written, doubtless, on the island of Cephalonia, and dated October 7, 1823. The allusion in the first line is to some money arrangement. The letter is of interest as written from that Greece which Lord Byron loved so much, and on whose shores he died early in the following year:—

"DEAR SIR,—I confirm the above. It is certainly my opinion that Mr. Millingen is entitled to the same salary with Mr. Tindall, and his service is likely to be harder.

"I have written to you (or to Mr. Hobhouse for your perusal) by various opportunities, mostly private; also by the Deputies and by Mr. Hamilton Browne. The public success of the Greeks has been considerable; Corinth taken, Messalngi nearly safe, and some ships in the Archipelago taken from the Turks. But there is not only dissension in the Morea, but civil war, by the latest accounts; to what extent we do not yet know, but I hope trifling.

"For six weeks I have been expecting the fleet, which has not arrived; though I have, at the request of the

Greek Government, advanced, that is, have prepared and have in hand two hundred thousand piastres (deducting the commission and banker's charges) of my own monies to forward their projects. The Suliotes, now in Armenia and elsewhere, are very anxious that I should take them under my direction, and go over and put things to right in the Morea, which, without a force, seems impracticable; and really, though very reluctant (as my letters will have shown you) to take such a measure, there seems hardly any milder remedy. However, I will not do anything rashly, and have only continued here so long in the hope of seeing things remedied, and have done all in my power thereto. Had I gone sooner, they would have forced me into one party or the other, and I doubt as much now. But we will do our best.

"Yours ever,

"N(OEL) B(YRON)."

MUS RUSTICUS.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

IN STAURO, ITS MEANING.—The life of Edward Hawkins, D.D., Provost of Oriel College, Oxford, in the *Quarterly Review* for October, 1883, evidently from the pen of the Dean of Chichester, records at p. 309 the future provost's election to his fellowship at Easter, 1813, as having taken place "in *Stauro*, as the ancient chamber over the gateway is styled in the Dean's Register." This seems a peculiar use of the word. White Kennett, in the glossary appended to his *Parochial Antiquities of Ambrosden and Burcester, Oxford*, 1695, has "*Staurum*, any store or standing stock of cattle, provision, &c. 'Computant de quatuor solidis provenientibus de *stauro* boveris,' p. 571; 'de duobus coriis vaccarum *stauri* de la Breche,' *ibid.*" These extracts are taken from a computus presented by the Bursar of the Convent of Burcester, 3 & 4 Hen. VI., 1425-6. The same meaning of the word *staurum* is given by Ducange (who cites Kennett, and Madox, *Formulare Anglicanum*, p. 427), viz.: "Quidquid ad vitæ necessaria conducit, Anglis *store*. Item quidquid ad agriculturam, vel ad prædii suppellectilem pertinet, ut sunt animalia, pecora, servi, &c." Then follow references to Elmham, Whethamsted, Knyghton, Matthew Westmonast. vita B. Edmundi Cantuar, Statuta Hospitalis S. Juliani in Anglia, all English, without any reference to continental authorities. *Staurum*, then, is simply a Latinization of the English *store*, and though primarily applied to that which is stored, it seems from the Oriel instance to have been used for the room or place in which stores were kept, as in the modern application of the term both here and in America. As, however, a connexion between *store* and *story* is indicated by Prof. Skeat, and a passage is quoted from *Robert of Gloucester*, p. 181, l. 9: "Hii bygonne

her heye tounes strenghy vaste aboute, Her castles and *storys*—They began fast about to strengthen their high towns, their castles and *buildings*," it may be that *staurum* is also an equivalent of *story* in the general sense of *buildings*, and specially as in the Oriel case of *towers*, as the word is explained by Hearne in his glossary to *Robert of Gloucester*. In *stauro*, therefore, is simply "in the tower," in which was the official chamber for transacting business relating to the college. The chamber over the gateway of a college used to be appropriated to the head of the college, as it still is at New College, Oxford, and perhaps in some other cases, whence the remark of Fuller that the good master of a college is "chief porter and chief chapel monitor."

W. E. BUCKLEY.

BREDA BARONAGE.—In a pedigree drawn up by Lyon King, 1770, I find Col. Daniel Mackenzie, of Sandylands and Kinnoch, married (no date) "Cristina de Nassau Breda filia Nassau Baronis de Breda Augustiss. et Sereniss. Orangia Domo oriund." Their son was Bernard Mackenzie, minister of Cromarty 1685, who received from William III. a gift of the temporalities of the see of Ross, which he held for his life. I can find no mention of the title of Baron of Breda, which passed from the house of Brabant to that of Orange, having been given to a younger son or other relative. I shall be very grateful for information about this baron and his descendants. Can Justin de Nassau, natural son of William the Silent, Admiral, Ambassador, 1598, to Henri IV., Governor of the Province and Town of Breda, who ended by capitulating to Spinola 1625, have borne the title? He and his wife were alive in 1627. Who was she?

F. N. R.

THE EARLDOM OF STIRLING.—I should feel greatly obliged if any reader of "N. & Q." could inform me where I could find any record or mention of the marriage and issue of the three younger brothers of Henry Alexander, fifth earl of Stirling, who died without issue in 1739. Their names were William, Robert, and Peter; and in Sir Bernard Burke's *Extinct Peerage* they are said to have died without issue; but having reason to believe that this was not the case, I am very desirous of ascertaining particulars of their several marriages and issue.

A. I. DASENT.

207, Piccadilly.

GOULD FAMILY.—Where can I get particulars of Sir Henry Gould, whose daughter married Henry Fielding, the celebrated novelist, his pedigree and descendants?—also of Edward Gould, of Mansfield Woodhouse, Notts., who, according to Collins's *Peerage*, married first, Ann, daughter of Charles, eighth Lord Dormer; and, secondly, Lady Barbara Longueville, daughter of Henry, third Earl of Sussex?

ECLECTIC.

**BARDOLF OF MAPLEDURHAM.**—In the *Sussex Archaeological Collections*, vol. iii. 89-102, I think it was Mr. W. D. Cooper who stated that the first wife of Sir Roger Lewknor, who was sheriff of Sussex in 1355 and died in 1362, was Barbara, daughter and heir of — Bardolf; though I do not remember that he gave his authority for the assertion. Mr. Stapleton, in his account of the latter family in the preface to *Liber de Antiquis Legibus*, Camden Society's publications, 1846, stated that on the death of the mother, *née* Gournay, of Hugh Bardolf, Baron of Wormegay, in 23 Edw. I., he succeeded to all her lands with the exception of Mapledurham, co. Oxon, "which was inherited by his younger brother Sir John Bardolf." Will some of your correspondents kindly inform me where any account of the descendants of this Sir John Bardolf is to be met with; also if the above-mentioned Barbara, said by Mr. Cooper to be the first wife of Sir Roger Lewknor, was the representative of that branch of the Bardolf family; and if so, what the Christian name of her father was?

D. G. C. E.

**"VIRGO PRONORIS."**—The following inscription on a bell at Rhos Crowther, Pembrokeshire, has just been sent to me. There is no difficulty in the reading, being in large mediæval capitals, + ORA PRO NOBIS PIA PRONORIS VIRGO. My query is, Who was the Virgo PRONORIS? I cannot find the name in books of saints.

H. T. ELLACOMBE.

**LISCOMBE.**—Can any of the readers of "N. & Q." give me any particulars concerning a family of this name? A Liscombe Price, attorney-at-law and one of his Majesty's Justices of the Peace for Islington, co. Middlesex, was one of the members of the Haberdashers' Company, and died in 1777. His son was another Liscombe Price, also an attorney-at-law, who was connected with the neighbourhood of Abergavenny, where he or his father appears to have held property. Any information on this subject will be welcome.

A. CALDER.

2, The Polygon, Clifton, Bristol.

**MRS. MITCHELL.**—In reading Fanny Kemble's *Recollections of Later Life*, I find she has a good deal to say about a Mrs. Mitchell, who, as she adds in a note, was of an Aberdeen family. Can any of your readers give me any particulars about her?

JOHN BULLOCH.

**PETTING STONE.**—Hutchison, in his *History of Durham*, vol. i. p. 33, speaking of a cross near the ruins of the church in Holy Island, says: "It is now called the *petting stone*. Whenever a marriage is solemnized at the church, after the ceremony the bride is to step upon it, and if she cannot stride to the end thereof, it is said the marriage will prove unfortunate." What is the meaning of

the word *petting*, and does the custom prevail elsewhere? Also, it was customary at Whittingham and, I believe, Embleton, in Northumberland, to lift the bride over a stone placed in the church porch after the marriage ceremony. Why was this done? Probably both customs have the same origin.

G. H. THOMPSON.

Alnwick.

**WEST AFRICAN PROVERB.**—Mr. Richard F. Burton, in his *Wit and Wisdom from West Africa*, quotes the following saying: "Disobedience will drink water with his hand tied to his neck" (p. 194). This, the author explains, means, "A person who is determined to disobey will have his own way in spite of all obstacles." I should be glad to know whether the point in the proverb is that the neck is tied or the hand; and if the latter, whether it implies that it is customary with West Africans to drink out of their hands.

I. ABRAHAMS.

London Institution.

**AN OLD CLOCKMAKER, WM. STAPLETON, LONDON.**—Can any of your readers tell me when and where he lived? I have a seven-day clock by him in a most beautiful case.

M.A. Oxon.

**KNOWING.**—What is the meaning of the word *knowing* in the enclosed copy of a receipt? The payment was made by the widow of the person assessed:—

"Received of Mr. T— P— — Pounds, 3 Shillings, and 7 Pence, being amount of fee farm and *knowing* rents for 1866, due to the Duke of Devonshire.

"£- 3, 7

"12th April, 1867.

"James Gunson, Collector."

HENRY LENNARE.

**SMALL COATS OF ARMOUR.**—A lady writes to me: "Will you kindly set going in 'N. & Q.' a subject in which I am much interested? No doubt you have often noticed the extremely small size of the coats of armour that are preserved in collections, notably in the Tower. I want to know if there are anywhere suits of armour known to have belonged to Richard I. or Edward I., the latter of whom, at any rate, was considered a tall man in his day, and yet, according to the subjoined extract from *Londinium Redivivum*, by James Peller Malcolm, 1803, he was shorter than the average. Is this credible?

"1775. Several gentlemen, members of the Society of Antiquaries, having obtained permission, attended at the Abbey on the 2nd of May to be present at the opening of the tomb of King Edward I. They found the body in a yellow stone coffin.....The features were entire.....His body measured five feet two inches in length."

Probably this measurement (and query date also) is erroneous, as I observe that Dean Stanley (*Memorials of Westminster Abbey*, p. 120) describes an opening of the tomb in 1771, in the

presence of the Society of Antiquaries, and specially notes that the corpse was six feet two inches long. But I shall be glad of further light on the subject of the lady's inquiry.

W. THOMPSON.

Sedbergh.

TULSE HILL.—I should like to know why Tulse Hill is so called. I do not find it mentioned in the old local history. Is it a modern name?

R. W.

Brompton.

POEM OF THOMAS MOORE.—I am in possession of an interesting autograph letter, written by Thomas Moore in September, 1816, referring to the music of a song which he had newly composed. He gives the words of the second and third verses, which I herewith transcribe. But those of the first were probably attached to the music, and have not reached me. I do not find these verses among Moore's published melodies, or in his *Life and Letters*, and shall be glad to ascertain the title of the song and complete the poem. The letter is directed to Mr. Power, 34, Strand:—

"He was wandering from virtue, from peace, and from fame,

Nor knew what he sunk to, so flowery the fall,  
Till Love from those eyes, like a bright angel, came,  
And with smile full of heav'n led him back to them all.

His mind had lain dull as a dial at night,  
Unnumbered its moments, unheeded its power;  
Till thou and thy sweetness came o'er it, like light,  
And a new beam of happiness marked every hour."

And tho' if sometimes the shades of past folly would rise,

And the syren of falsehood allure him to stay,  
He but held o'er his heart the bright shield of those eyes,

And the folly, the falsehood were dazzled away.  
As the Priests of the sun, when their altar grew dim,  
At the daybeam alone could its lustre repair,  
So, if virtue a moment grew languid in him,  
He but turn'd to that smile and re-kindled it there."

G. S. G. P. N.

[One or two of these lines are singularly halting. The first line of the last verse defies all attempt at scansion.]

GEORGE KING, ENGRAVER, 1740.—He is mentioned by Bryan, 1816, i. 603, as "an obscure English engraver, almost entirely confined to book-plates, which are very indifferently executed. We have, among others, portraits by him of Lady Falconberg, Elizabeth Thomas, and Richard Gwinnet." King engraved for Curll, and some of his portraits are not devoid of merit. Any particulars concerning him would be of interest, and especially a list of the portraits he engraved. The portraits of Gay, Mrs. Barry, and Mrs. Oldfield are of some value, that of Gay is good. I presume the word *book-plates* as used by Bryan does not mean what we now call "book-plates," but merely plates to illustrate books. Bryan uses the same ex-

pression in mentioning R. Parr, who also engraved portraits for Curll, many of which are very poor works of art, and certainly inferior to those executed by King.

EDWARD SOLLY.

MOB-PLACES.—Ruffhead writes of Parnell and his popular preaching that "he began to be distinguished in the *mob-places* of Southwark and London." Does this mean in churches, conventicles, and such like localities, or literally where the mob most met, in St. George's Fields, Kennington, and the thoroughfares of London and Westminster?

C. A. WARD.

Haverstock Hill.

DISTINCTLY.—I ask for information respecting the origin of the modern and æsthetic use of this adverb. When and by whom was it introduced? I observe it, e.g., in a leading article of the *Times*, February 26, "distinctly paltry"; and it is everywhere in Mr. Walter Besant's *All Sorts and Conditions of Men*. I dare say Mr. Besant would have something to say in justification of its use, but all the same it is as abominable a piece of slang as awfully. In this use *distinctly* means "emphatically."

C. M. I.

Shandon, N.B.

LADY DAVENANT.—DAVIES, in his *Dramatic Miscellanies*, speaks of a Lady Davenant, 1658-1673, as "an acquaintance" of Sir William. I am particularly anxious to know who she was.

URBAN.

WOLCOT.—Dr. John Wolcot directed that when he died an old Ruysdael, not his, should be returned to its owner. Is the picture known, and, if so, in whose possession is it now?

C. A. WARD.

Haverstock Hill.

AUTHORS OF BOOKS WANTED.—

*Hamlet; or, Shakspeare's Philosophy of History.* By Mercadi. Williams & Norgate, 1875. W. M. M.

AUTHORS OF QUOTATIONS WANTED.—

"The sun with his first smile

Shall greet that symbol.....

And the fresh air of incense-breathing morn

Shall woefully embrace it; and green moss

Creep round its arms through centuries unborn."

JOHN PICKFORD, M.A.

"She hath a charm; a word of fire,

A pledge of love that cannot tire."

I have been told the above lines occur in Whittier, but have not been able to find them. JAMES STENT.

"Under the elms, when shadows come and go,

And spirits of the twilight hover nigh," &c.

J. E. L. B.

"Vous qui pleurez un passé plein de charmes."

E. L. L.

"Smiles form the channel for a future tear."

C. P. I.

"A tangled shoe-string, in whose tie

I trace a wild civility."

NEMO.

## Replies.

GRACE DARLING.

(6th S. ix. 142.)

In the communication of A. J. M. are some of the many oft-repeated misstatements which led to the publication of *Grace Darling: her True Story*, noticed in "N. & Q.," 6th S. ii. 420. It is said that Grace persuaded her father to row out with her. The story of his reluctantly yielding to her entreaties is fictitious; they mutually agreed upon the adventure, trusting that some of the shipwrecked men discernible upon the rock on which the Forfarshire had struck might be able to help in the yet more difficult task of rowing back to Longstone Lighthouse. Then, again, it is said that "she brought every one of them safe back with her." It would have swamped the boat to have taken in at once the whole of the nine saved; four were left on the rock, and William Darling rowed to it for them a second time, aided by some of those brought away in the first instance. "Silk gowns came in plenty; silver teapots came." It is true that Grace Darling had many presents of many kinds, including one silver teapot, given by Hugh, third Duke of Northumberland, President of the Royal Humane Society, to Mrs. Darling for life, and then to Grace, who, as it proved, was the first to die. It is now in the possession of her only surviving sister. The supposition of silk gowns has a slender foundation, if any. The boat did not belong to the Trinity House, as assumed; it was the private property of William Darling, from one of whose sons it was purchased by the late husband of its present owner, Mrs. Joicey, who lent it to the Shipwrecked Fishermen and Mariners' Institution for display at the Fisheries Exhibition. The oar used by Grace has but just left the possession of the same son, and it is now owned by a gentleman in London. The ruined chapel of St. Cuthbert's, on the largest of the Farne Islands, to which A. J. M. adverts, was repaired, and services have occasionally been held there. In it are memorials to Grace Darling—a monument and a stained-glass window. He concludes with a reminiscence of Jane Darling, aunt to Grace, known to him when a child as his grandmother's maid. The father of Grace Darling had two sisters only, Elizabeth and Isabella; but his father had a sister Jane, born in 1758.

In the little book referred to at the outset of this rejoinder to A. J. M., a letter is spoken of which was written on the death of Grace Darling, in 1842, by the then Duchess of Northumberland. William Darling wrote in one of his own to the duke:—

"A copy will be found with each branch of my family when I am no more; not so much from the kind con-

descension, which can only be truly felt by us, but good Christian advice which is contained in it, and may be useful at all times."

Neither the letter nor any copy of it could be found in time for the publication; but the original was discovered a few months since by the writer, and a literal transcript from it is here subjoined. It was addressed to the mother of Grace Darling, two days after the heroine's death.

Alnwick Castle, Oct. 22.

Both the Duke and I have heard with the truest sorrow of the sad termination of your poor daughter's illness—and we do wish you to know how much we both feel for you, her Father, and all the Family. The Almighty has, however, in removing her to a better world given you all the comfort a true Christian can receive (in the first moments of grief) in taking one who was so fit for her removal. Poor Grace's pure mind, virtuous life, and Religious feelings prepared her for the change, and we may now believe her receiving the reward of a well spent life, released from all care and temptation and among the Blessed. Her memory will be ever dear to those who knew her, and all her excellent qualities—and we hope you will all be supported by that God who commanded us to cast all our cares upon him—and not suffer in health from the sad trial you have had to bear. May God bless and strengthen you.

I remain, your sincere friend,

C. F. NORTHUMBERLAND.

Mrs. Darling, Longstone Lighthouse, Bamborough.

THE AUTHOR OF "GRACE DARLING:  
HER TRUE STORY."

It will be satisfactory to A. J. M., and doubtless many others, to know that the boat in which were rescued the survivors of the wreck of the Forfarshire is in the possession of Mrs. Joicey, of Gateshead, by whom it is carefully preserved. There is also a monument to the heroine's memory in Bamborough Churchyard; but owing to neglect it is now in a sadly dilapidated condition. The features of the recumbent figure beneath the canopy were, when I last saw them, fast being obliterated by the action of the elements, and the stonework was giving way in various places. The present incumbent, the Rev. A. O. Medd, has lately set on foot a subscription for the purpose of having it restored. Did not A. J. M. see the box for receiving donations placed beside the boat at South Kensington?

St. Cuthbert's Chapel, too, has been restored and fitted up for divine service. This was done in 1848 by the late Archdeacon Thorp, a Protestant clergyman, whose name we all revere. When it is intended to have service, weather permitting, a signal is given from the mainland, and all assemble who can be spared from their other duties on the islands.

While giving all honour to the Darlings for their brave actions, justice has never been done to the seven boatmen of North Sunderland who went off to the wreck. The Northumbrian fishermen are well known for their bravery, but in this instance, so perilous was deemed the attempt to

reach the wreck, it was with hesitation that a boat was at last manned. They were in constant danger, shipping several seas, and when they reached the wreck there were but three dead bodies. They found they could not return, and had to pull for the Longstone, where they remained for two days and nights in a temporary building, upon which the sea frequently broke in, compelling them to seek safety in the lighthouse. When they did return, they could not land at North Sunderland, but had to run to Beadwell, further south.

It is in no spirit of detraction that I would add, that in the opinion of seafaring men acquainted with the islands I have always heard it contended that there was no comparison between the actions of the two parties, so far as danger to life was concerned. This may readily be believed when seven strong, hardy men were barely able to preserve their own lives, and when one man and woman could pull to the wreck and return with the survivors. Danger there no doubt was, but, as was natural, the feminine aspect of the deed caught the public mind. I should be glad to have the names of the seven heroes recorded in "N. & Q."; they received but scant recognition at the time, either in praise or pecuniarily. They were William Robson, James Robson, Michael Robson, William Swan, Brooks Darling (brother to Grace), Thomas Cuthbertson, and Robert Knox.

When the weather had further moderated I went off in the Bamborough Castle boat, and after the lapse of more than forty-five years retain a vivid recollection of the broken vessel and machinery and the survivors in the Longstone Lighthouse.

G. H. THOMPSON.

Alnwick,

I very well remember the "young man from Durham" to whom Grace Darling had been betrothed, though I am not certain as to his name. I believe that it was Emerson. Up to the year 1847 he was butler to Archdeacon Thorp, Warden of the University of Durham; and I was accustomed to see him waiting at high table in the castle dining hall. He then left the Warden's service, and became landlord of the chief hotel in the Market-place, Durham, where he was much patronized by the students of the University. It was at the Adelphi Theatre, London, Grace Darling was offered 20*l.* a night merely to sit in a boat in a scene of a shipwreck—an offer which she refused. In the words of Wordsworth, she was—

"Pious and pure, modest, and yet so brave,  
Though young, so wise, though meek, so resolute."

Of the very fine monument erected to her memory in Bamborough Churchyard a line engraving was given in the *Art Journal*; but just at present I am unable to refer to the volume. It represents her

recumbent figure under a Gothic canopy, with an oar lying upon her shoulder. The scene of her heroic deed can be clearly viewed from the monument, which (as I was told not long since) is showing signs of decay. I saw Grace Darling's boat at a Fisheries' Exhibition at the Aquarium, Tyne-mouth, not long before it was brought to the exhibition in London.

CUTHBERT BEDE.

A. J. M. will, I think, be interested in reading a short memoir, entitled *Grace Darling: her True Story, from Papers in Possession of her Family*, published by Hamilton, Adams & Co., 1880. St. Cuthbert's Chapel, on the Farne Island, had been restored when I was there in 1857, and a tablet erected to the memory of Grace Darling, from which I copied the following beautiful epitaph, written by Wordsworth:—

"Pious and pure, modest, and yet so brave,  
Though young, so wise, though meek, so resolute.

Oh! that winds and waves could speak  
Of things which their united powers called forth  
From the pure depths of her humanity!  
A maiden gentle, yet at duty's call  
Firm and unflinching as the lighthouse reared  
On the Island Rock, her lonely dwelling place;  
Or like the invincible rock itself, that braves,  
Age after age, the hostile elements,  
As when it guarded Holy Cuthbert's cell.

All night the storm had raged, nor ceased, nor paused,  
When, as day broke, the maid through misty air  
Espies far off a wreck amid the surf,  
Beating on one of those disastrous Isles—  
Half of a vessel, half—no more—the rest  
Had vanished.

WM. WORDSWORTH."

During the summer months, in fine weather, divine service was often held in the beautiful little chapel by clergymen visiting that coast. I had the privilege of attending public worship there twice during my stay. A handsome monument was also erected over Grace Darling's grave in Bamborough Churchyard.

S. M. P.

"NOTES ON PHRASE AND INFLECTION" (6th S. vii. 501; viii. 101, 129, 232, 497; ix. 32, 92, 130, 156).—I had not intended to write more on this subject, but the note at the last reference leaves the matter in such a tangle that it is necessary to put it somewhat straight. It gives us the clue at last, and shows how SIR J. A. PICTON has been entirely misled by Bosworth's *Dictionary*. The fact is that this dictionary contains some errors, there being a misprint in the very passage cited; whilst at the same time the very best dictionary is likely to mislead any one who trusts to it without entirely comprehending its full meaning. Bosworth gives the present tense as *ic wend*, *thu wentst*, *he went*. Now, *ic wend* is a pure misprint for *ic wende*, as any grammar will show; or perhaps it is simpler to state that *ic wende* occurs in *Elene*, 348; *Solomon and Saturn*, 19; see Grein.

Hence, in form, the present and past tenses were exactly alike in the first person; the reason being that *wende* is the true form for the present, whilst the past *wende* is short for *wend-de*, a contraction of *wand-i-da*, as explained in my last. But the third person singular indicative is given as *went*. This occurs in Luke xvii. (not xviii.) 31, where *he went* does not mean *precisely* "let him turn back," but *literally* "he shall turn back"; the A.-S. always expressing the future by the present form. Now, the tangle arose on this wise. This form *went* is really a mere contraction of *wendeth*; in the very passage cited, the Rushworth MS. has *awendeth*, and the Lindisfarne MS. has *awoendath*. In the metrical Psalms, cxiii. 8, the Latin *convertit petram* is translated by *he wendeth stán* (not *he went stán*). But this *went* for *wendeth* is the Mod. E. *wends*, third person singular indicative, and has nothing whatever to do with our Mod. E. *went*. Hence all the trouble.

The Mod. E. *went* is the same as the M.E. and A.-S. *wende*, past tense, of which the thirteenth century form was *wente* (with final *e*), occurring in *Genesis* and *Exodus*, ed. Morris, 321. The final *e* of this *wente* was essential, the word being dissyllabic; but the Northern dialect dropped it; see *went* (for *wente*) in the *Seven Sages*, ed. Wright, 1485. On the other hand, the A.-S. *went*, third person singular indicative, occurs as *went* as late as in the *Ayenbite of Inwyt*, p. 180. We must no more confuse A.-S. *went* (Mod. E. *wendeth* or *wends*) with the A.-S. past tense *wende*, M.E. *wende*, *wente* (Mod. E. *went*), than we must confuse other similar words which are much more distinct.

The matter is, in fact, somewhat obscure; but no mistake will be made by such as are wholly familiar with Early and Middle English as well as with Anglo-Saxon literature. Much clearer cases occur in the following. We have *rit* for *rideth*, third person singular indicative, quite distinct from *rode*; *hit* for *hideth*, distinct from past tense *hidde*; *ret* for *redeth* (reads), distinct from past tense *redde* (read); *bit* for *biddeth*; *stant* for *standeth*; *sit* for *sitteth*; and many more such, which I have often enumerated. Indeed, I begin to wonder how often these things will have to be explained before they are clearly understood. At any rate, it should be known that dictionaries and grammars alone will not explain Early English. More is wanted, viz., a close familiarity with the literature and the manuscripts; nothing less will help us to avoid the pitfalls. Perhaps it may make the matter clearer if I take a parallel case. The difference between A.-S. *went*, he turns, he goes, and A.-S. *wende*, M.E. *wende* or *wente*, Mod. E. *went*, is very much like the difference between the Lat. *servit*, he serves, and the Lat. *serviit*, F. *servit*, he served. Surely no French grammarian would for a moment imagine that the F. *servit*,

which is a past form, is the same word as the Lat. *servit*. I hope the matter is now clear.

WALTER W. SKEAT.

SIR J. A. PICTON has misunderstood my query. I did not for a moment want to know his "authority for stating that the past tense *went* was not (in A.-S.), as now, a past tense, but the present tense of *wendan*." I knew perfectly well that the past tense of A.-S. *wendan* was *wende*, and not *went*. The statement made by him, which raised an objection on my part, was, that the modern *went*, used instead of the lost past tense of to go (A.-S. *eóde*, M.E. *yede*) was derived not from *wende*, but from the present tense of *wendan*. As he asserted that such was the case, I imagined that he could satisfactorily explain his assertion, instead of referring me to Bosworth's A.-S. Dictionary and giving me instances of forms with which I am already acquainted, and which do not answer the query put to him. In corroboration of his assertion that *went* is from the present tense, and not from the past *wende*, he makes the statement, "It [*went*] was only adopted in Early English to supply the lost *eode* [*sic*], which the past tense *wende* would not have done, since it would have given another shade of meaning, that of turning or winding." Does he mean that the past tense of *wendan* has one meaning, and the present tense another? This fact, if it is one, is quite new to me. Why he should have picked out the third person singular of the present tense *wend* to account for the form *went* as now used, is what I desire to know. According to his theory, *sent*, *rent*, *shent*, &c., will not be derived from the A.-S. past tenses *sende*, *rende*, *sende*, but from the present tenses. Surely this is a mistake. Mr. Kington Oliphant, in his *Standard English*, says, at p. 52, speaking of a specimen of the East Anglian dialect written not long after the battle of Hastings: "*Eóde* is making way for *wende* (*ivit*)," not for *went* (*it*). The following passage from the *English Version of Genesis* and *Exodus*, written about A.D. 1250, shows how the change from *wende* to *went* is being effected:—

"Des oðere breðere, sone on-on,  
Token leue and wenten hom;  
And sone he weren ðeden went."

Ll. 2199-2201.

Here we have the transition from the plural *wendon* to *wenten*, the latter form being soon destined to be cut down to *went*; whilst the past participle has already been altered from *wended* to *went*.

F. C. BIRKBECK TERRY.

Cardiff.

HERALDIC SHIELD VERSUS HERALDIC LOZENGE (6th S. vii. 187, 418, 475, 496; viii. 399; ix. 113, 150).—As both ROSEMARY and MR. UDAL have appealed to me for some expression of opinion as to the case stated by FUSIL at the first of the above

references, it would be uncourteous if I did not respond to their invitation. But I have not much to say; nor shall I presume to speak as one having authority in the matter. The case as stated by FUSIL was exceptional, and no doubt the heraldic authorities dealt with it as such. I suppose that in permitting the use of the supporters to the lady alone, they treated her case as analogous to that in which a peeress in her own right bears her hereditary honours of arms, coronet, and supporters apart from her husband's insignia (which are represented separately). Why they did not carry out the analogy by representing the wife's arms upon a lozenge, and why they allowed her to quarter her husband's arms with her own, are matters which I am as little able to explain as FUSIL or Mr. UDAL. My opinion is that Mr. UDAL is correct in suggesting, as a far more appropriate way of dealing with the case, the arrangement described in the last eight lines of his article.

But I must add that the arrangement to which Mr. UDAL refers in his second paragraph as being strange to him is quite ordinary. By the terms of the entail the husband of the heiress was bound to take the surname and arms of the entailor's family, not in substitution for, but in addition to his own. Accordingly, he fulfilled this condition of the entail by obtaining the usual authority to quarter the arms of the entailor with his own. This concession would not, and should not, have prevented him from using his wife's paternal arms in the ordinary way, upon an escutcheon of pretence, just as he would naturally have done had there been no provision in the entail to render his assumption of the entailor's name and arms compulsory. I do not doubt that in a correct exemplification of his arms the paternal arms of the heiress, his wife, should have been placed in pretence upon that quartered coat which, by the new grant, had become his own personal arms. But I have seen modern instances in which a husband, having obtained (as in the case before us) permission to quarter the arms of his wife's family with his own, in order to satisfy the requirements of an entail or testamentary deed, has been contented to omit the escutcheon of pretence, just as if he had only inherited the property without marrying the heiress. In fact, with the erroneous idea of avoiding a repetition which may have seemed to him unnecessary, he has placed himself heraldically in the position which will rightfully belong to his eldest son when he himself has passed away.

It may be convenient that, in conclusion, I should reply distinctly to FUSIL's original queries, and I would, therefore, say that, in my opinion : (1) The arms of the lady, in the case stated, should have been borne alone in a lozenge, not in a shield. (2) The heraldic authorities of our time would

undoubtedly give authority to a person to fulfil the conditions of an entail by quartering with his personal arms those of the entailor. This permission would be given whether the person referred to married the heiress or not, and it would be a mistake to describe it (as P. P. was inclined to do) as "a permission to a man to quarter his wife's arms." But if it did happen that the person to whom this concession was made was also the husband of the heiress, the grant would be without prejudice to his right to bear her paternal arms upon an escutcheon of pretence. (3) There does not appear to be any reason to suppose that the marshalling suggested by FUSIL would be incorrect if (1) were observed.

I have simply stated my opinion, and am quite willing to be corrected if my view of the matter can be, authoritatively, shown to be mistaken.

J. WOODWARD.

Montrose.

May not the case referred to by Mr. UDAL and P. P. be solved in this way? Suppose Robert Jones marries Sarah Green, and must take her name and arms, as Sarah Green is an heiress. Robert Jones-Green will then bear the following coat: 1 and 4, Green, with a canton, or some other mark of distinction, as being not of the blood; 2 and 3, his family coat of Jones; and, over all in pretence, Green, without any mark of distinction. The children will bear Green and Jones quarterly, but, being of the blood, will not differ Green. GEORGE ANGUS, M.A.

1, Alma Terrace, Kensington, W.

ERRATUM IN JEREMY TAYLOR'S "LIFE OF CHRIST" (6th S. viii. 492; ix. 116).—I am well aware of the interpretation referred to by your correspondents, as it is found in most annotations upon the Acts; but holding it to be indefensible, on grounds of Greek and of chronology, and for other reasons, I was anxious to make a way for the great bishop to escape from an untenable position. Many ancient commentators, indeed, with Lightfoot, Whitby, and other moderns, contend that the number 5,000 mentioned in Acts iv. 4, is exclusive of the 3,000 in Acts ii. 41; but in that case the Greek would have been *ὅτινες ἦσαν ὡσεὶ χίλιδες πέντε*, whereas the text is *καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χ.π.*, correctly rendered in the Revised Version, "And the number of the men came to be about five thousand." This carries the mind back to the two previous enumerations, in ii. 41: *προστέθεισαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλια*, and i. 15, *ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἰκοσιν*. The historian writes progressively. Dr. Hales, therefore (*Sacred Chronology*, iii. 471, 8vo.), says: "This discourse increased the Church to five thousand souls, by the additional converts it made," quoting Erasmus: "Jam enim numerus credentium accreverat usque ad quinque

virorum millia." Bengel: "Huic summæ, quasi millium quinque, includi videntur qui ii. 41, memorantur." Gilpin: "It does not appear that five thousand new proselytes were added, but that what were added made the number five thousand." Riddle (*Ecclesiastical Chronology*, 1849, p. 2): "Soon after the day of Pentecost the number of disciples in Jerusalem amounted to more than five thousand." F. Martin (*Notes, &c.*, Pickering, 1838): "Five, including those in ii. 41." Alford: "Probably the number of the whole Church." Rosenmüller: "Dicit Lucas numerum Christianorum tum accrevisse ad quinque hominum millia." Kuinoel, sums up the several reasons for this view thus:—"Plerique interpretes, rectissime, opinor, statuunt hoc numero comprehendendi etiam tria millia c. ii. 41, memorata, cum parum probabile sit porticum Salomonis (vid. iii. 11) plus quam quinque millia hominum cepisse [idem dicit Rosenmüller], et haud dubie etiam plures ex illis prius ad religionem Christianam adductis adfuerint; cum Lucas non scripserit, προσετέθησαν, accesserunt quinque millia, ut ii. 41, coll. v. 14, et usus sit verbo ἐξηγήθη factus est, non ἦν quod extat i. 15. Ad vocem ἀνδρῶν subaudiendum est τῶν πιστευόντων sectatorum Christi." Upon the other view, however, look at the chronological difficulties involved. Pentecost was the fifty-second day after the offering of the prayer at the crucifixion, yet within fifty-five days from its date—that is, in two days after Pentecost—it must be held that all took place which is recorded in the Acts from ii. 41 to iv. 5, e. g., ii. 42, "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread, and the prayers"; 43, "Many wonders and signs were done by the Apostles"; 45, "And they sold their possessions, and parted them to all, according as any man had need"; 46, "And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness, and singleness of heart, praising God, and having favour with all the people"; 47, "And the Lord added [προσέτιθει, kept adding, continued to add] to them day by day those that were being saved." Such a description would be quite ridiculous and untrue if limited to the space of two days! Such an interpretation, therefore, is inadmissible. Mr. Greswell, the most learned Englishman of his time, in his great work on *The Harmony of the Gospels*, Dissertation 15, vol. ii. 24, 25, says, "There are evidently points in the course of the narrative of the Acts at which intervals of greater or less extent between preceding and succeeding events may reasonably be supposed to exist, the particulars of which, notwithstanding, are nowhere given. The first of these occurs at Acts ii. 42. The circumstances there related must have occupied some months, dated from the day of Pente-

cost, when the Gospel began to be preached. That this feast, therefore, had long been over, at iii. 1, iv. 31, where the account of the miracle and its consequences, the first particular which is next given in detail, begins and continues to be related, may be taken for granted." It would be easy to enlarge on the difficulties connected with the size of Solomon's porch and the absence of all the previous converts from the crowd assembled in it, as implied in the hypothesis that the 5,000 were all new proselytes. W. E. BUCKLEY.

DATE OF BISHOP BARLOW'S CONSECRATION (6th S. ix. 89, 131).—I venture to offer some historical details as to the suggested consecration of Bishop Barlow.

Mr. Haddan was writing his "exhaustive commentary on Archbishop Bramhall's treatise, *The Consecration of Protestant Bishops Vindicated*." But Bramhall's own statement (Dublin edition, 1665, p. 476) is this:—

"Lastly, in Bishop Goodwin's book de presulibus Angliæ, pa. 663 of the Latin edition printed at London, Anno 1616, in his Catalogue of the Bishops of *St. Asaph*, num. 37, he hath these words, Gulielmus Barlow, Canonicorum Regularium apud Bisham Prior consecratus est Febr. 22, 1535. Aprili deinde sequente Meneviam translatus est. Which confirmed me in my former conjecture that he was consecrated in Wales, which Bishop Goodwin, by reason of his vicinity, had much more reason to know exactly than we have."

*Goodwin* is a misprint for *Godwin*.

In 1743 Dr. Richardson, Master of Emmanuel College, Cambridge, published his fine edition of *Godwin*. On coming to Barlow he says that the *congé d'elire* was given on January 7 (1535-6), that it had the royal assent on February 22, and, quoting Cranmer's Register, says that Barlow was confirmed by the archbishop February 23. He adds this note, which I translate: "But the day on which he was consecrated does not yet appear."

Mason, in his *Vindiciæ Ecclesiæ Anglicanæ*, Latin edition, London, 1625, in the chapter beginning at p. 361, says of Barlow, "Confirmatus est vicesimo tertio Februarii, 1535," the year being, as we now reckon, 1536. Mason goes on: "At Barlow, licet regnante Henrico, actu fuisset Episcopus, fortè *Asaphensis*, certè *Menevensis*..... tamen..... Cathedram suam relinquere coactus est."

Antony à Wood, in his *Athens*, under 1568, mentions Barlow and gives Godwin's date for his consecration, taking no notice of Mason's silent correction. Mason had given no more evidence, though he corrected Godwin.

Barlow's recorded opinion as to consecration is worth considering. Collier gives these statements, vol. ii. ed. 1714. At p. 135 Barlow says:—

"Item, that if the King's Grace, being Supreme Head of the Church of England, did chuse, denominate and elect any layman (being learned) to be a Bishop, that he,

so chosen, should be as good a Bishop as he is, or the best in England."

In the same volume, in the *Records*, No. xlix., is "The Resolution of several Bishops and Divines upon some questions concerning the Sacraments."

The ninth question is:—

"Whether the Apostles, lacking a higher power, as not having a Christian King among them, made Bishops by that necessity or by authority given them by God?"

Barlow, now denominated Bishop of St. David's, says:—

"Because they lacked a Christian Prince, by that necessity they ordained other Bishops."

The eleventh question is:—

"Whether a Bishop hath authority to make a Priest by the Scripture or not? And whether any other but only a Bishop may make a Priest?"

From Barlow we get what follows:—

"To the former part of the question the Bishop of St. David's doth answer, that Bishops have no authority to make Priests without they be authorised of the Christian Princes. To the second part, the answer of the Bishop of St. David's is, that laymen have otherwhiles made priests."

The twelfth question is:—

"Whether in the New Testament be required any consecration of Bishop and Priest, or only appointing to the office be sufficient, the Bishop of St. David's saith that only the appointing."

The restitution of the temporalities to Barlow has been suggested as evidence. Canon Estcourt (*Question of Anglican Ordinations*) relates (p. 71) that he succeeded in finding the document purporting to make the restitution, and as such referred to by Mason. It is not a restitution. He also points out that the whole time left for Barlow to have been consecrated is reduced to seventeen days, namely, between the 12th and 30th of June exclusive.

I leave these details without remark. I have been quoting from my small volume, *Protestant Orders*, published by Burns & Oates in 1881, in which I have examined the whole case.

AN ENGLISH CATHOLIC.

PETER JACKSON, PHILIP JACKSON (6th S. vii. 429; viii. 57, 98, 292, 433; ix. 116).—In the will of Elizabeth Fleetwood, of Northampton, widow, dated Nov. 14, 1721, and proved at London Nov. 23, 1738 (P.C.C.), are the following entries: "Item. I give and bequeath unto my son, Sir Philip Jackson, Fifty pounds, and to his Lady, my daughter, One hundred pounds"; and, "Item. I give to Sir Philip Jackson and his Lady the further sum of Ten pounds a piece to buy them Mourning." This Sir Philip Jackson appears to be a different personage from the Sir Philip mentioned at the above references by your correspondents. Elizabeth Fleetwood, who was ninety-one years of age at her death, was the relict of Charles Fleetwood, of Northampton, Esq., and the daughter

of — Smith and Margaret his wife, the latter of whom was buried at Northampton in 1688. Charles and Elizabeth Fleetwood had a numerous family of sons and daughters. Of the latter, Elizabeth married Samuel Clark, Penelope married Joseph Churchill; and Margaret, baptized 1671, and Anne, baptized 1674, have not been traced. One of these may have married Sir Philip Jackson, of whom any further particulars would be gladly received. J. P. EARWAKER.

CASTLE FOGGIES (6th S. ix. 10).—Jamieson's *Dictionary* has:—

"A term used to denote an invalid or garrison soldier, S. Su.-G. *fogde*, formerly one who had the charge of a garrison, but now much declined in its meaning, as being applied to stewards, beadles, &c. Belg. *voogd*, a guardian, a tutor; *stad-voogd*, a mayor. Teut. *voght*. Perhaps our term originally signified the governor of a garrison, and like the Sw. word sunk in its significance."

Grose, in *A Classical Dictionary of the Vulgar Tongue*, third edit., 1796, has: "*Fogey*, old fogey, a nickname for an invalid soldier; derived from the French word *fougeux* [*sic*], fierce or fiery." Hotten's *Slang Dictionary* has, "From French *fourageux* (*sic*). F. C. BIRKBECK TERRY. Cardiff.

LORDS DANGANMORE (6th S. ix. 29).—The Comerfords, of Inchielegan, co. Kilkenny, were Barons Danganmore; junior members were settled at Ballymack, Ballybur, Callan, and Inchebologhan Castle. In the Carew Calendar, MSS. (1589 to 1600), it says that "Thomas Comerford, late of Ballymacka, having been in his lifetime one of the chiefest conspirators and actual doers in this last rebellion, was attainted." At Danganmore there is a wayside cross with a Latin inscription, asking prayers for the souls of Richard Comerford and his wife, Domina Joanna St. Leger. "The heir and representative of the Comerfords, Palatine Barons of Danganmore, is F. Langton, Esq., of London." The above is taken from Hogan's *Description of Ireland in 1598*, which was published for the first time in 1878.

B. F. SCARLETT.

Comerford, or Comerfords, seems to have been the family name of the Barons of Danganmore. See Hogan's *Description of Ireland in 1598*, p. 70, n. t.; p. 72, n. ff. CHARLES HARE HEMPHILL.

CUNEDDA: ORDOVICES (6th S. ix. 26).—Both names are of Keltic origin. The etymology of the latter will be found in Baxter (*Gloss. Antiq. Brit.*). R. S. CHARNOCK.

PICTURE OF MARSHAL CONWAY (6th S. ix. 149).—To MR. SACKVILLE and others the act of describing a portrait of "Field-Marshal Conway as a Boy" (No. 202 in the current Grosvenor Exhibition), painted by Reynolds, may well seem imbecile. Nevertheless, apart from that

toleration which is seldom given to those who catalogue pictures, there is something, besides "Peccavi!" to be said. Everybody knows that the commander in question was born three years before Reynolds, and therefore could not by that artist have been painted as a boy.

MR. SACKVILLE refers to the first edition of the Catalogue of the "Grosvenor," which, unavoidably, was prepared in the greatest haste, without even an hour for revision in the press. If, however, he will turn to later editions, he will find, on p. 6, a statement that "The practice of the compilers of this catalogue has been to adopt the titles given by the owners of the pictures, adding other accepted or correct titles." This practice is invariably adopted in such cases, and cannot be dispensed with. Apart from other considerations, which will suggest themselves, any one can see the impossibility of revising the titles of all the portraits in an exhibition. It was likewise impossible, in the time available, to give to this portrait any other "accepted or correct" title. Accordingly, "Field-Marshal Conway," the title sent with the picture to the gallery, was retained, and a suggestive reference made to No. 13, another work lent by the same owner. The date "1770," based on general considerations of the technique of the picture, and indicating my doubts as to the name, was inserted in the first edition of the catalogue. But even this date was afterwards removed.

The recent death of the Marquis of Hertford has precluded inquiries and rectification of a very obvious error. I may add that, while seeking a correct name for this picture, I ransacked all the catalogues of all the exhibitions which to my knowledge contained Reynolds. This very laborious task was profitless, except in revealing the fact that Marshal Conway had been already unlucky in portraiture. Thus, the Duke of Argyll contributed to the National Portrait Exhibition, 1867, a fine Gainsborough, No. 462, styled "Field-Marshal Henry Seymour Conway," which was really a portrait of John, third Duke of Argyll. The only present chance of better knowledge of No. 202 seems to be finding a print of it with the sitter's name. I throw out this as a suggestion to MR. SACKVILLE, and hope he may be induced to seek such a print, and "when found, make a note" of it, for the benefit of F. G. STEPHENS.

MR. STOFFORD SACKVILLE has unfortunately got hold of the first edition of the Grosvenor Gallery Catalogue. In the revised edition he will find that No. 13, which is entitled "Lord George Seymour as a Boy," is stated to have been painted in 1770 and engraved by Fisher in 1771; whilst to No. 202, "Field-Marshal Conway as a Boy," Mr. Stephens appends the note, "See No. 13, which is not the same person," and gives no date to the picture. In the lists of Sir Joshua's

"sitters" the name of "Conway" will frequently be found. In April, 1760, there appears "Mr. Conway"; in June, 1766, "General Conway" and also "Mr. Conway"; in March, 1769, "Mr. Conway" again; in March and August, 1770, "Master Conway" (this is probably No. 13); and in May, 1781, "Lady Elizabeth Conway." See Leslie and Taylor's *Life and Times of Sir Joshua Reynolds*. I may, perhaps, be allowed to point out that the Hon. George Seymour Conway (No. 13) did not receive the courtesy title of Lord until 1793, when his father was made Marquis of Hertford; and that his uncle, the Hon. Henry Seymour Conway, who afterwards became field-marshal, was (according to Burke) baptized at Ragley on Aug. 12, 1719. A portrait of the field-marshal will be found in Cunningham's edition of the *Letters of Horace Walpole*, vol. i. G. F. R. B.

CHESHIRE WESLEYANS (6th S. ix. 167).—The question on this subject is easily answered. A native of Cheshire who became president of the Wesleyans (not once only, but twice, in 1816 and 1835) was Richard Reece, born at Tarvin, near Tarporley, in 1765, at a gabled farmhouse which his ancestors had long held. He died in 1850, at the house of his only son in St. John's Wood. He was, when I knew him, a tall, venerable man, with silver-white hair, and in his younger days he had published a *Martyrology* in three volumes. He was a Wesleyan of a now extinct kind, for he did not regard himself as a Nonconformist; and in his latter years on the afternoon of Sunday he usually went to Christ Church, Albany Street, or to some other church in the vicinity of the Regent's Park. His brother was a Dr. Reece, well known to the gentry of the Delamere forest district in Cheshire. As a descendant of Mr. Reece I am justified in sending this prompt and definite reply to the inquiry. R. DENNY URLIN, M.L.S.B.

Samuel Bradburn, in his *Life* by T. W. Blanchard (London, E. Stock, 1871), is stated to have been born at Gibraltar, Oct. 5 (O.S.), 1751, and to have spent there the first twelve years of his life. His father, who was a soldier, was born at Atcham, near Shrewsbury, and his mother at Wrexham.

JNO. PATCHING.

24, Queen's Road, Brighton.

HODMONDOD (6th S. ix. 167).—For another instance of this word in literature allow me to refer MR. JAMES HOOPER to *The New Bath Guide* (a new edition, London, 1788), by Christopher Anstey, p. 40:—

"And as snug as a *hodmandod* rides in his shell."

EDMUND M. BOYLE.

How about *wife dodman*? asks MR. HOOPER. If he will look at Bodley again I have not the least doubt he will see that he has taken the long s for f, and that the reading is "named likewise

*dodman.*" He will find the word in *The New Bath Guide*, Letter vi.:—

"So they hoisted her down just as safe and as well  
And as snug as a *hodmandod* rides in his shell."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

A snail-shell; spelt *hodmandod* by South; sometimes the snail itself:—

"So they hoisted her down just as safe and as well  
And as snug as a *hodmandod* rides in his shell."

*The New Bath Guide*, 1830, p. 86.

Also a scarecrow; see Halliwell's *Dict.* *Hodmadod* means short and clumsy, and would equal Old Mother Bunch, like a snail in her shell. Nares says *dodman* is still used for a snail in Norfolk, and he quotes for its use from the *Passenger of Benvenuto*, 1612. Fairfax uses the word in his *Bulk and Selvedge*, "a *snayl* or *dodman*." *Dod* means a lump; a *doddlyd tree* is a pollard; branches or horns cut off. Lord Bacon is said by Webster to use the word *hodmandod*, "a certain shell snail, the *dodman*."

C. A. WARD.

Haverstock Hill.

MR. HOOPER has forgotten his *New Bath Guide*. I append the quotation. "Named like wife *dodman*" is obviously "named likewise *dodman*."

"So they hoisted her down just as safe and as well  
And as snug as a *hodmandod* rides in his shell."

Anstey, *New Bath Guide*, tenth ed., p. 45.

Observe the apostrophe after the first syllable. I suppose Anstey (or his printer) thought it a contraction of Hodge.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

"I'm a reg'lar *dodman*, I am," said Mr. Peggotty, by which he meant snail; and this was in allusion to his being slow to go" (*David Copperfield*, chap. vii.).

C. B. S.

[Many similar communications have been received.]

NATHAN THE COMPOSER (6th S. viii. 494; ix. 71, 137, 178).—Nathan the composer married, but whom I am not aware, nor do I know how many children he had; but I know that one was a medical man of high repute and much esteemed in Sydney. He married and had a large family. Both he and his wife are dead. One of their sons (Robert) is at present an officer in the New South Wales Regular Artillery, and A.D.C. to his Excellency Lord Augustus Loftus, Governor of New South Wales. I cannot say what countryman the grandfather was.

GUNNER.

SCOTTISH REGIMENTS (6th S. viii. 496; ix. 51, 172).—MR. JOHN MACKAY is mistaken in stating the 42nd Highlanders wears a tartan of its own. The regiment was raised by my ancestor, the Laird of Grant, and it wears, and always has worn, the Grant tartan. It may be sometimes called the 42nd tartan, but it is an error.

F. G.

A PLEA FOR BOOKBUYING (6th S. ix. 86, 137, 157).—I have, perhaps, not been explicit enough regarding Marc Monnier's *Librairie aux Châlons*. The idea of Marc Monnier's piece originated from a bookseller and publisher in Geneva, who, having compiled his yearly *Catalogue de Livres d'Etranges*, requested Marc Monnier to make a suitable introduction for his catalogue in verse, and this was the result.

CH. TRÜBNER.

TENNIS-COURT, A PART OF IT CALLED FRANCE (6th S. ix. 148, 178).—Since I was a boy I have been acquainted with the well-worn passage which Mr. J. R. WODHAMS quotes from Shakspeare's *Henry V.*, I. ii.; and I have even ventured to print some remarks upon it from a tennis-player's point of view. I do not, however, for one moment think that it was to any such passage that J. Nott referred in the note to the *Gull's Hornbook* which I quoted in my query. I am, therefore, still in the position in which I was when I sent that query.

JULIAN MARSHALL.

ERSKINES OF CHIRNSIDE (6th S. ix. 168).—See *Chambers's Journal*, vol. iii. p. 158, being No. 124, for June 14, 1834.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DEWDROP (6th S. ix. 169), as the name of a public-house, is suggestive of, or might be suggested by, a drop of the mountain dew. But the full designation is "Dewdrop Inn"—a punning invitation, "Do drop in."

R. W.

Some years ago there was—I dare say it is there still—a public-house at Cheltenham called the "Dewdrop Inn." The name is a play upon the words "Do drop in."

HUBERT BOWER.

Brighton.

[Other correspondents are thanked for similar communications.]

OFFAL: ITS ETYMOLOGY (6th S. ix. 123, 155).—PROF. SKEAT comes forward, naturally, to defend the derivation of this word, as he has given it in his dictionary, from *off* and *fall*, in opposition to that of *or*, *out*, and *val*, choice, *i.e.*, what is rejected, refuse, which I gave in "N. & Q." What he has stated has but tended to confirm my opinion that the former etymology is untenable. He says that the "old sense" of the word was "what falls off trees, hence bits of stick and refuse." It is evident that the distance between what falls off trees and refuse is much too great to be bridged over by anything like "bits of stick." The former indicates a simple material fact, whereas the latter implies the moral action of choosing and refusing. Notwithstanding what PROF. SKEAT says of the importance he attaches to the history of words, he seems unable to produce anything that can account for this radical change of meaning. All that he

can offer on the subject is that *offal* was once expressed by *L. caducum*. I believe that this Norse particle *dr* is also the root of the Northumbrian word *orts*, of similar meaning with *offal*. See Shakespeare, *Lucrece*, 985; *Troil.*, V. ii. 158; *Tim.*, IV. iii. 400. The quotation "wailed wine and meats" (Chaucer) will be found given in Webster's *Dictionary* under the word *wail*.

J. G. FOTHERINGHAM.

CHINESE JUNK IN THE THAMES (6th S. ix. 148).—This vessel, after leaving the Thames, was exhibited in several other ports, and finally reached the river Mersey, where she lay for some years in the Sloyne, an inlet on the Cheshire shore, and was ultimately broken up and the materials sold by auction.

J. A. PICTON.

A tolerably full, though not detailed, account of the voyage of this curious craft from China to London will be found in *Old and New London*, vol. iii. p. 290.

MUS RUSTICUS.

THE MAHDI (6th S. ix. 149).—If W. M. M. turns to a file of the *Spectator*, he will find in the number for Dec. 31, 1881, p. 1673, an interesting article headed "A Moorish Messiah." It is written on the expected advent of a Mahdi, but whilst it says, "All good Mussulmans of all sects, whether orthodox or heretical, believe that in the dark hour of Islam God will send down a *mahdi*, or teacher, whom Mohammed himself foresaw, and who he prophesied would be an Arab of the clan Koreish, and a descendant of his own house," &c., it adds, further on, that the special prophecy "is believed to have been drawn up by Senoussi, the Algerine Moor," and is couched in these words, "On the first of the month of Mohurram, in the year 1300 (Nov. 12, 1882), will appear the El Mehdi or Messiah. He will be exactly forty years of age, and of noble bearing," &c. The article struck me so much that I cut it out, and have it by me. I trust that the whole of the writer's forecast of the result of an appearance and first success of El Mehdi will not prove accurate.

GIBBES RIGAUD.

18, Long Wall, Oxford.

MARRIAGE CUSTOM AT WHITEBURN (6th S. ix. 108).—The custom of drinking liquors, &c., on leaving the church, or in church, after a marriage ceremony, is fully discussed in Brand's *Popular Antiquities*, vol. ii. p. 136, Bohn's edition, 1854.

JOHN R. WODHAMS.

The origin of this custom is doubtless that which was enjoined in the Hereford Missal, viz., "Post Missam Panis et Vinum, vel aliud bonum potabile in Vasculo proferatur, et gustant in nomine Domini, Sacerdote primo sic dicente: Dominus vobiscum." The allusions to this custom in old plays are very numerous. For example, in

Dekker's *Satiro-Mastix* (1602) will be found, "And when we are at Church bring the wine and cakes." See Brand's *Popular Antiquities*, edited by W. C. Hazlitt (1870), vol. ii. pp. 84-6.

G. F. R. B.

THE PARENT OF PLEASURE CANOES (6th S. ix. 148).—More than forty years ago Mr. Julius, the son of Dr. Julius, who lived in the Old Palace Yard at Richmond (Surrey), was the champion sculler, and held the prize known as "the diamond sculls" for some seasons. This gentleman built the first light pleasure canoe that I ever saw or heard of, and used to flit in it up and down the Thames, above bridge to Twickenham, or below bridge to Isleworth and Kew. I speak of what I recollect, but some one else may remember an earlier introduction of the "pleasure canoe." Until the name is given I am inclined to hold that Mr. Julius was first in the field—whether adopted from the Robinson Crusoe of Hungerford stairs, I know not.

GIBBES RIGAUD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Poetical Works and other Writings of John Keats.*

Now first brought together, including Poems and Numerous Letters not before Published. Edited, with Notes and Appendices, by Harry Buxton Forman. 4 vols. (Reeves & Turner.)

To the same indefatigable editor and student to whom the world owes the authoritative edition of Shelley it is now indebted for the first complete edition of Keats. The views of Mr. Forman concerning editorial responsibility have been keenly contested. That a poet is the best judge of his own work, and should be accorded the right to decide what portion of it shall obtain publicity, is a pretty theory which time is perpetually showing to be of no practical utility. When a writer attains a certain position the world seeks with avidity to know all concerning him that can be told. No form of intimacy seems then to be sacred. The privacy of friendship is no longer private, the very sanctity of love is no protection, and the letters which, in a moment of spleen or passion, a man writes to his brother or his mistress are, if preserved, certain to be dragged to light. Very wrong is, possibly, all this, but it is very human. As things are shown best in extremes, let us ask what would be said of a man who, finding a letter of Shakespeare to Lord Southampton or to Anne Hathaway, suppressed or destroyed it out of respect for the privacy of the matters with which it dealt. Keats has now attained a position at which everything that may cast light upon his character or his method is of value. While, then, it may be contended that every lover of poetry will choose for his own delectation some volume of the poetry that can be slipped into the pocket and carried on a summer excursion, the student as well as the bibliophile will turn to these goodly volumes, with their handsome type, well-selected engravings, and picturesque and effective covers, in which every scrap of Keats's work and almost everything that can illustrate his workmanship are included. Singularly fortunate has been Mr. Forman in the assistance he has obtained. The collections relative to Keats in the hands of Lord Houghton and Sir Charles Dilke

(the latter inherited through generations as well as accumulated during many years), the Severn Papers in the hands of Mr. Sotheran, and many other treasures of less importance, have been placed at his disposal. Equally valuable for critical and for historical purposes have these contributions proved, and while a discovery like that of Woodhouse's annotated copy of *Endymion* has supplied abundance of verbal corrections, the letters now first printed, including those to Keats's sister, throw, as Mr. Forman says, "a flood of new light on the character of the poet."

It is clearly as much outside the province of "N. & Q." to attempt an analysis of the four volumes now published as to supply an elaborate essay on the poetry of Keats. The niche of Keats in the Temple of Fame is now filled, his place is granted him among the immortals, and a reverential genuflection is all the homage, beyond that of study of his works, which is needed. In periodicals the aim of which is purely critical controversy concerning readings may be attempted. Our duty is fulfilled in announcing the appearance of an edition of Keats which, for the present generation at least, is authoritative and definitive.

The poetry occupies two volumes, the first giving the poems published in 1817 and *Endymion*, with, in the shape of a supplement, the famous reviews in the "Quarterly, savage and Tartary," and other matter, including reviews in the *Edinburgh*, and by Leigh Hunt, in the *Examiner*; the second, *Lamia*, *Isabella*, &c., *Hyperion*, and posthumous and fugitive poems. Vol. iii. contains a few notes of much interest on Shakespeare, from a copy of the 1808 reprint of the 1623 folio; on the acting of Edmund Kean, from the *Champion*; on Milton's *Paradise Lost*, and other miscellanea, occupying in all thirty-three pages; and the first instalment of the Miscellaneous Letters, many of which, including the delightful letters to his sister Fanny, are now first published. Vol. iv. comprises the remainder of the Miscellaneous Letters, the correspondence with Fanny Brawne, with two appendices, the one special to the volume and the other general. The full life product of Keats is thus supplied, and the materials on which to judge the great founder of modern English poetry are before the public. Concerning the zeal, the fidelity, and the intelligence with which the matter at his disposal has been used by Mr. Forman no doubt can be entertained. The book deserves the welcome it is sure to receive. Its typographical excellence is not the least of its recommendations.

*The Marriage Ring.* By Bishop Jeremy Taylor. A Reprint from the Fourth Edition. Edited, with Preface, Appendix, and Notes, by F. B. M. Coutts. (Cambridge, Deighton, Bell & Co.)

THIS is probably the best edition of one of Jeremy Taylor's most eloquent works that has ever appeared. The text is beautifully printed, and all the Greek quotations, which are omitted in some reprints, are carefully given. Far away as we may have wandered in our ideas since Taylor's time, there are few who will not be the better for reading once more his grave and stately exposition of what was the ideal of marriage in the seventeenth century.

*Northamptonshire Notes and Queries.* Edited by Rev. W. D. Sweeting, M.A. Part I. (Northampton, Taylor & Son.)

THIS quarterly record of the antiquities, folk-lore, family history, and traditions of Northamptonshire, under the able direction of our correspondent Mr. Sweeting, is the latest born of the many descendants of "N. & Q." The first number, now before us, opens the year with a varied assortment of record, legend, genealogy, epigraphy, and

the many other *notanda et inquirenda* to which the maxim of Capt. Cuttle aptly applies. A periodical to which Cuthbert Bede sends an interesting article on Fotheringhay, in which Mr. J. H. Cooke, F.S.A., writes on the Bennets of Beachampton, and Mr. Justin Simpson on conventual pensioners, and which also contains a curious account, partly from MS. sources, of the remarkably named "Bedlam Society" at Burghley, may well be said to have something of interest for students of history and antiquities far beyond the limits of Northamptonshire.

*The Works of Orestes A. Brownson.* Collected and Arranged by Henry F. Brownson. Vols. III., IV., and V. (Detroit, Nourse.)

THESE writings of an American theologian have been sent us, but are unsuited for review in our columns.

WE have received a facsimile reprint of the *Religio Medici* of Sir Thomas Browne (Stock), edited by W. A. Greenhill, M.D. It is one of the most perfect reproductions we have ever seen. Apart from the mere curious interest that the first edition of a popular book always possesses, this volume is valuable as reproducing—of course with many printers' errors—what was no doubt the original text of the book. Sir Thomas Browne wrote the *Religio Medici* somewhere about the year 1635. It would appear that he had no intention of publishing it to the world. A manuscript copy, however, fell into the hands of a bookseller, who issued an edition in the year 1642. In the following year Browne published what may be termed the authorized version, and this has formed the text which has been over and over again reprinted. It is useful to have the early form of the book at hand, as it shows in some few points change of view, and in many change of expression.

*History of the Decline and Fall of the British Empire*, by Edwarda Gibbon, M.A., F.R.S.L., &c., Auckland, A.D. 2884 (Field & Tuer), is an ingenious and a whimsical brochure, showing how the decadence of England is attributable to a variety of causes, the most important of which is outside human provision, consisting of the deflection of the Gulf Stream. It forms an amusing addition to the kind of literature which originated with the publication of *The Battle of Dorking*. The authorship is assigned to Mr. C. J. Stone, to whom is owing the remarkable work *The Cradle-Land of Arts and Creeds*.

A NEW edition of the late Dean Stanley's *Lectures on the History of the Eastern Church* has been published in a convenient shape by Mr. Murray. This scholarly and valuable work has now passed to the rank of a classic. So far as regards the contents, including the plans, the present form may be accepted as final.

THE eighth volume of Mr. Gardiner's *History of England*, issued by Messrs. Longmans, brings the work within sight of the termination. The chapters on Wentworth in Ireland and on the Religious Opposition are in Mr. Gardiner's best style, and are models of historical narration.

THE second part of *The Encyclopædic Dictionary* of Messrs. Cassell & Co. shows the work to be worthy of the pains bestowed upon it. A reference to such words as *agrise*, *ague*, *aisle*, *akimbo*, &c., shows how thoroughly the task is executed.

MESSRS. CASSELL have also published Part 1 of a review of their *Technical Educator* and Part 1 of their *History of the Horse*.

An *Essay on the Genius of George Cruikshank*, by William Makepeace Thackeray, has been reprinted from the *Westminster Review*, with all the original woodcuts, and with an interesting introduction by Mr. W. E.

Church, the Secretary of the Urban Club. The publisher is Mr. Geo. Redway.

In the *Nineteenth Century*, a fable of Mr. H. D. Traill, called "The Brutes on their Master," is equally novel in idea and happy in treatment. The Dean of Westminster also supplies a thoughtful essay, entitled "My School-days from 1830 to 1840."—"The Chronicles of English Counties" in *All the Year Round* deal happily with Staffordshire.—"Shakespeare in the Middle Temple," contributed to the *English Illustrated Magazine* by the Rev. Alfred Ainger, gives an interesting account of Manningham's *Diary*, printed by the Camden Society from the Harleian MS.—In the *Contemporary*, the Rev. J. Llewelyn Davies writes on F. D. Maurice and Mr. Walter Besant on "The Amusements of the People."—*Macmillan* supplies a long and able essay on "The New Edition of Keats," reviewed in our columns.—"Some Literary Recollections" are contained in the *Cornhill*.—"A Ballade of an English Home" arrests attention in *Longman's*.—The series of "Our Old Country Towns" commences in the *Antiquarian Magazine* with an account of Chard, in Somerset, accompanied by an illustration of the town about the year 1750.

In Mr. Thomas North, F.S.A., formerly of Leicester, who died suddenly on Ash Wednesday at Llanfairfechan, North Wales, where he had for some time past been residing, "N. & Q." loses an old and valued contributor, who had made a special study of campanology, and was well known as the author of *The Chronicle of St. Martin's Church, Leicester*.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

If our correspondents will realize the fact that for every communication, of whatever nature, that is inserted in "N. & Q.," two communications of equal interest and value are of necessity omitted, they will extend a little indulgence. With the best liquors, as with the worst, a quart and a half cannot be forced into a pint measure. The most gratifying evidences of utility and appreciation bring with them augmenting burdens.

SPES ("Dates of Birth and Death of Celebrated Women").—We are unable to find space for the long list of feminine celebrities concerning whom SPES inquires. Much of the information required will be found in Ballard's *Memoirs of Several Ladies of Great Britain who have been celebrated for their Writings or Learning*, 1752; in Horace Walpole's *Royal and Noble Authors*; and in the biographical portion of the *English Encyclopedia*. Of Claude de France a full account must be sought in such sources as the *Annales d'Aquitaine* of J. Bouchet, Brantôme's *Dames Illustres*, &c. A fair account appears in the *Nouvelle Biographie Générale*. In every instance but two the years of birth and death are supplied in *The Dictionary of Biographical Reference* of Mr. Laurence B. Phillips (Sampson Low & Co., 1871). Here also may be found reference to other sources of information. Former volumes of *Men of the Time* should also be consulted. There is, indeed, abundance of information in every case except that of Amy Robsart.

A. H. ("Pictures by Hogarth").—"A Rake's Progress" is now in Sir John Soane's Museum, Lincoln's Inn Fields. "A Harlot's Progress" was burnt with Beckford's house at Fonthill in 1755, except the sixth picture,

which is at Gosford House, the seat of the Earl of Wemyss; a finished sketch for the second picture belonged to the Earl of Charlemont, and is now the property of L. de Rothschild, Esq. Fire has destroyed, besides the above, Hogarth's "Southwark Fair" (at Mr. Johnes's, at Hafod, in 1807) and, a few years since, "Strolling Actresses" (at Littleton).

J. E. T.—*Paduasway* in the extract you supply is clearly *paduasoy*, a species of silk, *soie*, of Padua. "He was dressed that day in as high a style as the clerical function will allow, in a paduasoy gown and velvet cap."—*Sheridan, Life of Swift*.

"Glad in a coat of paduasoy,  
A flaxen wig, and waistcoat gay."

Swift, *Robin and Harry*.

"Rather let him his active limbs display  
In camblet than in glossy paduasoy."

Jenyns, *The Art of Dancing*.

ESTE ("Foscari").—The play of *Foscari*, by Miss Mitford, which you saw in 1846, was first produced at Covent Garden twenty years previously—viz., Nov. 4, 1826—with Young and Charles Kemble as the two Foscari. As our querist only asked for a play called *The Two Foscari*, published in 1821, we referred to Byron's tragedy as the only work answering the conditions.

HERMAN MERIVALE.—

"The soul's dark cottage, batter'd and decay'd,  
Lets in new light through chinks that time has made."  
The parallel between Waller and Fuller to which you refer has been the subject of much correspondence in "N. & Q." See 1<sup>st</sup> S. iii. 105, 154; 4<sup>th</sup> S. x. 333, 363, 459. Your conjecture that Waller was the plagiarist seems borne out by dates.

W. H. P. ("To Double Lock").—This is a perfectly familiar operation. A great many locks receive a double turn of the key, with the effect sometimes of so fixing the bolt that it cannot without a key be opened from the other side, even when a handle communicating with the lock is furnished.

W. H. P.—The pound exists in innumerable villages, and is still used for the custody of stray cattle. You may see pounds close to London.

A. H. HIBBERT.—"Caesar's wife should be above suspicion" comes from Plutarch's *Life of Caesar*. The exact words, as given in North's translation, are "The accuser asked Caesar, why then he had put away his wife: Because I will not, sayd he, that my wife be so much as suspected" (p. 716, ed. 1612). Words to the same effect may be found in Suetonius, *Life of Caesar*, 74.

F. B. MONBY COUTTS ("The might of one fair face sublines my love").—This sonnet from Michael Angelo is translated by Hartley Coleridge, and appears in his *Poetical Works*, vol. ii. p. 57, ed. Moxon, 1851.

H. W. S. ("Paradisi in Sol," &c.).—This subject is disposed of, and your reply, for which you are thanked, is anticipated, *ante*, p. 114.

JOHN W. SOPER ("Pouring oil on troubled waters").—There is no decisive answer to this question, and it continually presents itself. See "N. & Q.," 6<sup>th</sup> S. iii. 69, 252, 298; iv. 174; vi. 97, 377; ix. 20.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 15, 1884.

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## Notes.

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 165.)

Cantù has given a longer catalogue of the learned Italians thus influenced, in his lectures entitled *Gl' Eretici d'Italia*, Lect. xxxiii., where he has collected some curious results of the infatuation. For example, he narrates from Gio. Battista Cambi, *Storia Fiorentina*, under the year 1517, that Guicciardini, while Governor of Brescia, sent a report to Florence of a spectre encounter said to be seen every day on a plain in the neighbourhood of the city; that Benvenuto Cellini declared he had seen meetings of witches in the Colosseum; that Machiavelli "consumes a whole chapter with describing signs in the heavens which precede the revolutions of empires, assigning to the operation of the stars causes which he had himself discovered in the depths of human iniquity and in the overwhelming conviction of the continuous deterioration of our race." Cavalieri, the celebrated mathematician, wrote a treatise on the influence of the stars upon human destiny. Fra Paolo Sarpi also committed himself to a considerable amount of this superstitious credulity.

On the other hand, Giovanni Pico della Mirandola by not showing sufficient faith in astrology provoked the invectives of Melanchthon, "who was at great pains to prove that many events had been

predicted by observation of planetary conjunctions, and who during the Diet of Augsburg consoled himself that the destruction of Rome must be close at hand because the Tiber had overflowed its banks, of a mule had been born a monster with feet like a crane's, and of a cow a calf with two heads" (pp. 368-9). Cosmo Ruggeri, the most celebrated of Italian astrologers, developed his theories and fancies in France; he also openly renounced his belief in Catholic doctrine (from Donzelli, p. 174). Purzini, jurist of Piacenza; Vignate, jurisconsult of Lodi; Andrea Alciato, Doctor of Theology at Bologna; Fra Samuele, of Milan, had written against cruelty in the pursuit of witches long before Spee himself opened the campaign in Germany.<sup>a</sup>

Tartarotti (cap. v.) suggests that one reason for there having been a much greater number of witches in Germany than in Italy is to be found in the coarser food in use among the people, and particularly in the use of beer, whence a greater tendency to nightmare, which gave substance to the imaginations connected with witchcraft, the more that witches were generally found among the poor. He adds:—

"This I can affirm, that never yet was a *gentiluomo* or *gentildonna* of lively temperament, happily married and well circumstanced, in a country where the air is soft as in Italy or even in France, convicted of being a witch or a sorcerer, nor did one ever believe himself or herself to have spent the night at the witches' Sabbath. And I am content to say that if such a case can be proved against me I will give up my argument for lost."

The food theory is ingenious and may be not altogether without weight, but the real key to the question is supplied in the passage I have already quoted from Aberle. Not only was Germany more abundantly supplied in the matter of superstition than Italy, she was also to a great extent her purveyor in the article. Gianrinaldo Carli in his letter to Tartarotti<sup>b</sup> says incidentally, "there are witches even in Italy; at least I know that in Istria, Dalmatia, Venetia, and Friuli there is nothing commoner or held to be more certain among *donniciuole*<sup>c</sup> and men of little understanding than witches and enchantments, nocturnal gatherings and sorceries." And it will be observed that all the places he instances border on German influence. In the North, too, are situated all the famous places of witches' gathering save one (the Noce di Benevento). They are Monte Tonale, of Bergamo; the Barco<sup>d</sup> di Ferrara; the Spianeto di Mirandola; Monte Paterno di

<sup>a</sup> Tartarotti, introduction and chapters v., vii., &c. And Cantù, *Eretici*, p. 384.

<sup>b</sup> Lettera del Conte Gianrinaldo Carli, Professore dell' Università di Padova, al Sig. Girolamo Tartarotti intorno all' Origine e Falsità della Dottrina de' Maghi e del Streghe, Padua, 1745.

<sup>c</sup> Little old women of low degree.

<sup>d</sup> Barco=meadow or park.

Bologna; and, as Gianfrancesco Pico mentions, the banks of Lago di Garda.\*

Monte Tonale, the chief of these, has one of its slopes situated actually within German territory. Though counted by Italian writers among Italian superstitions, this belief, as well as most of the Bergamasco traditions, has a German origin, the German proportion of the population having always been large.<sup>f</sup> "Monte Tonale was sacred in pagan times to the thundering divinity Pennino, and it had been customary for the people of the circumjacent valleys to assemble there in procession, and with singing and dancing and banqueting, in honour of the Alpine Jove, who could moderate the storm,"<sup>g</sup> Pagan worship was hardly excluded from the Alps as late as the ninth century.<sup>h</sup> The same writer<sup>i</sup> mentions that the peasants of Bergamo retained a tradition of Freya, whom they also called Frigga, and said that when she was invoked the earth quaked seven times.<sup>j</sup> There is a castle on a height not far distant from Monte Tonale which bears the name of Freyenthurm.<sup>k</sup>

The Noce di Benevento, though far away from German influence, appears, however, to have had its superstitions grafted on to Christian teaching during the time that the Arian Longobards were masters of the neighbourhood. Muratori (Dissertation lviii.) tells us that among the ancient superstitions which the Lombards entertained after the introduction of Christianity was the veneration of certain trees which they called *santivi*, and also of serpents. He also mentions that so prevalent did the pursuit of black arts become among them that their king Luitprand was induced to issue severe edicts against all paying adoration to trees or watercourses, or exercising incantations. Religious honours paid to serpents and dragons seem everywhere to have accompanied the settlements of the Longobardi. The celebrated Benedictine monastery of Farfa in Sabina was built on the spot where S. Lorenzo Siro established his hermitage in the sixth century—the spot where up to that time divine worship had been paid to the image of a dragon.<sup>l</sup>

\* So little familiar was the general mind of the people with witches' gatherings, however, that in many folk-lore stories where the secret which is the turning-point is, in the German counterpart, overheard in a tree over a witches' gathering, it is in the Italian version spoken by a single *orco*.

<sup>f</sup> See history of the neighbourhood in *Das Land Tirol* of Beda Weber, who also gives accounts of similar traditions (and *Hexenprocessen* to which they gave rise) connected with the not far distant Monte Raveo.

<sup>g</sup> *Un Processo di Stregheria in Valcamonica*, by Gabriele Rosa, p. 92.

<sup>h</sup> The same, p. 85. <sup>i</sup> *Il Vero nelle Scienze Occulte*, p. 48.

<sup>j</sup> This incident occurred in a version of the story of "Giovannin' Senza Panza," told me in Rome.

<sup>k</sup> Beda Weber, *Das Land Tirol*, iii. 260.

<sup>l</sup> Bini, *Cenni Storici sulla sagra Immagine di Maria Vergine nella Chiesa di Farfa*.

St. Barbatus, a native of Benevento, and subsequently its bishop, who had early given himself to the Christian ministry, seems to have been the first to stir himself to put down the prevailing honour paid to the walnut tree in question. This was as late as the seventh century. Though seconded in his enterprise by Theodorada, wife of Romualdo, Duke of Benevento, his efforts were attended with little success till an occasion when the city was thrown into great fear by the Emperor Constantine II. laying siege to it. In this strait St. Barbatus prevailed on his townspeople to register the vow that they would root up the walnut tree of their devotion if success attended the defence of their walls.

The city resisted the assault, and Barbatus took care that the vow should be observed. When the tree was destroyed a great snare was removed, but when we read of the labour the saint had in inducing Duke Romualdo himself to give up a golden serpent which had hung on the branches of this tree, and was also an object of superstitious cultus, it is not surprising that it proved more difficult to eradicate the belief of the common people in the virtue of the Noce than it had been to uproot the sacred tree itself.<sup>m</sup> This belief consisted chiefly in the affirmation that the spirits of evil formerly honoured in this walnut tree still frequented the spot, and there were not wanting those who made capital out of the idea by pretending to raise the said spirits; they kept up the reputation of their powers by declaring they saw assemblages of witches gathered there at midnight, seated on goats, raising on high flaming brooms for torches. This alleged scene served for the groundwork of dramas, poems, and romances tending further to spread the tale and win credence for it in spite of all warnings.<sup>n</sup> R. H. BUSK.

(To be continued.)

#### UNTON CHARITY PAYMENTS.

(Continued from p. 126.)

1603. Paid unto the Collector the xxv<sup>th</sup> of maye out of the towne stoke the some of xxvi<sup>s</sup> vi<sup>d</sup>.

Paid unto willeame haukins for mendinge the geat

<sup>m</sup> Curious particulars of the lingering tradition, as well as concerning the early history of the Noce di Benevento, will be found in the *Memorie Storiche di Benevento*, 3 vols., by Cardinal Borgia, who was made governor of the city in 1756, and died at Lyons while accompanying Pius VII. in his exile, vol. i. p. 212, et seq.; the Bollandists' life of St. Barbatus; Barnelli, *Memorie de' Vescovi di Benevento*, p. 33.

<sup>n</sup> Mazzucchelli, *Scritt. Ital.*, vol. xlvii., particularly mentions *Il Noce di Benevento ossia il Consiglio delle Streghe* as one of the stock pieces of the Roman stage in its earliest development. It is also mentioned as a drama by Crescimbeni, vol. i. p. 274 of his *Istoria della Volgare Poesia*. It is not amiss to add that not one of those to whom I am indebted for the stories in *Folk-lore of Rome* appeared to have heard of it; it is some evidence that the superstition has at length lost its hold,

at the sands by Littlecoxwell ffeild and for carage of a post xxi<sup>d</sup>.

Paid to willeame stevens for a post xiiij<sup>d</sup>.

Pd to ye collector out of the purse xxv<sup>d</sup>.

Paid to collector by henry godfrey for mickhelmas Rente xxij<sup>d</sup> v<sup>d</sup>.

Pd to John Heware when mr. yats Cattell was dys-trained for the ffifteenes v<sup>d</sup> vi<sup>d</sup>.

Pd mor to John Cows for the lyk iij<sup>d</sup> viij<sup>d</sup>.

1604. Paymentes this yeare

Paid to macke the neibors drinke xvij<sup>d</sup>.

Mor paid to Undrod for the rent dew for that land the vi<sup>th</sup> of May v<sup>d</sup> viij<sup>d</sup>.

Mor paid to willyam marten to the full payment of the viij<sup>th</sup> feftene<sup>th</sup> x<sup>d</sup> v<sup>d</sup>.

payd for the lords rent dewe at mickhelmas Laste paste iij<sup>d</sup> ix<sup>d</sup>.

payd to Watsons for halfe yeres wages iij<sup>d</sup> vi<sup>d</sup>.

payd by the overseers for this yeare in full of all the Receyts dewe at mickhelmas last past 1604 iij<sup>d</sup> x<sup>d</sup>.

It payd to william Undrod for the lordes rent dew at our lady day last past this p<sup>e</sup>sent 23 of Aprell v<sup>d</sup> viij<sup>d</sup>.

The x<sup>th</sup> of Aprell 1605. Chosen the day and year above written to depose of Sarten money given to the Towne of farrington by on James lord lat of Swindon desesed sixteen pounds to remayne in four feyfes handes for ever paying to the por pepell the thereof according to the Statut at to Severall dayes in the yeare that on hallfe on god fryday and the other part on Saynt Thomas the Apostell the wich stock remayneth in the handes of the men wose names are herunder wryten.

Memorandum. Ther remayneth in the handes of Robard Webe and Robard Hut three pounds the wich money was given by the right worshipfull mr. Edward fetyplace esquier lat desesed to remayne to the Towne to the of the pore for ever the day and year above wryten.

1607. The first day of may at our meeting we agreed by consent that the rent of the towne land due at our Lady day last past shold help to pay this ffiftene now laid upon the towne which rent cometh to viij<sup>d</sup> viij<sup>d</sup> iv<sup>d</sup>.

It payed by henry godfry out of his part of rent for the lords rent for on whole yeare at our Lady day last xi<sup>d</sup> iij<sup>d</sup>.

It pd by him to toby collier for keping the tything armors for on year & half last past vi<sup>d</sup>.

It more layed out by him iij<sup>d</sup>.

1608 and 1609. [The rents of the town lands were applied to the payment of the ffifteens laid upon the town.]

Other payments 1608. It paid by henry godfry out of his part of rent the Lords rent for on whole yeare last past xi<sup>d</sup> iij<sup>d</sup>.

It paid more by henry godfry at the apoyntment of the Towne viij<sup>d</sup> iv<sup>d</sup>.

1609. Pd by henry godfry out of his part of rent the lords rent for on whole year last past xi<sup>d</sup> ii<sup>d</sup>.

Pd more to toby Collier for keping the towne armor for ij yeares last past viij<sup>d</sup>.

Pd for a mersment laid upon ye towne iij<sup>d</sup>.

Att a meeting of ffloofees this viij<sup>th</sup> day of October 1619 it is orderd & agreed by all p<sup>r</sup>yes that wthin ffortine dayes after Thanuncacion of our blessed Lady the Vergin next that ther shal be warning geven to all those whose names are under wryten to assemble themselves together for and too as well for the Recayts of the Rents of the porte land as also for the disposing of the sayd monies to the use & behouf of the porte afforsayd & whosoever shal exempt himself without a Lawfull Impediment shal forfeit xij<sup>d</sup> to be spent ammgst those that be p<sup>r</sup>sent in witness wherof the sayd p<sup>r</sup>ties have put to ther hands.

1620. Layd oute as ffolowth

to Toby Colliare iijij<sup>d</sup>.

pd for carrig Rogues to the Goayle xvi<sup>d</sup>.

payd then for my ladies Rent due at our Lady day v<sup>d</sup> viij<sup>d</sup>.

1621. Layd out as ffoloweth

payd for heggig digging & setting at the sands to porter iij<sup>d</sup> viij<sup>d</sup>.

payd to Toby Colliar for keeping the titthing Armore iijij<sup>d</sup>.

payd to the Cunstable for Carriag of Rogues to Newbery v<sup>d</sup>.

pd when the Justices sate for benevolences iijij<sup>d</sup>.

pd for Rent due to my Ladye for the whole yeare ended at our Lady day last past xi<sup>d</sup> iij<sup>d</sup>.

to Webworth for calling together xvij<sup>d</sup>.

1622. Item paid to Edward Deacon for carrying the Tithing armor to the muster iij<sup>d</sup>.

It paid Tobie Colliar for keeping the Towne Armor iijij<sup>d</sup>.

It paid one whole yeares rent to John Bottlemaker for my lady xi<sup>d</sup> iij<sup>d</sup>.

It paid at the drinking v<sup>d</sup> x<sup>d</sup>.

Item paid for warning the ffloofees and others to bring in their use to this accompt iij<sup>d</sup> vi<sup>d</sup>.

1623. Pd for dressing the Towne Armer and for carriage of this Armer to Cutchingle v<sup>d</sup> viij<sup>d</sup>.

For the ffloofees breckfast ix<sup>d</sup> vi<sup>d</sup>.

Pd the scrivener iij<sup>d</sup>.

1624. Pd the poor that was burned xv<sup>d</sup>.

Pd on whole yeares Rent xi<sup>d</sup> iij<sup>d</sup>.

Pd for carrig prisoners to goyle viij<sup>d</sup>.

Pd Toby Colliar for keeping Towne armes iijij<sup>d</sup>.

Pd for a breakfast v<sup>d</sup>.

Pd for mending port well vi<sup>d</sup>.

Pd the scrivener iij<sup>d</sup>.

1625. Item paid to the Constables for carrying Edward miller and an old fellow to Jaile ix<sup>d</sup>.

It paid the Constables towards the chardge of the souldyars xxvij<sup>d</sup>.

It for mowing making ricking and carrying the hay in the sands viij<sup>d</sup>.

It for gates and posts and workmanshippe to the sands xx<sup>d</sup>.

It for a labourer to mend the mounds & casting up the banks at the gates xij<sup>d</sup>.

It paid william porter for mending the port well xiiij<sup>d</sup> iij<sup>d</sup>.

It paid for a bushell of lyme v<sup>d</sup>.

It paid John Colliar for cramps weying v pound xv<sup>d</sup>.

It for iij pound of lead iijij<sup>d</sup> a pound.

It for xliij foote of ffree stone at iijij<sup>d</sup> the ffloote xiiij<sup>d</sup> iijij<sup>d</sup>.

It paid Tho Mills for a pole for the great fyre hooke x<sup>d</sup>.

It for ij rings and staples and setting on the great hooke x<sup>d</sup>.

It for vi new fire hookes at iij<sup>d</sup> vi<sup>d</sup> a peece xv<sup>d</sup>.

It for a load of stones and carryage of them xvij<sup>d</sup>.

It paid for wyne and sugar to make the Justices drinke at the asseassing the subsidies iij<sup>d</sup> iijij<sup>d</sup>.

It paid for carryage of gravell and clay used about the well iij<sup>d</sup>.

It paid Edward Collyar for a trow to the port well iijij<sup>d</sup>.

It paid for the ij ffifteenes xvij<sup>d</sup>.

It paid for one yeares Rent xi<sup>d</sup> iij<sup>d</sup>.

It paid for a breakfast at this meeting x<sup>d</sup>.

It paid the Tythingman for carryage of armor and other matters iij<sup>d</sup>.

It paid for keeping the booke and other matters concerning the accompt v<sup>d</sup>.

## Payments this year 1625

It paid the Constables towards the carryage of  
souldyars to Plimmouth xix<sup>s</sup> vi<sup>d</sup>.

It paid for one fiftene viii<sup>s</sup> x<sup>s</sup>.

It paid by henry Godfrie for sevrall payments  
xxij<sup>s</sup> vi<sup>d</sup>.

It paid by Symon Turner xiii<sup>s</sup> iij<sup>d</sup>.

It paid for watching and warding and keeping  
passengers out of towne the sicknes tyme  
xxvi<sup>s</sup> iij<sup>d</sup>.

It paid for John Bottlemakers lease v<sup>s</sup>.

It paid for a new Armor xxv<sup>s</sup> vi<sup>d</sup>.

It paid my ladies rent for one yeare xi<sup>s</sup> iij<sup>d</sup>.

It paid Tobie Collyar for keeping the towne Armor  
two yeares viij<sup>s</sup>.

It paid Tobie Collyar for dressing two Armors and  
for a belte and head peece xxv<sup>s</sup>.

It for another belte and carryng of armor into the  
field at sevrall tymes iij<sup>s</sup> viii<sup>d</sup>.

It for the dinner at the meeting x<sup>s</sup>.

It for keeping the booke and other matters con-  
cerning the Accompt v<sup>s</sup>.

WALTER HAINES.

Faringdon, Berks,

(To be continued.)

THE "MACLISE PORTRAIT GALLERY."—The last few weeks have brought to the Far East copies of Mr. William Bates's capital edition of the Fraserian collection of portraits. India has seldom seen such a book as this. The hottest afternoon fails to disturb the reader's serenity as he glides from the gilded saloons of Gore House to the editorial adytum of the *Literary Gazette*, and renews his acquaintance with the Gyas and Cloanthus of his earliest recollections. It is emphatically a book to be read in the attitude in which the artist has depicted Lockhart, and in the desultory frame of mind which the *hora subseciva* brings. "In poetis non Homero soli locus est aut Archilochus," and the taste of every reader can be gratified as his eyes wander over its pages. In glancing over it other associations have recurred to me, one or two of which I will ask permission to jot down.

The account of Tom Hill would have been completer if Mr. Bates had included the admirable portrait which Thackeray drew of the "immortal" quidnunc. Thackeray's works are on every book-shelf, and it is only necessary, therefore, to refer the reader to the second chapter of the story of *The Ravenswing*, where the "original Paul Pry" figures under the sobriquet of Tom Dale.

Mr. Bates does not entirely clear up the mystery which still attaches to Charles Lamb's *Satan in Search of a Wife*, a book, by-the-by, which is scarcely so rare as Mr. Bates supposes. I have heard of several copies besides my own. It will be remembered that in his interesting recollections

Charles Lamb (6th S. v. 242) the REV. J. FULLER RUSSELL states that Lamb informed him he had written a poem called the *Devil's Marriage* to a tailor's daughter, but that he had suppressed it on

finding that Dr. C——, the Vicar of E——, had similarly committed himself. Did the suppression take place after its issue by Moxon; and does this account for its rarity; and, if so, what has become of the vicar's book? The little work is nicely got up as regards print and paper, and Cruikshank's illustrations must have cost Moxon something. By whom was he compensated for the loss? It is, of course, quite possible that the story told to Mr. RUSSELL was merely one of Lamb's mystifications—a harmless joke at the expense of his own vicar.

In 1830 and 1831 *diableries* of this description were in vogue, and a large number of duodecimo volumes dealing with stories of the days when the "Duke" and Mr. Daniel Whittle Harvey divided public curiosity between them were issued from the houses of Miller and Kidd. The fashion was probably set by the publication of the *Devil's Walk*, which was at first attributed to Porson; then followed the *Real Devil's Walk*, not by Prof. Porson; the *Devil's Progress*; the *Devil's Visit*; *Valpurgis*; or, the *Devil's Festival*; and Moncreiff's *Old Booty*. To these may be added, as a work of the same genre, "*Walks about Town*," by the Antiquated Trio," of which I should be glad to know the author.

These little books possess no value except for their illustrations, which are mostly by Robert Cruikshank. On the title-page of the *Devil's Visit* is a vignette of the artist in Satanic tenue, which is signed "Robt y<sup>e</sup> Devil." The cut of the gin-shop in this squib is worthy of George.

I am glad to see that Mr. Bates has more than once noticed Thomas Love Peacock with appreciation. Whether owing to his Greek or his humour, no one reads Peacock nowadays. Both are old-fashioned, no doubt; and I suppose this accounts for the fact that no one knows anything about Sir Oran Haut-ton, while twenty people in a hundred will tell you the *New Paul and Virginia* is the wittiest book they ever read.

W. F. PRIDEAUX.

Calcutta.

UNINTELLIGIBLE OCCUPATIONS: WORM-EATER, PONTY-STICKER.—The following is an extract from the *Daily News* of Dec. 17, 1883:—

"The avocation of a *worm-eater*, or one who makes pretended worm-holes in various objects in order to give them an appearance of antiquity, was humorously referred to by Sir Charles Dilke in his recent speech at Hammersmith. This does not, however, appear to be by any means a solitary example of an unintelligible designation of a man's calling. The census commissioners cite no fewer than a hundred names of occupations of the people, which are stated to be in common use, and yet are such that in all probability an ordinary educated man would know at most but one or two, and often would not know even a single one. Sometimes, when he might fancy that the term gave some clue he would find, we are told, on inquiry, that the supposed clue was completely misleading. As specimens we may note the following: All-rounder, barker, blabber, black-picker

bomb-setter, branner, budget-trimmer, bulldog-burner, buttoner-up, can-breaker, cheeker, crutter, dasher, doctor-maker, doler, duler, egger, faster, flat-keeper, fluker, idle-back-maker, impression-maker, keel-bulley, lurer, maiden-maker, off-bearer, oliver-man, orange-raiser, ponty-sticker, ransacker, sand-badger, spragger, sprigger, toother, trowler, walk-flatter, westernman, wheel-glutter, whim-driver, and whistler."

Of all these words, I feel sure of the meaning of only one, viz., *ponty-sticker*, and will now proceed to explain it. In the manufacture of certain kinds of glass the workman first makes use of a pipe to blow the glass with, and when the glass has been sufficiently blown it is transferred to a long iron rod (with a wooden handle) which is attached to another part of the glass, commonly opposite to that where the pipe was. This rod is called a *ponty* (Fr. *pontil*), and the man who fixes or sticks it on to the glass, by the means of a small quantity of more or less liquid or viscous glass, is called a *ponty-sticker*.

Let us hope that the other words here given may be explained in the pages of "N. & Q.," or, at all events, that they may find a place in the Philological Society's dictionary. F. CHANCE.

Sydenham Hill.

P.S.—Can any one give the remaining sixty of these unintelligible occupations; for a hundred are spoken of in the extract, and only forty given?

#### THE MOOT HILL AT DRIFFIELD, EAST YORKS.

—Of all the remains of the Saxon "gemots," or Scandinavian "things," few retain the name so unmistakably as the Moot Hill of the Driffeld Hundred (East Yorks). The hilly street leading past it used to be called Moot Hill, now Gibson Street; but the name is still retained in Moot Hill Terrace, and in the name of the neighbourhood, which is known as Moot Hill. The hill is situated in a small pasture field at the north end of Driffield, not far from the Scarborough Road, and is in a good state of preservation, although one portion is defaced by an attempt, some thirty or forty years ago, to dig out the treasure or remains that ignorance supposed to be hidden or buried there. When boys, playing on or around it, we were wont to talk of the many scores of poor soldiers that must have been buried there to necessitate such a huge burial mound.

The Moot Hill is an artificial hill (made of earth brought from all the parishes in the hundred), erected on a natural hill-side which slopes from east to west, so that the west side of the Moot Hill is very high and steep, while the east side is but a slightly inclined platform to face the people. On the north and south sides there is a curved ascent leading to the top, and the west side, between these ascents, has been, and is still in the north-west part, gracefully rounded. Not far from the Moot Hill a bright, clear beck flows past, and across this stream, in full view of

the Moot Hill, on the opposite hill-side, are the remains of the royal castle that once reared its massive walls above the forest which formerly covered this district. King Alfred of Northumbria, once owner of this castle, is buried in Little Driffeld Church, about a mile away. It was in this castle, doubtless, that the laws were signed and sealed after their promulgation from the Moot Hill opposite.

JOHN NICHOLSON.

29, Wellington Lane, Hull.

AN EARLY SONNET BY THE POET LAUREATE.  
—The rough draft of this fine sonnet, which is preserved in the Dyce Library, has already been noticed in your columns. I am sure that your readers will highly appreciate the kindness of the writer of the following letter in permitting me to offer it to you for publication in "N. & Q."—

Farringford, Freshwater, Isle of Wight.

March 4, 1884.

DEAR SIR,—I write for my father, as he is suffering from his eyes. He knows nothing of *Tennysonian*, but I copy the old sonnet for you which you desire, with the missing words supplied.

There is a note appended as follows:—

"I have a great affection for my old university, and can only regret that this spirit of undergraduate irritability against the Cambridge of that day ever found its way into print."

"Therefore your Halls, your ancient Colleges,  
Your portals statued with old kings and queens,  
Your gardens, myriad-volumed libraries,  
Wax-lighted chapels, and rich-carven screens,  
Your doctors, and your proctors, and your deans  
Shall not avail you, when the Day-beam sports  
New-risen o'er awaken'd Albion—No!  
Nor yet your solemn organ-pipes that blow  
Melodious thunders thro' your vacant courts  
At morn and eve—because your manner sorts  
Not with this age wherefrom ye stand apart—  
Because the lips of little children preach  
Against you, you that do profess to teach  
And teach us nothing, feeding not the heart."

My father is sorry to hear that it has again been reprinted, and thanks you for your courteous letter.

Yours faithfully,

(Signed)

HALLAM TENNYSON.

J. Dykes Campbell, Esq.

J. D. C.

"LES CASQUETTES."—What has induced Mr. Swinburne, in a recently published poem, to adopt the unusual—not to say unprecedented—spelling of the name of that dangerous reef of rocks near Alderney, known in English charts as the Caskets, and to the inhabitants of the Channel Islands and the neighbouring French coast as "Les Casquets"? Mr. Swinburne assimilates these rocks to helmets, and seems to be under the impression that *casquette* is a diminutive of *casque*, which in a certain sense it is, although its only meaning, as given in dictionaries, is that of a cap or covering for the head made of any kind of stuff or skin, and generally furnished with a visor. *Casquet* would have been perfectly legitimate, as

it signifies a light, open helmet (*v. Littré, Dictionnaire de la Langue Française*). Mr. Swinburne has perhaps been led into error by his friend M. Victor Hugo, who, at p. 37 of his last published work, *L'Archipel de la Manche*, says: "Le Château Cornet est construit sur un rocher qui a été un Holm ou Heaume; cette métaphore se retrouve dans les Casquets, Casques." His imperfect knowledge of English has caused the great French poet to confound *holm* and *helm*; and the English poet has followed suit in deriving *casquet* from *casque*. An inspection of any nautical chart of the coast of Normandy will show that there are other spots, besides that with which we are now concerned, bearing the name of Les Casquets. The word has nothing to do with *casque*=helmet, but is of the same derivation as *cascade*, being formed from the Low Latin *casicare*, Ital. *cascare* (*v. Littré* and *Métivier's Dictionnaire Franco-Normand*), and is correctly rendered by the English word *overfall*, signifying in nautical language a place where two opposing tides or currents meet, causing the waves to rise and break over, to the great peril of shipping.

E. MCC—.

Guernsey.

CHILD'S CAUL.—Mr. Stallybrass has the following passage in his valuable translation of Grimm's *Deutsche Mythologie*:—"Children born with the helmet can see spirits, ghosts, or witches" (vol. iii. p. 1107). "With the helmet" should surely be translated "with a caul." The original text has: "Auch mit den helm geborne kinder sehen geister, gespenster und hexen" (*Deutsche Mythologie*, fourth edition, 1877, vol. ii. p. 927). Mr. Stallybrass, of course, quite understands that *caul* is meant, for in vol. ii. of his translation (p. 874) he gives Grimm's long note on the caul, with the Dutch saying, "Met den helm geboren zin," &c.; but for the sake of his English readers it might have been well to adopt in the passage I above quoted a more liberal translation than "born with the helmet." The expression does not seem to be German, but to have been conveyed from the Dutch by Grimm. I do not find it in the only two German dictionaries I have beside me.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

"THE FIRST COMMONER OF THE REALM."—The *Times*, in announcing the retirement of Sir H. Brand, so styles the Speaker; but surely this is extending his privileged position too far, as, though he is the first commoner within the House, he is very far from being the first outside of it.

C. S. K.

IMPL.—This Zulu word must be looked for under *pi* (with the prefix *im-*), which Colenso renders variously "army, host, commando, force, battle, affair; part to begin the attack, front of the battle,

post of honour; any large body or company of people; adversary, foe, enemy, person or people in state of hostility."

R. S. CHARNOCK.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GOLDSMITH'S "TRAVELLER."—Mr. Black, in his *Goldsmith* ("English Men of Letters" Series), p. 77, implies, with reference to the line

"And Niagara stuns with thund'ring sound,"

that the poet was not acquainted with the proper pronunciation of Niagara. What is the proper pronunciation of the word? Some twenty-three years ago I was acquainted with the officers of the United States war vessel Niagara, and their pronunciation of the name of their ship tallied with that employed by Goldsmith. I am aware that in England the word is almost universally accentuated on the second syllable.

Mr. Black also says (p. 74) that the line

"Amidst the ruin, heedless of the dead,"

which had appeared in the first three editions of the *Traveller*, was changed in the fourth edition to

"There in the ruin, heedless of the dead."

In a copy of the fifth edition (1768) which is now before me the line runs "Amidst the ruin," &c.; so if Goldsmith really altered it in the fourth he must have changed his mind again. The reading of the first edition, if possibly less euphonious than the later alteration, certainly appears to me to convey in more logical language the idea of the poet.

No one would set up Goldsmith as an authority on natural history, but his describing the "insidious tiger" as a denizen of the backwoods of Canada (see p. 120) is not such an error as at first sight it appears to be. Goldsmith does not refer to the royal tiger of Bengal, but to the "cat-a-mountain" of North America, which was popularly known as a tiger by Leatherstocking and his brethren. Similarly the puma of South America was often designated a lion.

W. F. PRIDEAUX.

Calcutta.

BROAD-ARROW AS MARK OF THE BOARD OF ORDNANCE.—Two distinct accounts of the origin of this are given by Brewer, *Dict. Phrase and Fable*, and Fairholt, *Dict. Art, s.v. "Phoen."* According to the latter, "Being carried, like the modern mace, before royalty by the sergeants-at-arms, it became a royal mark, and termed the broad R, or broad arrow." According to the former, "It was the cognizance of Henry, Viscount Sydney, Earl of Romney, Master-General of the

Ordinance 1693-1702." Whether, if either, of these accounts is true? J. A. H. M.

"THE DEAN OF BADAJOS."—Where can I find this fable? The only copy I ever saw was one in my own possession (now unfortunately lost), in manuscript, and probably about sixty or seventy years old, but without author's name or any indication of the source from which it was taken. Bishop Thirlwall (*Letters*, vol. ii.) gives the substance of the story in a letter dated 1866, saying that he read it "some sixty years ago" in some magazine, the title of which he has forgotten. This makes the date of its appearance in English about 1806, which is probably not far from the mark. One thing I can state positively, viz. that it must have appeared before the autumn of 1808. F. NORGATE.

ALLONBY.—I should be much obliged if any of your readers could help me in deriving the name of the village of Allonby, in Cumberland. The tradition of the place is that a chief of the name of Allan crossed the border, and, pleased with the place, built a castle, the ruins of which are to be seen now; hence the name Allan (*by*, Danish, or *baile*, Gaelic). The owners of the place were the Lords of Allerdale (see Camden's *Britannia*), whose names were Allan successively; and in the *Scottish Chronicle*, by Raphael Hollingshead, p. 451, we find: "In the year 1321 King Robert of Scotland entered England, near Carleill, and burned a manor house that sometime belonged to him at Rosse and Allerdale." Now King Robert of Scotland got his lands by his wife, who was a daughter of Alan Steward, Lord of Galloway, who, before he died, divided his lands and went south. I want to know if this Alan was the founder of the Allerdales and Alanby; or was the derivation older? Any further information on the subject will oblige. A.

LATIN DISTICH.—In the margin of my *Clavis Homerica* (date 1638) there are written these lines:—

"Omnibus in mundo quæ sunt sapientia præstat.  
At possessorem non gravat eius ea."

Can any one tell me their origin? I found the book very useful when I had no other help than *Schrevelii Lexicon*. On the title-page is a partly blotted name, which I could make nothing of till it occurred to me to wet the fly-leaf. Underneath this I found a fine armorial book-plate, without name or motto, but easily identified. Then the name was legible enough, "Just. Isham."

T. G.

J. DERNYLL: JOACHIM HUBRIGH.—J. Derynll published *A Mery Pronostication for the Yere 1567*, and Joachim Hubrigh, Doctor of Physicke and Astronomy, published an *Almanack and Pro-*

*gnostication for 1569 for all Europe*. I shall be glad of any information about these authors, who are not mentioned in Lowndes. G. J. GRAY.  
Cambridge.

LORD MONTACUTE.—I shall feel obliged if any reader of "N. & Q." will kindly inform me whether John Thomas Nevill, Lord Montacute, of Montacute, in Somersetshire, who, with his brother the great Earl of Warwick, was killed at the battle of Barnet in 1471, left any children at his death; and if so I should be glad of their names, or titles, or anything that may be known of their history. W. C. CLOTHIER.

Southampton.

MUFTI.—Why is a military officer said to be in *mufti* when he wears the clothes of a civilian?

A. SMYTHE PALMER.

Woodford, Essex.

UNIVERSITY PERIODICALS.—Mr. Anthony Trollope, in his book on Thackeray, speaks of two Cambridge publications in the latter's undergraduate days, the *Snob* and the *Gownsmen*. We have nowadays the *Cambridge Review*, the *Light Blue*, and the *Oxford and Cambridge Undergraduates' Journal*. Can your readers make any additions to this list of Cambridge periodical literature? T. CANN HUGHES, B.A.

Chester.

MOTTO WANTED FOR BOOK OF QUOTATIONS.—Will any one furnish a motto or quotation (English or otherwise) for a collection of quotations in foreign and classical languages?

F. KING.

52, Davies Street, W.

THOS. WEST, THIRD LORD DE LA WARR, WHO DIED 1618.—Can any of the readers of "N. & Q." kindly inform me whether the wife of the above named (Cicely, daughter of Sir Thomas Sherley, of Whiston, &c.) was a sister of the celebrated Sherley brothers? W. CABELL.

DOLBY FAMILY.—What are the heraldic bearings of this family, or rather of a branch of it now extinct? It was once located for a period of more than a hundred years at a manor house called Bryce's, in the parish of Kelvedon Hatch, in Essex, not far from Chipping Ongar, and there were memorials and hatchments of members of it in the little parish church. Forty years since it was represented by two old maiden ladies, who must have passed away many years ago.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HERALDIC.—A rough drawing has been sent me of a hatchment recently discovered in an old farmhouse in the parish of Kennett, Suffolk, on the borders of Cambridgeshire. The arms upon

it appear to be Gules, three fishes naiant arg., impaling Or, a griffin segreant sable between six cross-crosslets fitchée gules. The hatchment had been for an unknown period doing duty as a screen for stopping the draught from the unused fireplace of a bedroom chimney, and the arms became apparent on cleaning off the paper with which it had been covered. Can any of your readers who have access to Papworth's or any other good ordinary tell me to what families the arms belong?

JOHN H. JOSSELYN.

Ipswich.

"OUR EYE-WITNESS ON THE ICE," BY COLLINS.—Can you inform me in what book the above was published?

F. H.

RARE BOOK.—Where can I see or get a description of the following work?—Mora (I. Ant. de), *Anagrammas en Aplauso y Gloria de la Concepcion Purissima de Maria Señora Nuestra*, Mexico, 1731. It is probably in England, being lot 1170 of the "Bibliotheca Mejicana," sold by Messrs. Puttick & Simpson, June, 1869, where it is described as very scarce and curious. It was bought by Messrs. Pickering & Co., probably on commission, but the present firm can give no information.

NE QUID NIMIS.

East Hyde.

A PANTIN AND VAUXHALL.—Lady Luxborough says, in her letter to Wm. Shenstone:—

"Monday, 27th June, 1748.—At last I am in the fashion, and have got a Pantin. Miss Patty Meredith writes me word that she sends me a Pantin of the newest sort, and that the woman who sold it assured her it was just arrived in England, and is reckoned to make as genteel a curtsy as any Monsieur Pantin in Europe. She adds, that though this invention must be owned to be a great improvement to the diversion of the town, there is another of later date that is worthy of admiration; for there is a party of gentlemen and ladies of fashion who entertain the company at Vauxhall with the most charming harmony: the ladies crow like cocks, and if any gentlemen of the party are within hearing, they answer them by braying like an ass: That one Mrs. Woolaston has arrived to the greatest perfection, and has the honour of being called the head of the party for her excellence in this art."—Lady Luxborough's *Letters to Wm. Shenstone*, Dublin edit., 12mo. 1786, p. 32.

What was the "diversion" created by Mr. Pantin's invention, and is there any other record of Mrs. W., the crowing hen?

D. A. S.

[*Pantin* (orig. inc.), figure de carton coloriée qu'on met en mouvement au moyen de fils."—Litré, *Dictionnaire de la Langue Française*.]

THE POSITIVIST CALENDAR.—The following announcement appeared among the "Deaths" in the *Pall Mall Gazette* of the 4th of February last. It is the first reference to the Positivist Calendar which I have observed: "—, late of Willes Road, at 32, St. Augustine's Road, N.W., aged 58, Feb. 1 (Pindar, 96)." May I ask one of

your Positivist correspondents whether this is correctly stated? In the *Positive Tables* (Kenny & Co., 1880) Comte is said to have died "24 Gutenberg, 69 (Sept. 5, 1857)." Following this manner of stating the equation, Feb. 1 should be stated as "4 Homer, 96." February 1 is Pindar's day, but the reference would be difficult to make out.

J. D. C.

DR. JOHNSON'S CENTENARY.—Samuel Johnson died December 13, 1784, nearly one hundred years ago. Will the present year pass away without commemoration of the death of the great lexicographer and moralist?

W. M. C.

LEAD CARVING.—In *Letters Written by Lady Luxborough, to William Shenstone, Esq.*, her ladyship, under date "Easter Sunday, 1748," informs the poet that

"Miss Merediths write [*sic*] word, that the present fashion at London, is all lead carving, which ladies do themselves, by cutting India, or other thin lead with scissars, and shaping it into flowers, knots, &c., and fixing it to a wire, which is afterwards nailed on in the form designed: and the carving is either gilt, or else painted the colour of the stucco or wainscot, according as suits the place."—Dublin edit. 12mo. 1786, p. 18.

Are any examples of lead carving preserved in the public museums?

D. A. S.

TENNYSON'S "MAUD."—Can any of your readers state in what leading magazines and reviews criticisms appeared upon Tennyson's *Maud* when it was first published; and also where the essay entitled *Tennyson's "Maud" Vindicated* can be found?

S. G. H.

THE DEVIL AT THE CHESS-BEARD.—The idea of a game of chess in which the devil is one of the parties concerned has become very popular. A recent number of one of the chess magazines had a story founded on this fancy. Can any reader of "N. & Q." give me an earlier allusion than the following, from *Religio Medici* (written 1635, published 1642)?—"Thus the Devil played at Chess with me, and yielding a Pawn thought to gain a Queen of me, taking advantage of my honest endeavours; and whilst I laboured to raise the structure of my Reason, he strived to undermine the edifice of my Faith" (pt. i. § xix.). Sir Thomas Browne writes as though the idea was not unfamiliar.

I. ABRAHAMS.

London Institution.

DIARY OF THE REV. WM. MEEKE, OF SKIPSEA, CO. YORK, AND SALFORD, CO. LANCASTER, c. 1650.—In 1874 a fruitless inquiry was made after this old diary. It is much to be wished that it would come to light, and I should be glad to learn if any of your readers know of its present whereabouts. Meeke was appointed minister of Salford in 1650, and he died in 1658, and hence the notices of Manchester and Salford persons and

incidents at that critical time make the record of value. In 1662 the MS. was in the hands of the Rev. Henry Newcome, of Manchester, who returned it to Mr. Meeke's widow, one of the Hydes of Denton, long resident at Clayton Bridge, where she died in 1693. The son, Rev. Robert Meeke, of Slaithwaite, near Huddersfield, was the next possessor; and he bequeathed it, with his own diaries, to Mr. Edward Bottomley, of Hill Top, Slaithwaite. These MSS. remained in that family, and are supposed to have been dispersed by sale about seventy years ago. The diary, if recovered, would make some interesting additions to the family history of Lancashire and Yorkshire.

JOHN E. BAILEY.

Stretford, Manchester.

"WORTH A JEW'S EYE."—As I was passing two mechanics in one of the streets of Oxford the other day I heard one say to the other, "Ah, if I could only get that it would be *worth a Jew's eye*." Halliwell remarks that it is a very common phrase and sanctioned by Shakspere. The phrase certainly occurs in the *Merchant of Venice*, II. v. 43:

"There will come a Christian by  
Will be worth a Jew's eye."

But, in the first place, "Jew's eye" in this passage does not mean "the eye of a Jew" generically, but "the eye of one fair Jewess" (see Schmidt's *Lexicon*); and, secondly, the words are used with a quibble, and not in the common proverbial sense alone. Query, Is the phrase to be found in the sense of "worth a great deal" in any of the old dramatists? Is it derived from the financial proceedings of the Middle Ages, when it was common to extort cash from Jewish capitalists by threats of mutilation?

A. L. MAYHEW.

18, Bradmore Road, Oxford.

VISCOUNT MONTAGUE, BARON BROWNE OF COWDRAY.—I shall be glad to receive particulars of any claims to the titles (ext.) and estates of the above; also to know where copies of the following works are to be seen, as they are not in the British Museum:—

1. *Claim of Henry Browne, Esq., to the Dignity of Viscount Montague*. H. Prater. London, 1849, 8vo.

2. *Case of Henry Browne, Esq., on his Claim to the Title of Viscount Montague*, 1851, 4to.

3. *Claim of John Browne, Esq., to the Dignity of Viscount Montague*, 1843 (1).

G. BLACKER-MORGAN.

BIRTHPLACE OF MATTHEW PRIOR.—In the Admission Register of St. John's, Cambridge, pt. ii. p. 92, we read: "Matthæus Prior Dorcest[er] filius Georg. Prior generosi, natus infra Winburne in predicto comitatu," &c. In the "Admissiones Sociorum" in Prof. Mayor's edition of Baker's

*History of St. John's*, i. 300, l. 30, and note 3, Prior is described as "Middlesexiensis" (Midds. in the list of Fellows), the note adding that he was the son "of a reputable citizen of London." Johnson, *Lives of Poets*, p. 254 (Chandos Library ed.), is disposed to prefer Middlesex as the county of his birth. Has the point been at all investigated lately?

P. J. F. GANTILLON.

THOMAS JAMES, AN EARLY STEREOTYPYER.—The following is from the *British and Colonial Printer and Stationer* for Nov. 15, 1883; and failing to obtain further information respecting Thomas James or of the "brief obituary notice" from the editor, I venture to ask the aid of your readers:—

"There died in 1736 Thomas James, letter founder in Bartholomew Close. He was the son of a clergyman who was Vicar of Basingstoke. Shortly after starting in business for himself, he went to Holland for the purpose of purchasing a set of machines, and forthwith produced the then novel and hotly opposed business of stereotyping. This cost him much of a small fortune he had inherited. 'The printers,' said the author of a brief obituary notice, 'would not employ him, because the block printing, had it succeeded, would have been prejudicial to them.'"

Is there known to be any book stereotyped by Thomas James, or by any one at so early a date?

J. S. ATTWOOD.

Exeter.

FALKENER.—Is Everard Falkener's house at Wandsworth, where Voltaire resided for more than a year, still in existence? If not, what is the site? Voltaire wrote his *Brutus* there in English, his *Hist. Char. XII.*, and his essays on *Epic Poetry* and the *Civil Wars of France*. It is curious to find Voltaire writing in English and Gibbon making his first literary effort in French.

C. A. WARD.

Haverstock Hill.

TRIAL BY ALMANAC.—There was a common law right to be tried by almanac, which in effect was to ascertain whether such a day of any given month was a Sunday, and so not a *dies juridicus*, or otherwise. Can any one refer me to a reported case? It has been held that the courts may take judicial notice of almanacs; hence, why the need for a formal trial?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

ROYAL REPRIMAND.—Did James I. ever reprimand any one of the commonalty in a paper bearing the royal signature? A reference to such a document would immensely oblige.

J. O. HALLIWELL-PHILLIPS.

CODLING.—At Whitby and Scarborough the name of this fish is always spelt as I have spelt it, but in all the old deeds and exennia connected with Yorkshire the name is given as *keyling*. Can any of your numerous writers give me the derivation

of codling? I need not add, perhaps, that the fish is not a young cod, nor has it anything in common with the cod, being more wholesome medicamentally but not so toothsome. Are codlings confined to the north-east coast? EBORACUM.

THE JOURNEY OF MARY, QUEEN OF SCOTS, FROM CHARTLEY TO FOTHERINGAY: BOURGOING'S "JOURNAL."—In MR. CHAPMAN'S query (5th S. vi. 366) on the subject of Bourgoing's *Journal*—so interesting, especially to Leicester-shire antiquaries—he only mentions that the *Journal* was then (1876) "recently published." Will he, or some other correspondent of "N. & Q.," kindly state (1) Who was the editor of the *Journal*? (2) By whom was it published? (3) Where is the original MS.? I have a strong impression, founded on a tolerably extended acquaintance with MSS. of the period, that some of the mistakes in names in the published *Journal* are only misreadings of the original MS., such, for instance, as *Renester* instead of *Leicester*—a mistake very likely to be made. Early information on these points would be greatly esteemed, either in the pages of "N. & Q." or sent direct to

WILLIAM KELLY, F.S.A.

Ivy Lodge, Stonegate, near Leicester.

(1) The *Journal* was edited by M. R. Chantelauze. (2) It was published by M. Plon, of Paris. (3) The MS. in 1876 was in the possession of M. Chantelauze. Its probable history is given by M. MASSON, who contributed an elaborate review of the work to "N. & Q." 5th S. vi. 241, 284. MR. CHAPMAN proved conclusively at p. 410 of the same volume that "*Renester*" stood for *Leicester*.]

### Replies.

#### A CURIOUS CUSTOM AND A CURIOUS WORD.

(6th S. ix. 84.)

Neither this custom nor its name, although both are curious enough, is perhaps quite so curious as the definition and the spelling adopted by J. B. S. would lead one to suppose. As to the former, he has misunderstood what Dr. Glog said about it on the occasion to which he refers. He has done what the French call "taking the change." He has gone on a wrong scent.

There seems no reason to doubt that *perqueur*, in all its various forms and uses (*perquire*, *-quer*, *-queir*—*queerly*, or simply *quer*), represents the French *par cœur*. It means "by heart," from memory, without book, exactly, accurately, thoroughly. When Froissart says, "*Les chemins que il fait, je les sais tous par cœur*," or where Molière makes Sbrigani say of M. de Pourceaugnac, "*Je l'ai étudié une bonne grosse demi-heure, et je le sais déjà par cœur*," Blind Harry, or Gavin Douglas, or Lyndsay would have said he knew them or him *perqueir*. In Lyndsay's line,—

"The blak bybill pronounce I sall *perqueir*,"

where Pinkerton would have it mean "*by book*" it simply means "*by heart*" and *without book*. Baillie (*Letters and Journal*, Laing's ed., iii. 315) uses it in a way that seems to present some difficulty. Speaking of a charge to which a certain Mr. Rule had been appointed, he says that another is likely to get the stipend of it, and that Mr. Rule is likely "*to live perquire*." But if we remember that the French say "*diner par cœur*," in the sense of going involuntarily without one's dinner, or of dining on words, or with the good Duke Humphrey, the meaning of *perquire* and its patness to Mr. Rule's case become obvious.

To make good the derivation he wishes to establish, J. B. S. suggests the introduction of the article *le* into *par cœur*; but besides that this is just what cannot be done without completely altering the sense (*e.g. par le cœur bieu* = *corbleu*), it would only give something like *parlequairing*, which is a long way from "*perlequing*." The uninflected form of the latter word is in Halliwell, but spelt *purlicue*, and is defined a flourish in writing. It is also in Jamieson (1808), as well as in his Supplement (1825). Its omission from the last edition (which I have not seen) is not easily accounted for.

Jamieson spells it *purlicue*, *pirlicue*, *partlicue*, and he gives four definitions of it as a noun and one as a verb. His fourth definition is:—

"The recapitulation made, by the pastor of a congregation, of the heads of the discourses, which have been delivered by his assistants, on the Saturday preceding the dispensation of the Sacrament of the Supper. Also, the exhortations which were wont to be given by him, on Monday, at what was called 'the close of the work' were thus denominated."

*Partlicuing* was, therefore, something less terrible than a going over "the heads of all the sermons preached during the previous year." Such a dismal resurrection of departed "heads" would have been too much even for Presbyterian nerves.

With the view of getting, if possible, living testimony of so curious a practice, which was once general, and which has passed away without leaving any record of its origin or end—if, indeed, it be quite ended—I have consulted one of the oldest and most accomplished ministers in the Church of Scotland, who is also an ex-Moderator of the General Assembly. He writes me:—

"In my young days I have heard my father *pirlicue* in — Church (Ayrshire), which he did, standing in his own seat, at the close of the Saturday services before the Communion. I was too young to be able to give any idea of the nature of the address, but I recollect that it was given with much solemnity and eagerly listened to by the congregation. I think the *pirlicue* was discontinued when a new church was built about 1820. I have heard a good deal of discussion on the subject, and as to the best way of performing this duty. One way was to give the heads of all the discourses delivered on the Fast day and Saturday in order, and another, and it was thought a better, was to give the substance of the discourses arranged according to the doctrine. This plan,

to one well acquainted with theology, was not difficult, and admitted of greater variety and brevity. It was the method followed by my father, who rather excelled in this exercise, and I believe was very much in the form observed in Perthshire in his early days. After the *pirlicue* was given up it was not unusual to refer to the sermons of the Fast day and Saturday in the Action sermon."

Another clerical friend tells me that his experience of the *pirlicue* is confined to one occasion. It was some thirty years ago, in a parish church in East Lothian. After he had preached a rather closely written and reasoned sermon, the minister of the parish went up into the pulpit beside him and gave over again to the congregation as much of the sermon as he had been able to gather.

The idea in *parlicuing*, then, seems to be that of one speaker following immediately after other speakers and resuming or summing up what they have said. I have no doubt that the custom, as well as its name, was, like Presbyterianism itself, introduced into Scotland from the French Church in Geneva. *A la queue* means immediately after some one or some thing. May *par-* (*pur-*, *pir-*) *licue* not be a Scotch adaptation of *parler à la queue* of others, with the sub-sense of summing up? The English *cue* is the same word as the French *queue* (Skeat).

It may be worth while to add that *pirlicue* is pronounced with the accent on the first syllable, and forms a species of false rhyme to *retinue*.

A. C. MOUNSEY.

Jedburgh.

When, some time ago, it was mentioned in a contemporary journal that there was an intention of adding to the recently published edition of Jamieson's *Dictionary*, and it was stated that Scotch words hitherto unnoticed would be acceptable, I made a note of one or two I remembered or had met with. *Perleque* (pronounced *per-le-kew*) was one of these. It is, or was, well known in my native district of Nithsdale. I have no theory regarding its etymology, but have fancied it may be a derivative from *loquor* through the French. The word is not in Jamieson, nor is it mentioned by M. Francisque-Michel in his interesting work on French-Scotch phrases. It was known to the Rev. Walter Gregor (the results of whose researches in the dialect and folk-lore of Banffshire are in much esteem), to whom I mentioned it; and an old Scotch lady of my acquaintance recognized it at once, but pronounced it *pirleque*.

There is no doubt as to its meaning; and I think it must be obvious that the explanation given by your correspondent can hardly be correct. Dearly as we Scots are said to love pulpit oratory, an abstract of "all the sermons preached during the previous year," say about 104, compressed into one would be a mortification of the flesh too cruel even for Scotch nature, however appropriate for a Fast day. To enable English readers to

understand the custom to which allusion is made in this phrase, I would detail what was the usual routine, in the old time, at the periodical celebration (half-yearly) of Holy Communion in the Church of Scotland.

On the "Preparation Sunday" they had, in towns, three long sermons, besides, in some places, two exhortations to intending communicants. On the Fast day, Thursday, there were three services by two or three several ministers; on Friday an evening sermon; on Saturday two, or perhaps three. On the Sabbath there was the "action sermon," as it was called; the "table services," often long; sometimes supplementary sermons in "the tent"; and an evening sermon in the church. The whole ceremonial ended on Monday with two sermons by two different ministers. No wonder that the gallant and godly Lieut.-Col. John Blackader, suffering under such a severe process of instruction, wrote, "I complain that I was preached more dead and flat, by being too much in public" (*Life and Diary*, p. 439). These complicated services the author of the work I have quoted believes were relics of Covenanting times. By degrees such strictness was relaxed; there are signs of yet further relaxation.

It was on "the Monday" that the *perlequing* was gone through. It consisted usually in the minister of the parish recalling to the minds of his congregation the substance of the various discourses delivered by himself and the clergymen who had assisted him during the week. It was considered a valuable gift to be able thus to condense, and useful; for it gave opportunity for the minister to show how he himself had attended and inwardly digested, and, by inference, how his flock ought to have attended and benefited by the intellectual treat he had provided for them. The process had certain drawbacks; for most of the clergy who had ministered during the week were present, and sometimes heard, without the possibility of a reply, their own performances criticized with the utmost freedom, and supplemented, if necessary, by "applications" and "illustrations" which they, in the opinion of the preacher, ought to have made when dealing with particular texts.

Some curious and amusing details of this custom of *perlequing* may be found in the *Life and Times of the Rev. Dr. Wightman of Kirkmahoe*, in Dumfriesshire, by his successor, the Rev. Mr. Hogg, a very charming book to all interested in Church and other gossip of the Border at the beginning of this century. The reverend doctor was famed for his skilful *perlequing*.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

J. B. S. gives a very elaborate derivation of this word; but it really has nothing to do with reading a sermon. To understand what *perlequing*, pronounced *perlokewin*, really is, it should be known

what took place at the annual celebration of the Lord's Supper in a Scotch parish. First there was the fast day, generally on the Wednesday or Thursday; then the day of preparation on Saturday, the Communion on Sunday, and the day of thanksgiving on Monday. The parish minister had a number of the neighbouring clergymen to assist him in the religious exercises on these days. On the Monday, after sermon by a neighbour, he mounted the pulpit and passed in review all the sermons that had been preached, and criticized them—sometimes favourably and sometimes very much the reverse. This criticism was called *perloquing*, and was a terror, not to the congregation, but to the assisting clergymen; the congregation rather liked it. *Perloquing* is nothing more than the Latin *perloqui* with the English participial termination *ing* added to it.

ROBERT DRENNAN.

Barnsbury, N.

"PLOYDEN'S FACE" (6th S. ix. 89).—There can be little doubt that the expression "with a ployden's face" means having a face like Plowden's, special reference being probably made to the manner in which the famous lawyer wore his beard. There is an allusion to him in T. Heywood's *If You know not Me, You know no body*, "Friend Ployden's proverb, the case is altered: and, by my troth, I haue learn'd you a lesson; forbearance is no acquittance" (vol. i. p. 332, reprint, 1874). The words, "a stub-bearded John, a stile" are evidently a misprint for "a stub-bearded John-a-Stile," the fictitious name used by lawyers in stating a case, like the name John o' Nokes, before John Doe and Richard Roe came into fashion. Hudibras has:—

"A Law that most unjustly yokes  
All Johns of Stiles to Joans of Nokes,  
Without Distinction of Degree,  
Condition, Age, or Quality."

Part iii. canto i. ll. 615-8.

Cf. "The Humble Petition of John a Nokes and John a Stiles" in the *Spectator*, No. 577. John-a-Stile, then, in the passage quoted from Marston, will mean a lawyer resembling Plowden.

F. C. BIRKBECK TERRY.

In my copy of Halliwell's Marston I have pencilled, "John, a stile, a misreading for John-a-Stile." He seems to have been a twin brother of "John-a-Noakes," though, curiously enough, our glossaries make no mention of him. In our author's *Scourge of Villanie*, sat. vii., l. 2, we find:—

"But prithe stay a while  
Looke, yon comes John-a-Noke and John-a-Stile,  
They are naught but slow-pac'd, dilatory pleas,  
Demure demurrers, still striving to appease  
Hote zealous love,"

Also in the *Premium* to the second book we have a further explanation of the name:—

"What though some John-a-Stile will basely toyle,  
O nely incited with the hope of gaine," &c.

Plowden or Ployden may have been ill-featured, or ill-mannered, &c., but I incline to the belief that as he was a noted legal authority, the phrase was intended to be equivalent to "a lawyer-like face, a face of assurance and of crabbedness." The passage quoted from Fletcher, taken with the present one and the wording of the first quotation, confirms the belief that the name was from Plowden's note taken as representing that of a lawyer.

BR. NICHOLSON.

Presuming that Ployden is merely another way of spelling Plowden, and that the "eminent lawyer in Queen Mary's time" is alluded to, I think that there is little difficulty in coming to the conclusion that "ployden's face" is equivalent to an unabashed, impudent face, such as lawyers, in the estimation of the vulgar, are credited with. I cannot call to memory where, but I have certainly met with the name John a' Style, used as equivalent to a boor. The sense appears tolerably clear if the passage quoted from Marston's *Dutch Courtezan* is read and pointed thus: "Soft skins save us! there was a stub-bearded John a' Stile, with a Ployden's face, saluted me last day, and stroke his bristles through my lippes."

E. MCC.—

Guernsey.

CRANMER'S BIBLES (6th S. viii. 496; ix. 114).—R. R. asks, If the English Bible was not a popular book during the latter part of the sixteenth century, why not? Principally owing to its objectionable notes, e.g., the note to 1 St. Peter, ch. iii. in Daye and Seres's edition of Matthew's Bible, 1549:—

"He dwelleth wyth his wyfe according to knowledge, that taketh as a necessarye healer and not as a bonde slave. And yf she be not obedient and helpfull unto him, endevoureth to beate the feare of God into her heade, that thereby she may be compelled to learne her dutie, and to do it."

That the English Bible was not popular is proved by the many penal enactments that were necessary to force it into circulation, and from the title-pages of different dates we find attached to copies of the same edition. George Constantine, Vicar of Llanhusadaine, writes, "How mercifully, how plentifully and purely hath God sent His word unto us here in England, How unthankfully, how rebelliously, how carnally and unwillingly do we receive it! Who is there almost that will have a Bible, but he must be compelled thereto?"

J. R. DORE.

Huddersfield.

THE TUPPER FAMILY (6th S. viii. 447).—Mr. Martin Farquhar Tupper, the well-known author of *Proverbial Philosophy*, is the son of a Guernsey man, Mr. Martin Tupper, who settled in London

as a medical practitioner in the early part of the present century. We gather from the writings of his relative, Mr. Ferdinand Brock Tupper, author of a *History of Guernsey, Chronicles of Castle Cornet, Family Records, Life of Sir Isaac Brock*, and other works relating to his native island, that the common ancestor of the Guernsey branch of the family was a certain John Tupper, son of Henry Tupper, of Chichester, who married and settled in Guernsey about the year 1592. In an appendix to the last named of these works, Mr. F. B. Tupper says that this John Tupper was "of German extraction, his forefather, it appears, having, about the year 1525, fled from Cassel during the religious persecutions in the reign of Charles V." Whence this information was obtained we are not told. Lower, in his *Patronymica Britannica*, says of this family:—

"Tupper.—Appears in its original form as Toppfer, a name well-known in the literature of Germany and France. The family, widely scattered in the religious troubles of the sixteenth century, having 'lost all' under Charles V., as obstinate Lutherans, were called *Tout-perd* in France, and, by corruption, *Toutpard* in the Netherlands; while in Guernsey and England, and among the Puritan fathers of America, the name assumed the form so familiar to the public as the designation of the author of *Proverbial Philosophy*. The principal branch went to Guernsey in 1548."

This last date, it will be observed, does not agree with that given by Mr. F. B. Tupper as that of the first appearance of the name in Guernsey (1552), which is, undoubtedly, that of John Tupper's marriage with a Guernsey heiress, Mary, sole daughter of Peter le Pelley, who is said to have been a ward of Hellier Gosselin, Bailiff of Guernsey, deposed from his office in 1563 for the active part he had taken in the execution of three women accused of heresy in 1556 (*vide* Foxe's *Ecclesiastical History*). How so zealous a Romanist as Hellier Gosselin appears to have been could have consented to the marriage of his ward with the descendant of a Lutheran, it is difficult to conceive. Probably, like other men in office in those days, his opinions veered with those of his superiors. But to return to the origin of the name. Mr. Lower, in his work entitled *English Surnames*, says, "Tubman, Tupper, and Dubber are probably synonymous with the Germ. *Taubmann*, a maker of tubs." So far as my memory serves, in another work by the same author, *Contributions to Literature*, to which I have not at present access, it is asserted that Tupper = Tubber, and that the name is common in Sussex. There appears to be little more than conjecture to connect it with Topp Herr, Topffer, or Count Conrad of Treffurth, in Thuringia. F.S.A.

DANDY (6th S. viii. 515; ix. 35, 135).—With all deference, I submit that this word, in something very like its modern sense, is older than 1816 or Lord Petersham's "sect." There is a rather scarce

portrait of "Mr. Moss, in the character of Caleb," dressed as a fop, with a very long sword, dancing, and holding his hat in his right hand over his head. Below is a song, words and music by R. T. Crossfield, "I'm the dandy O," *Kay fecit*, 1787.

JULIAN MARSHALL.

TITUS OATES (6th S. viii. 408, 499).—One of your correspondents refers to a certain Titus Oates and Ann his wife, married at Norwich in 1612, and to their son Samuel, baptized there in 1614; whilst another speaks of Samuel Oates, Rector of Sedlescombe, in Sussex, as the father of the notorious Titus. I should like to ask whether the latter Samuel can be identified with the former; and, if so, whether anything is known of his earlier ancestry. Whilst on this subject, may I inquire whether any of your readers is aware of the existence of any printed or manuscript pedigrees of other families of this name? A pedigree of the Yorkshire family was printed by Dr. Whitaker in 1815, and another quite recently by Mr. Foster. I have also seen an interesting manuscript pedigree of the Boston (U.S.) family, who spell the name Otis. C. G. O.

MINCE-PIES (6th S. viii. 493).—I am not quite certain as to the object which your correspondent has in view in communicating his note on mince-pies. Does he wish to know when the term first came into use? If so, I am in the same position as himself, as these pies formerly bore the names of mutton-pies, shrid-pies, and Christmas-pies. Mince-pie is a character in B. Jonson's *Christmas his Masque: as it was Presented at Court*, 1616. Christmas says, "No matter! his own face shall serve for a punishment, and 'tis bad enough; has Wassel her bowl, and Mince-pie her spoons?"

F. C. BIRKBECK TERRY.

"ICI ON PARLE FRANÇAIS": "FRENCH LEAVE" (6th S. viii. 514; ix. 133).—If DR. NICHOLSON will kindly refer to my original note, he will find that I, no less than he, am dissatisfied with Webster's interpretation of "French leave." I never doubted that the interpretation given by DR. NICHOLSON is in the main correct, and wrote to express my surprise at Max O'Rell's mistake. I think that in its modern use, however, *leave* in this phrase has come to mean "permission" just as often as "absence." Does the phrase "To take, or obtain, leave of absence" throw any light on the transition? With schoolboys, "to take French leave" seems to me to mean "to do anything without permission." Dr. Brewer gives, "*To take French leave*, to take without asking leave or giving any equivalent." There seems some confusion in this statement. DR. NICHOLSON appears to be quite right in asserting that there is always a notion that the person taking "French leave" is in a subordinate position. I. ABRAHAMS,

**ARCHAIC WORDS** (6th S. ix. 129).—*Scavells*. Tusser has in his list of "Husbandry Furniture" (*Five Hundred Points of Good Husbandry*, ch. xvi. § 19):—

"Sharp-cutting spade, for the dividing of snow,  
With scuppat and skavell that marsh men allow."

Modern drainers would call these last two the scoop and shovell.

**Opopanicis**. An obvious mistake for *opopanicis*, from *opopania*. "Opopanicis Gummi Resina" was in the *London Pharmacopœia* of 1836.

**Pouliot**. Possibly a corruption for *polyody*. "Radici Polypodii Quercini libram unam" occurs in Sydenham's Formula 127, p. 538, *Opp.*, 1845, for Syd. Soc. ED. MARSHALL.

**MONTENEGRO** (6th S. ix. 109).—The following list is appended to the article on Montenegro in the new edition of the *Encyclopædia Britannica*:

"*Observations on Montenegro* (St. Pet., 1881), by Baron Kaulbars, &c.; Wilkinson's *Dalmatia and Montenegro* (1848); Wingfield, *Tour in Dalmatia*, &c. (1859); Viscountess Strangford, *The Eastern Shores of the Adriatic* (1864); A. J. Evans, *Illyrian Letters* (1878); W. E. Gladstone, in the *Nineteenth Century*, i.; Freeman, in *Macmillan's Magazine*, 1876; Schwarz, *Montenegro* (1882). See also the bibliographies in *Bull. de la Soc. de Géogr.* (Paris, 1865), and *Valentinelli, Bib. della Dalmazia* (Agram, 1855)."

EDWARD H. MARSHALL, M.A.

**JACOBUS** may be referred to the following, amongst other sources of information:—

Eichhoff, *Histoire de la Langue et de la Littérature des Slaves*, 1839.

Montenegro and the Slavonians of Turkey. By Count Valerian Krassinski. London, Chapman & Hall, 1853.

La Souveraineté du Monténégro et le Droit des Gens Moderne de l'Europe. Par Jean Vacić. Paris, Gavelet Jeune; Leipzig, Brockhaus, 1858.

Le Droit Coutumier des Slaves Méridionaux d'après les recherches de M. V. Bogisic. Par F. Demelic. Paris, E. Thorin.—Reprinted from the *Revue Générale du Droit*, published by Thorin, 1877.

Le Monténégro Contemporain. Par G. Frilley et Jovan Wlahowitj. Paris, E. Plon, 1876.

Law and Custom among the Southern Slavs.—Article in the *Law Magazine and Review*, February, 1878.

NOMAD.

A useful history of Montenegro by Rev. W. Denton was published by Daldy in 1877.

E. LEATON BLENKINSOPP.

**SILVER MEDAL: REVOLUTION JUBILEE, 1788** (6th S. ix. 108).—It was expected that William would land at Hull, and, though he did not, an equestrian statue of "Our Glorious Deliverer" was soon after erected in the market-place there, and is to be seen to-day, magnificently gilt. On Wednesday, November 5, 1788, a "remarkable jubilee" was kept "at Hull, being the commemoration of the centenary of the revolution." The day (which was fine) began with various processions of public bodies to the statue, where healths

were drunk and songs sung. At noon the corporation and other official persons, with their insignia and banners, preceded by bands of music and a mounted herald, went to Holy Trinity Church, where Dr. Clarke, the vicar (Wilberforce's brother-in-law), preached a sermon from Isa. lxi. 1, 2, curiously identifying William with the anointed of the Lord. The Coronation Anthem was "performed," and a hymn, composed on the model of "God Save the King," by a magistrate of Hull, was sung, "accompanied by a most excellent band of instrumental music." Then they made another solemn visit to the statue, and, having "offered up libations to the immortal memory of King William," amid much gun-firing, they returned to dinner at the Guildhall. The townsfolk seem to have had a separate service in church at 1 P.M., after which they also offered libations at the statue. They dined at the Cross Keys, and the Freemasons (who had also worshipped at church and statue) dined at the Bull and Sun. The night concluded with fireworks and a general illumination. On the following evening there was a grand ball, at which nearly three hundred were present. The ladies' dresses were trimmed with orange and blue, and all the gentlemen wore orange cockades, and had some part of their dress of the same colour. I take these details from a scarce tract printed in Hull at the time, but I find no notice of any medal. On November 4 the two borough members were escorted into the town, and the Trinity House gave a collation in the evening. But the jubilee was on the 5th. W. C. B.

**CAPPS** (6th S. ix. 69).—One of the meanings of *cap* is master, or head, and the qualifying participle prefixed is used in a derogatory or contemptuous sense. I have heard it prefixed to *wig*, and applied to persons in office or authority. Cf. *bleazerwig*, madcap. *Grease*—"to flatter," so that the inference is Peter Wood was a toady. J. S.

**SONG WANTED** (6th S. ix. 108).—FAMA will find the song he wants in the May number, 1830, of *Fraser's Magazine*. It was written by Thomas Haynes Bayly, and certainly has more strength in it than that pleasant song-writer of fifty years ago usually developed. ALFRED GATTY, D.D.

**WOODEN EFFIGIES** (1st S. vii. 528, 607; viii. 19, 179, 255, 455, 604; ix. 17, 62, 111, 457; 6th S. vii. 377, 417, 451; viii. 97, 118, 337, 357, 398; ix. 11, 75).—There is a singular error in the list of these by Gough at p. xcvi of the Introduction to his *Sepulchral Monuments*. The Longspee effigy at Salisbury (of which the Crystal Palace has a cast), instead of being wooden on a stone tomb, is of marble on a wooden tomb, as correctly said at p. 41 of the same volume, with the remark that "both it and the tomb have been painted blue." Since their

removal by Wyatt to the nave, instead of any blue, the tomb (plainly by the cathedral's second architect—the same who built the west front) shows traces of its original distemper colours on grounds of linen and a fine white plaster. E. L. G.

THOMAS LEVER (6th S. ix. 109).—Thomas Lever, Master of St. John's College, Cambridge, and his brother Ralph Lever, fellow of the same college, were the second and fifth sons respectively of John Lever, of Little Lever, by his wife Eleanor, daughter of Richard Heyton, of Heyton. See the *Visitation of Lancashire* in 1567, printed in the eighty-first volume of the Chetham Society. It there appears that Thomas Lever's aunt Janet Lever was the wife of Thomas Platt, of Wigan. I do not know whether this Thomas Platt was any relation to Richard Platt, the founder of Aldenham School, who is called in a letter by St. John's College, "a private friend and well wisher to our society" (Baker's *St. John's College*, by Mayor, Reg. Letters, 296), and who was the grandfather of William Platt, a considerable benefactor of St. John's. H. E. P. P.

Thomas Lever was born at Little Lever, in Lancashire. He was educated at Cambridge, where he took his B.A. 1541–2, and was elected a Fellow of St. John's College 1543, and commenced M.A. 1545. In 1548 he became a senior fellow and college preacher. See Cooper's *Athena Cantabrigienses*, vol. i. pp. 366–8, and Chalmers's *Biographical Dictionary*, vol. xx. pp. 219, 220.

G. F. R. B.

He was the son of John Lever, of Little Lever, near Bolton, in Lancashire, and was born about the year 1520 (see Baines's *Hist. of Lancashire*, vol. i. p. 572, second edition). H. FISHWICK.

GOOSE HOUSE (6th S. viii. 448; ix. 36).—A place called Goosehouse is to be found on the Ordnance maps near the eastern edge of Derbyshire, between the village of Tibshelf and the renowned Hardwick Hall. Perhaps some local antiquary can tell us whether there is, or ever was, a "lock-up" there. CLK.

MILES CORBET (6th S. viii. 108, 153; ix. 95).—MR. EDWIN CORBETT and MR. PALMER may be glad to be referred to a paper on Miles Corbet, by the late Lord Talbot de Malahide, which appeared in Mr. Walford's *Antiquarian Magazine and Bibliographer*, vol. ii. p. 225 (Nov., 1882).

MUS RUSTICUS.

FLEMISH SEPULCHRAL BRASSES (6th S. ix. 107, 155).—The brasses representing William and Margriete Wenemaer are preserved in the vestibule of a hospital in the Place St. Pharaïde, at Ghent, of which the Wenemaers were the founders. The plates illustrating them, for which V. M. inquires, will be found in the *Archæological Journal*, vii.

287, 291, with a paper on them, and other foreign examples, by Mr. Albert Way.

C. R. MANNING.

Diss Rectory.

DISTRESSED, A PECULIAR USAGE OF THE WORD (6th S. ix. 105).—The following passage seems to illustrate the use of *distressed* as quoted by your correspondent:—

"Farewell, farewell! I feel my long, long rest,  
And iron sleep my leaden heart oppressing:  
Night after day, sleep after labour's best,  
Port after storms, joy after long distressing."  
P. Fletcher, *Eliza, an Elegy*.

Cf. also:—

"Scarce seven, the thin remainders of my fleet,  
From storms preserv'd, within your harbour meet.  
Myself distress'd, an exile, and unknown,  
Debarr'd from Europe, and from Asia thrown,  
In Libyan deserts wander thus alone."

Dryden, *Æneis*, i., ll. 529–33.

The use of *distress* (the noun) as applied to ships is, of course, common, cf.:—

"O, father! I hear the sound of guns,  
O, say, what may it be?"  
'Some ship in distress that cannot live  
In such an angry sea!'"

Longfellow, *Wreck of the Hesperus*.

F. C. BIRKBECK TERRY.

"It is an error into which bad men may naturally be *distressed*." *Stress* means compulsion, even by violence; after that it means being made miserable by such procedure, or being harassed; and it seems to me that Young's employment of it is strictly applicable in the common sense of the word, viz., that bad men devoid of belief are, as it were, harassed or evilly compelled into a distrust of futurity. In other words, their disbelief in God makes them, of course, disbelieve in eternity.

C. A. WARD.

Haverstock Hill.

CHITTY-FACE (6th S. ix. 149).—This word is a corruption of *chiche-vache* ("lean-cow"), and is found under the form of *chiche-face* in Le Roux de Lincy, *Proverbes Français*; Jubinal, *Mystères Inédits du XV. Siècle*; but *chiche-vache* in Chaucer, *Cant. Tales*, 9064, and in Lydgate, *Chichevache and Bicorne*. These quotations are given in *Folk-Etymology, a Dictionary of Verbal Corruptions* (Bell, 1882).

A. SMYTHE PALMER.

Woodford, Essex.

THE GOSPEL FOR CHRISTMAS DAY AS A CHARM (6th S. viii. 490; ix. 37, 156).—There is a superstition in Southern Italy that certain sailors can cut (as they say), or rather disperse, a waterspout by a charm. I have known three who profess to have this power. They agree in acknowledging that the words used are frightful blasphemies. One let out so much as that they threaten to take down the Saviour from the cross and the host from

the tabernacle and trample on them, &c. If obliged to use them in case of necessity, the sailors promptly confess the sin at the next port. The form of incantation appears to vary. Sometimes the words are used with the action of plunging a black-handled knife into any piece of wood, sometimes with manual gesture only. The strange part, however, is to come. The charm is handed down by the older sailors to the younger. But when? At one moment only in the year. The tyro meets the grey-haired, weather-beaten adept on Christmas Eve in the little village church at the midnight mass. Directly the priest begins the gospel "In principio erat Verbum," the old sailor pours out, *sotto voce*, his string of curses, which the younger lays up deep in his memory, for they must never be committed to writing. With the gospel the time for communicating the mysterious words passes away for another year.

K. H. B.

GREE (6th S. viii. 325; ix. 153).—In Matthew's Bible, 1537, Acts xxi. 35 is thus rendered: "And when he came vnto a Grece/ it fortunèd that he was borne of the soudioers for the vyole'ce of the people." In the same Bible the Psalms we call "Psalms of Degrees" are called "Songes of the Steares," and the first of them has this note:—

"In Hebr. Maheloth. Abr. Ezra thyncketh it to be the beginning of some songe/ after whose tune the Psalmes that haue this tytyle were songe. Other expounde it to signifye in a hyghe place. Some ther be which saye/ that the Leuytes sange all these Psalmes in Dauids house vpon the steares which went fro' the chamber where the men assembled/ to the chamber where the women commonly abode."

R. R.

Boston, Lincolnshire.

SAMIAN WARE (6th S. ix. 87, 137).—In addition to Wright's *The Celt, the Roman, and the Saxon*, your correspondent might consult with advantage *Ancient Pottery and Porcelain*, by S. Birch, F.S.A., vol. ii. p. 347; Mr. Roach Smith's *Collectanea Antiqua*, vol. i.; *Traité des Artes Céramiques*, by M. Brongniart, tome i. p. 545; also Fabroni's work, *Storia degli Antichi Vasa Fittili Aretini*, for illustrations. Mr. Wright has quoted the references to Samian ware which occur in some of the plays of Plautus, but does not mention, I think, the passage where Cicero also speaks of this beautiful pottery being selected for the *simpudia* and *capedines* of the priests, a practice which under the Empire was discontinued; neither does he refer to the statement of Juvenal (*Satire* iii. 165) as to the Romans not using silver at their tables, but taking their meals from the earthenware of Arezzo:—

"Argenti quod erat solis fulgebat in armis  
Ponebant igitur Tusco farrata catino."

Pliny (*N. H.*, xxxv. c. 46) speaks of the estimation in which Samian ware was held, and refers to the high standard of that provided by Aretium. To

this locality the finer varieties may be attributed, while those with which we are familiar in London, York, Colchester, and other Roman sites were doubtless imported from Gaul and Germany, although the discovery of late years of portions of moulds in our own country point to the conclusion that attempts at its fabrication may be included among the industrial occupations of the inhabitants of Roman Britain.

JOHN E. PRICE, F.S.A.

Albion Road, Stoke Newington.

DR. THOMAS GREY (6th S. viii. 449; ix. 38).—It is curious that Gray seems to have foreshadowed very distinctly the incorrect obituary notice of himself. Writing to Dr. Wharton from Cambridge on April 25, 1749, he speaks of himself as getting lazy, and as disposed to smoke and tittle; and then goes on to say,—

"Brandy will finish what Port began; and a month after the time you will see in some corner of a London Evening-Post, Yesterday died the Reverend Mr. John Gray, Senior Fellow of Clare-Hall, a facetious companion, and well respected by all that knew him. His death is supposed to have been occasioned by a fit of an apoplexy, being found fallen out of bed with his head in the chamber-pot."—Mason's *Gray's Poems and Memoirs*, York, 1775, p. 204.

There are three errors, clearly intentional—Reverend, John, and Clare Hall. The letter was written just about the time when he was putting the finishing touches to the *Elegy*, and we may presume that Gray meant to say that he should die

"A youth to Fortune and to Fame unknown,"

and that his death would be recorded in a careless manner accordingly. Walpole records that Gray was always afraid of being mistaken for the Rev. Dr. Grey "who published the foolish edition of *Hudibras*"; but there was also another Rev. Dr. Grey,—Richard, D.D., Rector of Hinton, Northamptonshire, author of *Memoria Technica*, &c., who died in 1771, a few months before Thomas Gray. Possibly this fact led to the erroneous notice.

EDWARD SOLLY.

NEW YEAR'S DAY CUSTOM (6th S. ix. 86).—Permit me to remark that the Halloren of Halle, in the Prussian province of Saxony (not the kingdom of that name), are not a family, but a rather numerous body of men, still employed in the salt-works (not mines) of Halle, and occupying a considerable suburb of the town. They are the descendants of the first workers, as stated, and of Celtic origin. Their name, as well as that of the town, dates from a time previous to that of Teutonic immigration; compare Hallein, Hallstadt, Schwäbisch Hall, &c.; the Teutonic element appears in Salzburg, Salz-dahlum, Salz-der-Helden, Salzgitter, &c. The consciousness of the significance of the non-German Hall having disappeared, we find both the original and the later (German) equivalent in Salzliebenhall. Though a tall race of

men, the Halloren cannot fairly be called gigantic. Their peculiar dress, a broad-brimmed cocked hat, a long-tailed, single-breasted coat, with rows of large buttons, and boots reaching the knees, adds to their size in appearance. This dress is that worn by the peasants (with local distinctions) in nearly the whole of Germany during the greater part of the last century, and still to be found in many districts. The Halloren are eminently clan-nish, intermarry among themselves, preserve many peculiarities much more ancient than their dress, and, *inter alia*, are generally employed as bearers of the coffin at funerals in Halle.

Finchley Road.

W. B.

ELECAMPANE (6th S. ix. 48, 111).—The classical notices of *elecampane* may be added to those given by other correspondents. Besides the references to the plant in Pliny and Columella, Vergil mentions it in his *Moretum* among the plants for the garden, where among the herbs "inulæque virebant," Horace calls it in one place "acid," "atque acidas mavult inulas" (*Sat.* II. ii. 44); and in another "bitter," "inulas ego primus amaras Monstravi incoquere" (*Ib.* II. viii. 51-2), as in the quotation by A. J. M.

ED. MARSHALL.

"PREVENTION IS BETTER THAN CURE" (6th S. viii. 517; ix. 76).—In Chinese this proverb is thus expressed in John Francis Davis's *Selection of Chinese Moral Maxims*, London, 1823, p. 8:—

*Ching chuang*, to correct (an evil).

*yu*, (at or in) when.

*y jen*, already existing.

*pó*, not.

*yu*, (as) so good as.

*king tié*, (fearing or) being aware of it.

*yu*, when.

*uy jen*, not existing.

WILLIAM PLATT.

SONG ATTRIBUTED TO WILLIAM WILBERFORCE (6th S. ix. 148).—*Rich and Poor; or, Saint and Sinner* is not by Wilberforce. It was written by Thomas Love Peacock, and will be found on pp. 255-256 of vol. iii. of his *Works*, edited by the late Sir Henry Cole, 3 vols. 8vo. (London, Richard Bentley & Son, 1875). The way in which Kyngeston came to associate the lines with Wilberforce is, perhaps, explained by the note with which Peacock prefaces the poem:—

"This is a correct copy of a little poem which has been often printed, and not quite accurately. It first appeared, many years ago, in the *Globe and Traveller*, and was suggested by a speech in which Mr. Wilberforce, replying to an observation of Dr. Lushington, that 'the Society for the Suppression of Vice meddled with the poor alone,' said that 'the offences of the poor came more under observation than those of the rich.'"

FRANK REDE FOWKE.

F. FORD, PAINTER (6th S. ix. 107).—F. Ford lived at 434, Oxford Street, and exhibited ten

views on the coast of Brittany and elsewhere at the Royal Academy from 1852 to 1860. F. J. Ford also exhibited from 1845 to 1850 similar views; he lived at 4, Old Bailey, and sent five works to the Royal Academy, and ten to the Suffolk Street exhibitions.

ALGERNON GRAVES.

Pall Mall.

GRACE DARLING (6th S. ix. 142, 190).—My little tribute to our Northern heroine has produced four communications in "N. & Q.," all of them, of course, interesting, and three of them courteous and agreeable. With regard to the fourth I have (with our editor's permission) a word to say. The writer of it, who signs himself "The Author of *Grace Darling: her True Story*," calls his paper a "rejoinder to A. J. M." Now a *rejoinder* means a hostile answer to a reply made by an accused person. And although my article was not a reply, I am *pro hac vice* an accused person, for the writer accuses me of "oft-repeated misstatements." As to this I can only say that, having read his *True Story*, I find no material difference between its statements and those of the one pamphlet from which I quoted, except as to the fact that only five of the nine survivors were brought back by Grace herself, of which fact "The Author of," &c., observes very truly that "the whole nine did not the less owe their lives to her intrepidity." "The Author of," &c., now states concerning Grace's father that "the story of his reluctantly"—I did not say reluctantly—"yielding to her entreaties is fictitious; they mutually agreed upon the adventure." But in his *True Story* he says, "It is very likely that the proposal to aid her father in the boat first came from Grace." And in my old pamphlet the words are, "At her solicitation the boat was launched with the assistance of her mother." Nor is this at all inconsistent with William Darling's own account. "One quarter before five," he says, "my daughter observed a vessel on the Harker's Rock," and presently adds, "we agreed that if we could get to them" they might be rescued. William Darling, a plain man reporting facts to his employers, was not concerned to glorify his daughter, nor to describe the mental process that led to his own acts.

"The Author of," &c., is not sure about the silk gowns, and thinks there was only one teapot. *Tant pis*, I reply. Generalizations are proverbially dangerous; did not Macaulay, in describing the battle of Ivry, say that "A thousand spurs are striking deep," when (as the Prosaic Party in *Punch* pointed out) there were really two thousand, or perhaps a dozen or so more? "The Author of," &c., implies, though he does not formally aver, that Jane Darling was not, as I have said that she professed to be, Grace's aunt. Well, after forty-five years, I prefer to mistrust

my own memory as to the precise relationship, rather than impute falsehood to a highly respected servant.

The *True Story*, I may say, in conclusion, is by no means without merit, for it contains, by way of frontispiece, a charming portrait of Grace Darling.

A. J. M.

There are persons in Durham who knew Grace Darling intimately, and who tell me that, so far from her having been "betrothed" to Emmerson, she never encouraged his suit in any way, and her father said he would "sooner see her in her coffin" than married to him. Archdeacon Thorp, too, said "it would never do." She was named Grace after the mother of the archdeacon, and was greatly attached to the Thorp family. It is thought that the constant unrest and excitement caused by the numbers who came to see her on the island, so different from the quiet life she had led previously, injured her health, and perhaps shortened her days. She may possibly have been more or less secretly attached to Emmerson, who appears to have been a very handsome fellow, and such an ardent admirer that on one occasion he jumped off the seat of his master's carriage in order to salute her by the way on the road from Alnwick to Bamborough. This was after she had become a public character. She was never so happy in those latter years as she had been before, and she never could be got to see that she had done anything remarkable, or to understand why such a fuss should be made about her. She used to say, "Oh, it was nothing!" It is quite true that she "would not hear of going to London to sit in a boat at any price." Her sister, Thomasine Darling, now lives at Bamborough, and takes lodgers in the summer; she has the silver teapot given by the Duke of Northumberland, and some other presents; the "silk gowns" appear to be as imaginary as they would have been unsuitable as presents to our heroine.

J. T. F.

Bp. Hatfield's Hall, Durham.

"PRENDRE CONGÉ" (6th S. ix. 133).—In what French books or novels can I find the expression "Prendre congé à la manière anglaise"?

HENRI VAN LAUN.

LEADEN MASKS OF THE DEAD (6th S. viii. 321).—In the very interesting account which Dr. MUNK has given us of the reinterment of William Harvey, the discoverer of the circulation of the blood, he draws attention to the fact that several of the coffins in the Harvey vault are made of lead so as to give a mask of the features. I believe that this was not an uncommon practice in the earlier part of the seventeenth century. As, however, burial vaults are but seldom visited by antiquaries or draughtsmen, very little is known about them. I can only call to mind one such coffin having been engraved. It is that of Thomas

Sutton, the founder of the Charter House. The engraving may be seen in the *Gentleman's Magazine*, 1843, vol. i. p. 43, and I think also in Bearcroft's *History of the Charter House*. In this case not only is the face represented, but the hands also. I gather from a note on the same page on which the engraving occurs that Sir John Spencer, Alderman of London, who died in 1610 was buried in a coffin of this form. In the Clifford vault, in the church of Skipton, in Craven, is the body of George Clifford, third Earl of Cumberland. It has been thus described by the Skipton historian: "At his [Francis Clifford's] right hand was his father George, the third earl, whose lead coffin precisely resembled the outer case of an Egyptian mummy with a rude face, and something like female *mammæ* cast upon it" (Dawson, *Hist. of Skipton*, 167). Some one, I cannot call to mind who it was, has suggested that these kind of coffins should be called picture-coffins. The term is not beyond the reach of objection, but until a better term is thought of, it may, I think, be fitly used.

In the *Proceedings of the Society of Antiquaries*, second series, vol. vii. p. 404, is an engraving of a tin mask of unknown age found at Bath. I examined this object when it was exhibited to the society on May 16, 1878. It would be rash of me to give any decided opinion as to its age or purpose. I suggested at the time, and still think, that it may have been part of a picture-coffin, or, perhaps, as it is of tin, it may have been used as a model for making leaden coffins of this sort.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MILES BLAND, D.D. (6th S. viii. 369).—Miles Bland, of St. John's College, Cambridge, second wrangler in 1808, A.B. 1808, A.M. 1811, S.T.B. 1818, D.D. 1826; Fellow and Tutor of St. John's; Moderator in 1814, 1815, 1816; Public Examiner 1817-18; Deacon 1809; Priest 1810; Rector of Lilley, Herts, 1823; Prebendary of Wells, Combe 7th, 1826; was author of *Algebraical Problems*, 1812; *Geometrical Problems with the Elements of Plane Trigonometry*, 1819; a *Treatise on Hydrostatics*, 1824; *Mechanical and Philosophical Problems*, 1830; *Confession, a Sermon*, 1858; F.R.S., F.S.A., F.Astr.S. Lowndes mentions only the first of the above works. The *Biographical Dictionary of Living Authors*, Lond. 1815, enters his name erroneously as "Bland, Rev. R." By the year 1860, and perhaps before that date, he appears to have given up residence at Lilley, and lived at 5, Royal Crescent, Ramsgate, where it seems he died in 1868.

W. E. BUCKLEY.

LADYKEYS (6th S. iii. 429; ix. 73).—In the latter place a partial answer is supplied to the question whence this name is derived. But MR. LYNN does not seem to be aware that *Fraumen-*

*schlüssel* is another German name for the cowslip. The name has not escaped Messrs. Britten and Holland, for in their *Dictionary of English Plant-Names* we read, "*Lady Keys. Primula Veris*, L. Kent (Folkstone). *Frauen schlüssel* is one of its German names." The word, with its lore, is given at length in my *Flowers and Flower-lore*, pp. 100, 151 (Sonnenschein & Co., 1884).

HILDERIC FRIEND, F.L.S.

Brackley, Northants.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 189).—

"A careless shoe-string, in whose tye  
I see a wide civility."

Herrick, *Delight in Disorder*, vol. i. p. 47,  
Grosart.

C. B. M.

"Smiles form the channels of a future tear."

Byron's *Childe Harold*, canto ii. stanza 97, l. 8.

ESTE.

"She hath a charm, a word of fire,  
A pledge of love that cannot tire."

Keble's *Christian Year*, Hymn for the  
Second Sunday in Advent.

C. G. BOGER.

[The above references have been supplied by many correspondents, all of whom are thanked.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Thomas Saga Erkebyskups*. A Life of Archbishop Thomas Becket in Icelandic, with English Translation, Notes, and Glossary. Edited by Eiríkr Magnússon, M.A., for the Master of the Rolls. Vol. II. (Longmans & Co.)

THE various narratives of the life of Archbishop Becket which have at different times been current in Iceland are known collectively by the comprehensive name of "Thomas Saga." This remote island was in such close and constant communication with England in the last quarter of the twelfth century that the national standard measure of length was changed to make it correspond exactly with the English yard. It is, therefore, less difficult to account for the rapidity with which the news of the archbishop's murder reached Iceland than it is to explain the profound and lasting impression which it produced on the Icelanders. We know that the "Thomas Saga" was already in existence in the generation next after Archbishop Becket's death, and that it soon made St. Thomas of Canterbury the most popular saint in the calendar. He was in the estimation of the islanders ranked next to the Blessed Virgin, and his popularity materially affected local relations between Church and State, for the Church of Iceland was encouraged by the story of his martyrdom to assert its independence of secular jurisdiction. St. Thorlak, Bishop of Skalholt, 1178-93, afterwards a canonized saint, was a student of theology at Lincoln in the days when Thomas Becket was Lord Chancellor, and during the next fifty years there was a constant succession of Icelanders of note making visits to England. The extant biographies of St. Thomas were all written within a few years after his death, and the pilgrims would naturally bring home copies of these lives when they found all England ringing with the fame of the miracles daily wrought at his shrine. The saint was evidently well known in Iceland as early as 1105, for in that year Rafe Sveinbjarnarson

made a vow to St. Thomas in terms which imply that he was acquainted with a life of the saint in Icelandic. Rafe went on a pilgrimage to England in the next year, when he made his promised offering of a whale's teeth at the tomb of St. Thomas. He brought back with him copies of the saint's life and an account of his miracles, which added fresh materials for the compilation of a "Thomas Saga." The result was soon seen; for Gudmund, Bishop of Holar, 1201-27, was the avowed disciple and imitator of the English saint in his obstinate contention for clerical immunities. Within the next two centuries no less than thirteen churches in Iceland were dedicated to St. Thomas, and in seventeen others his effigies were conspicuous subjects of popular devotion. In the meanwhile the "Thomas Saga" was widely circulated; but it is a remarkable instance of the mutability of public opinion that of all the copies that were once current in Iceland only one complete copy is now known to exist, which is preserved in the Royal Library at Copenhagen, and has been used for the present edition. This unique MS. is probably of monastic origin, and is attributed to the fourteenth century. The editor, Prof. Magnússon, displays great care and learning in his preface, in which he has collected all that is known about the various recensions of "Thomas Sagas" and their authors. He has also collated their contents with the lives printed in Canon Robertson's *Collection of Materials for the History of Archbishop Becket*, and has crowned his work by a glossary of the Icelandic dialect of the Middle Ages. This glossary extends over nearly three hundred pages, and is rendered necessary by the fact that the Icelandic of this early date is unintelligible even to a Dane, and has to be studied as a dead language.

*Teutonic Mythology*. By Jacob Grimm. Translated from the Fourth Edition, with Notes and Appendix, by James Steven Stallybrass. Vol. III. (Bell & Sons.) MR. STALLYBRASS, when he undertook the much needed labour of translating Jacob Grimm's great work into our tongue, evidently counted the cost, and did not rush into print before he had thoroughly prepared himself. This may be seen from the idiomatic excellence of his version, and may be surmised by the rapidity with which the volumes follow each other. It is no light matter to have rendered nearly 1,250 octavo pages of most difficult German into English in the very short time that Mr. Stallybrass has allowed himself. The two earlier volumes are more instructive to the learner than the one before us. In them are laid the foundations of almost all our knowledge of German mythology. No one who has not read them either at first hand or in some of the numberless books that owe their origin and inspiration to Jacob Grimm can have any competent knowledge of what was the faith of old Germany before it became Christian—of what their forefathers believed who gave names to our towns and homesteads, villages and streams. Much good work has been done since Grimm's time, but it has all been on the lines of the great master. Here and there a mistake may have been detected. Some few things which he thought well-nigh certain may be open to serious question, but the main facts and inferences remain unshaken. The third volume deals not with the gods or the great natural phenomena; we have left the divine world and entered the realm of magic. There are nine chapters, which deal with poetry, spectres, translation, the devil, magic, superstition, sickness, herbs and stones, and spells. To single any one of these out for praise would be a mistake; they are so bound together by one all-pervading idea that they cannot be taken separately. We think the chapter on the devil is perhaps as instructive as any, as it shows how the Teutonic mind, taking what is to be found in a few

passages of Holy Scripture, has elaborated a whole dream-world of unhappy thoughts, for which there is not the slightest warrant either in the inspired writings or in the Church's authentic interpretation of them.

Like most other books of the first order of merit, Grimm's *Mythology* gives instruction on many things beside and beyond the matter in hand. For instance, it has been plausibly argued that the ascetic tendency which degraded so much of the higher life of the Middle Ages, and has cropped up ever and anon among the most Protestant sects, is due to Eastern influence; that the good to be derived from suffering was an idea foreign to the German mind ere it came in contact with Christian teachers. We find a very distinct example, however, to the contrary (p. 1098), where it appears that if a person has been enchanted and turned into one of the lower animals—an accident that very often occurred in the Teutonic dream-world—"the human shape may be restored on the condition that a spotless maid keep silence for seven years, and spin and sew a shirt to be thrown over the enchanted person." Here, as in Hindoo and other Oriental superstitions, we find the suffering of another producing a lasting benefit not otherwise attainable. The chapter on magic, though it contains a fund of useful matter, is not up to the knowledge of the present day. The facts given with regard to the superstition of the evil eye are meagre when compared with our present knowledge. Though Italy is the stronghold of this painful delusion, there is no country in Europe, we believe, where it is unknown. We have been personally acquainted with English folk who have equalled any Neapolitan peasant in the tenacity with which they held to the conviction that their cattle and children had been overlooked.

A VERY interesting old document, in coloured photography, being the grant of arms by William Flower, Norroy, in 1676, to John Staunton, Citizen and Merchant Taylor of London, is issued with the *Miscellanea Genealogica* for March. The execution of the deed reflects great credit on the artist.

THE *Revue Universelle, Littéraire et Artistique*, announced as about to appear in Paris from April next, will be a fortnightly review, at once purely literary, critical, and bibliographical. It will, in addition, pay special attention to questions connected with international copyright, as might be expected from the fact that one of its editors will be Jules Lermina, General Secretary of the International Literary Association, with whom will be associated Ladislas Mickiewicz, son of the late Adam Mickiewicz. It will be published at 12, Rue Grange Batelière, Paris.

It seems due to our Paris namesake, the *Intermédiaire des Chercheurs et Curieux, Notes and Queries Français*, to mention that there has lately taken place a change of editors, resulting in the fusion of the editorial and publishing departments in the hands of M. Lucien Faucon, 13, Rue Cujas. As M. Faucon had for some time been "secrétaire de rédaction" under M. Carle de Rash, this is the least change possible, and we are sure that all followers of Capt. Cuttle will join in our good wishes for the new editor of the *Intermédiaire*.

In Blanchard Jerrold, who died, after but a short illness, on Monday, the 10th inst., at his residence in Victoria Street, English literature loses a representative well known abroad no less than at home. From the foundation of the International Literary Association in Paris, in 1878, he had devoted himself to forwarding the work of the English branch, and had been the first and only chairman of the English committee, in which Mr. G. A. Sala, Mr. W. Fraser Rae, and Mr. C. H. E. Car-

michael were among the members who most constantly assisted him. Blanchard Jerrold will be missed by a large circle of friends on both sides of the Channel.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

S. H. ("Earth buildeth," &c.).—Your brief and enigmatical question is assumed to mean "Earth goeth to the earth," &c. This is a modern version of a mediæval poem beginning—

"Erthe owte of erthe es wondirly wroghte."

It may be found on the tomb of James Ramsay in Melrose Churchyard, and elsewhere. See 1<sup>st</sup> S. vii. 498, 576; viii. 110, 353, 575; 3<sup>rd</sup> S. i. 389; ii. 55; 5<sup>th</sup> S. xii. 389; 439, 499.

G. L. F. ("Miracle at Cana").—The information contained in the extract you send us from a newspaper is apparently taken from our columns. See 6<sup>th</sup> S. viii. 165, 294, &c.

X. Y. Z. ("Invariably").—The meaning of this word is, of course, constantly, without exception. Such signification is given it in all dictionaries of authority, and it is used in this sense by all competent writers. No amount of conversational misuse such as you indicate can change its signification.

ERRABUNDUS.—

"Curious fool! be still.

Is human love the growth of human will?"

Byron, *Lara*, canto ii. st. 22, ll. 11, 12.

H. DELEVINGNE. — 1. ("Pouring oil on troubled waters"). We are compelled to answer this question every few weeks. See last week's number, p. 200. 2. ("Watson's *Apology for the Bible*"). The "facetious gentleman" in question was, as you suppose, Voltaire.

LIEUT.-COL. FERGUSSON ("Richard of Cirencester").—You have been neglecting to read "N. & Q." Your reply on the above subject appeared p. 118, more than a month ago.

C. L. BRANDRETH, M.D.—Kindly state the subjects of the queries to which you refer.

J. CANN HUGHES ("Sapengro").—*Sap* in Romany means a serpent, and *engro* is a masculine affix, signifying a fellow. A *sapengro* is thus a serpent-fellow=snake-charmer, as a *ruk-engro* or *thuko-mengro* is a tree-fellow=squirrel, a *kawn-engro* an ear-fellow=hare, and a *lav-engro* a word-fellow=writer.

GEORGE PETITLÉAU ("Curmudgeon: Flirt: Masher").—The ingenious derivations suggested in your address at the Society of Arts to the Congress of French professors find no acceptance with English philologists. See Skeat's *Dictionary*.

C. MOOR ("Old Register").—Accepted with thanks, but cannot obtain early insertion.

ERRATUM.—P. 149, col. 2, l. 33, for "Dr. Samuel Legge" read *Dr. Samuel Pegge*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 22, 1884.

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Notes.

CLERGY ORDAINED FOR THE AMERICAN COLONIES FROM 1699 TO 1710.

The following list of clergy ordained and licensed to serve in America at the beginning of the last century may prove, I think, of interest to some of our Transatlantic kinsfolk. Its length will probably surprise many, while it shows the interest on behalf of the Church abroad which had, during the ten years to which it refers, been kindled in the Church at home by the earnest efforts of the newly founded Society for the Propagation of the Gospel. It is compiled from an original book of subscriptions to the Act of Uniformity, &c., in the diocese of London, preserved in the Rawlinson MS. B. 375, in the Bodleian Library.

Augustin Walbank, for Maryland, March 5, 1698/9.  
Robert Owen, Maryland, Aug. 12, 1699.  
William Rudd, Virginia, Aug. 12, 1699.  
Jonathan White, Maryland, Sept. 25, 1699.  
Thomas Allardes, Virginia, Sept. 27, 1699.  
Alexander Walker, Virginia, Sept. 29, 1699.  
Thomas Sharpe, Virginia, Oct. 2, 1699.  
Solomon Whately, Virginia, Oct. 11, 1699.  
George Young, Virginia, Oct. 13, 1699.  
Edward Marston, Carolina, Oct. 13, 1699.  
John Saunders, Virginia, Oct. 24, 1699.  
Peter Kippax, Virginia, Nov. 1, 1699.  
Emanuel Jones, Virginia, May 23, 1700.  
James Baskin, Virginia, July 16, 1700.  
Evan Evans, Philadelphia, July 6, 1700.

John Fraser, Virginia, Aug. 29, 1700.  
Thomas Burnett, Virginia, Aug. 30, 1700.  
Bartholomew Yates, Virginia, Sept. 10, 1700.  
David Bethun, Maryland, Sept. 30, 1700.  
William Andrews, Virginia, Oct. 4, 1700.  
Richard Marsden, Maryland, Oct. 22, 1700.  
John Carnegie, Virginia, Oct. 26, 1700.  
Lewis Latane (?), Virginia, Dec. 2, 1700.  
Hugh Jones, Maryland, Feb. 23, 1700/1.  
Gabriel d'Emilliane, Maryland, April 11, 1701.  
Humberston Baron, Maryland, April 26, 1701.  
John Sharpe, Maryland, April 26, 1701.  
Robert Keith, Maryland, April 26, 1701.  
John Edwards, Maryland, May 10, 1701.  
William Tibbs, Maryland, May 10, 1701.  
John Lockier, Rhode Island, Nov. 11, 1701.  
Edmond Mott, New York, Dec. 27, 1701.  
Patrick Gordon, New York, March 30, 1702.  
Giles Ransford, Maryland, June 22, 1702.  
George Macqueen, Maryland, June 22, 1702.  
John Barlow, New York, June 22, 1702.  
Arthur Tillyard, Virginia, June 23, 1702.  
Samuel Thomas, Carolina, July 2, 1702.  
Thomas Edwards, Virginia, Oct. 2, 1702.  
Richard Squire, Virginia, Oct. 2, 1702.  
James Smith, Virginia, Jan. 25, 1702/3.  
James Honynan, Long Island, March 23, 1702/3.  
Henry Nicols, Uplands in Pennsylvania, July 27, 1703.  
Isaac Grace, Virginia, July 31, 1703.  
James Wolton, Maryland, Aug. 3, 1703.  
Alexander Adams, Maryland, Aug. 9, 1703.  
Peter Wagener, Maryland, Aug. 9, 1703.  
John Blair, Carolina, Aug. 11, 1703.  
William Barclay, New England, Aug. 11, 1703.  
Owen Jones, Virginia, Aug. 17, 1703.  
Thomas Pritchard, New York, Nov. 15, 1703.  
Thomas Crawford, Dover Hundred, Pennsylvania, Feb. 7, 1703/4.  
Alexander Stuart, Bedford, New York, Feb. 7, 1703/4.  
William Urquhart, Jamaica, Long Island, Feb. 12, 1703/4.  
Thomas Moore, amongst the Iroquois, Feb. 25, 1703/4.  
John Clubb, Pennsylvania, April 13, 1704.  
Matthew Buchanan, New York, July 31, 1704.  
Edward Butler, Virginia, Feb. 26, 1704/5.  
John Brooke, East Jersey, March 15, 1704/5.  
Henry Jennings, Maryland, March 28, 1705.  
Henry Ogle, Virginia, April 5, 1705.  
Æneas Mackenzie, Staten Island, New York, April 17, 1705.  
George Ross, Newcastle, Pennsylvania, April 17, 1705.  
William Guy, New York, June 6, 1705.  
Samuel Gray, Maryland, Sept. 28, 1705.  
Andrew Auchinleck, Carolina, Jan. 10, 1705/6.  
William Dun, Carolina, Jan. 12, 1705/6.  
Richard Shephard, Virginia, Feb. 24, 1706/7.  
William Cordiner, Maryland, March 20, 1706/7.  
Thomas Jenkins, Apoquiminick, in Pennsylvania, April 2, 1707.  
William Black, Sussex, in Pennsylvania, April 7, 1707.  
Robert Maule, South Carolina, April 28, 1707.  
Christopher O'Bryan, Virginia, May 2, 1707.  
Jonathan Evans, Virginia, May 27, 1707.  
Alexander Wood, Carolina, May 29, 1707.  
Thomas Barclay, New York, May 31, 1707.  
James Adams, North Carolina, Sept. 27, 1707.  
William Gordon, North Carolina, Sept. 27, 1707.  
Francis Mylne, Virginia, Nov. 3, 1707.  
Gideon Johnston, Carolina, Nov. 26, 1707.  
James Hindman, Maryland, Feb. 21, 1707/8.  
William Glen, Maryland, Feb. 21, 1707/8.  
John Lepierre, Carolina, Feb. 23, 1707/8.  
Robert Forbes, Carolina, March 13, 1707/8.

Robert Scot, Maryland, March 19, 1707/8.  
 John Maitland, Carolina, March 19, 1707/8.  
 John Cargill, Virginia, April 28, 1708.  
 Henry Harris, Boston, May 14, 1708.  
 James Tennant, Virginia, May 25, 1708.  
 James Honyman, Rhode Island, July 8, 1708.  
 John Skaife, Virginia, Sept. 9, 1708.  
 Benjamin Goodwin, Virginia, March 5, 1708/9.  
 Roger Lewis, Virginia, April 20, 1709.  
 James Reynolds, Rye, New York, April 26, 1709.  
 Edward Vaughan, East Jersey, May 3, 1709.  
 Robert M'Noe, Virginia, June 19, 1709.  
 William Brody, Virginia, June 19, 1709.  
 Tanacquillus Faber, Virginia, June 19, 1709.  
 Andrew Boyd, Virginia, June 19, 1709.  
 Andrew Agnew, Virginia, June 19, 1709.  
 Edward Hudson, Virginia, June 19, 1709.  
 Samuel Wallis, Virginia, Aug. 8, 1709.  
 Robert Paxton, Virginia, Oct. 21, 1709.  
 William Finney, Virginia, Oct. 29, 1709.  
 James Gignillat, Santee, in South Carolina, Nov. 12, 1709.  
 John Frederick Haeger, among the Palatines, in New York, Dec. 20, 1709.  
 Thomas Poyer, Jamaica, in Long Island, Dec. 23, 1709.  
 John May, Virginia, Jan. 4, 1709/10.  
 John Jamessone, Virginia, Feb. 7, 1709/10.  
 John Urmston, North Carolina, Feb. 8, 1709/10.  
 Alexander Forbes, Virginia, March 6, 1709/10.

W. D. MACRAY.

#### BATTERSEA AND THE ST. JOHNS.

Perhaps I may be allowed to add something to the information elicited (*ante*, p. 74) by Mr. F. J. GRAY's query, "Site of a Tomb Wanted." Henry St. John, Viscount Bolingbroke, is buried at Battersea, not in the churchyard, however, but by the side of his second wife, in the crypt under the church. St. Mary's, Battersea, was rebuilt in 1777, but the monuments and stained-glass window over the Communion table were preserved from the old church. The window was probably the gift of Oliver St. John, first Viscount Grandison, to whom James I. granted the manor of Battersea. It contains portraits of Margaret Beauchamp, of her grandson Henry VII., and of Queen Elizabeth. These three illustrious personages were all connected with the St. John family. Over the central compartment are the royal arms of the Stuarts, and on either side escutcheons of the St. John arms. The disputed crests, a falcon rising or, and a falcon ducally gorged gules, are both represented.

There is a monument to Viscount Grandison in the north gallery, and busts of himself and of his wife. The bust of Lady Grandison is evidently from a cast taken after death, and both are of considerable merit. Close by is the monument to Henry St. John, Viscount Bolingbroke, and his second wife, with head-size portraits in bas-relief by Roubiliac. The inscriptions were written by Lord Bolingbroke, and the one on himself, in his own handwriting, is among the MSS. in the British Museum. In the south gallery is a mural slab to Holles St. John, a half-brother of Lord Bolingbroke. In the vestry

is preserved the original grant of supporters to Sir Henry St. John on his creation as Viscount St. John. The patent of nobility was granted in July, 1716, but the grant of supporters seems not to have been issued till 1719. I am unable to account for this delay, and a recent search in the College of Arms for a record of the grant was unsuccessful.

Among other interesting associations connected with Battersea are the visits of Turner, the artist, who loved to sit of a summer's evening in the church porch and watch the effects of the sun setting on the river. Close by is the manor-house of the St. Johns. In it the famous statesman was born and died. After he left Eton, however, he was not much at Battersea till he returned to England on his father's death in 1742, to take possession of the property, where he spent the remainder of his unhappy life.

Mr. Loftie, in his history of London, states that Lord Bolingbroke on his father's death inherited the viscounty of St. John. This is inaccurate. He may have inherited the baronetcy, but the titles of Baron St. John of Battersea and Viscount St. John were conferred on Sir Henry St. John, with remainder to his second and third sons and their heirs male. On the death of the first Viscount St. John in 1742, his titles were inherited by his second son John, who was succeeded on his death in 1749 by his son Frederick. On the death of Viscount Bolingbroke in 1751, his nephew Frederick, third Viscount St. John, became second Baron Bolingbroke, as the attainder did not affect the limitation of the title to his father and his father's younger sons and their heirs male. Of the many eminent members of the St. John family, and of the strange vicissitudes of fortune through which they passed, this is not the place to speak. The present representative of the family holds the viscounties of Bolingbroke and St. John, and the baronies of Lydiard Tregoze and of Battersea. The elder branch is represented by the fifteenth Baron St. John.

The mansion at Battersea was pulled down in 1775, and the pictures and other contents were sold by auction. A portion of the old house still remains, but it has been stuccoed over, and its external appearance has lost its original character. Inside, however, the building contains some interesting features. Looking on the river is a delightful parlour wainscoted with cedar. Pope, who was a constant visitor at Battersea\* from the time the place came into Bolingbroke's possession till his (Pope's) death in 1744, must have passed many hours in this picturesque old room. He and Swift were the last survivors of the Scriblerus Club, but the dean had left England in 1727,

\* Many of Pope's letters at this time are dated from Battersea.

never to return. Of the Society of Brothers there remained but few.\* Of these, Bathurst, the most genial and kindly of the wits, was the most intimate with Bolingbroke. He would certainly often visit his old friend, but Bolingbroke's health was breaking. He had constant attacks of rheumatism, which kept him a prisoner to his room, and the closing scenes of that brilliant, but unhappy career were passed in that solitude which he had formerly affected to desire.

There is one point in Bolingbroke's history which, though it is purely of an antiquarian interest, I should be glad to clear up. Did he ever live at Walham Green? On the Fulham Road, close to the Green, opposite to the Fire Brigade station, is a house formerly called Bolingbroke House. It is now divided into two dwelling-places, one called Danganon House, the other Lillian Lodge. In Crofton Croker's *Walk from Fulham to London* it is stated that Bolingbroke once lived here. I have looked through two or three biographies, and glanced at many letters to and from Bolingbroke, but can find no mention of Walham Green. By his first marriage he acquired an estate at Bucklebury.† He sometimes stopped there, and in *The Journal to Stella* there is a pleasant account of him at Bucklebury, leading the life of a country gentleman. He was sometimes at Hampton Court, and soon after his return from France he settled at Dawley. Perhaps some of your readers can tell us about his connexion with Walham Green. F. G.

#### THE FLIGHT OF POPE PIUS IX. TO GAETA IN 1848.

These are days in which much that has been called history is being rewritten, and many a fable which has passed for history is shown in its true colours. Allow me thus to treat a small fable of this description in the pages of "N. & Q." I know of no better way of doing so.

In Cassell's *Illustrated History of England*, vol. viii. chap. vi. is an account of the revolutionary movement in Rome in 1848, which, after describing the compulsory signing by the Pope of the decree appointing the revolutionary leaders as his ministers, goes on to say:—

"Thenceforth he took no part in public affairs, and remained a prisoner in his palace, though the Government was still carried on in his name. It was not to be

\* In 1742 the surviving "Brothers," beside Swift and Bolingbroke, were the Duke of Ormond; Earls of Arran, Orrey, and Kinnoul; Lords Bathurst and Masham.

† Granville, Lord Lansdowne, hearing in 1707 that St. John was going to live in retirement at Bucklebury, wrote the following extempore lines:—

"From business and the busy town retir'd,  
Nor vex'd with love, nor with ambition fir'd,  
Patient he'll wait till Charon brings his boat,  
Still drinking like a fish, and amorous as a goat."

expected that the head of the Roman Catholic Church would remain long in that position. But the difficulty was to get out of the city unobserved. The plan adopted succeeded admirably. The Bavarian Ambassador paid him a visit in his carriage with two footmen, one of whom sat beside the coachman. The Pope dressed himself in this man's suit of livery, took his place on the box, and passed out undetected. Arrived at the Ambassador's residence in the suburbs, the livery was changed for the costume of a chaplain, and the Pope, thus attired, travelled to Gaeta in the carriage with the Ambassador, Count de Spaur."

It is the latter part of this passage describing the mode of the Pope's escape which is not history, but fable. There would have been no harm, of course, in his resorting to such a disguise; but surely almost every one would regret to see the venerable head of the Catholic Church reduced to such an extremity, and it will be a relief to many to find that the statement is fiction and not fact. The true account may be found in Hare's *Walks in Rome*, vol. i. p. 460, and it is so interesting that I have no scruples in offering you a rather long quotation:—

"On the afternoon of November 24th the Duc d'Harcourt had arrived at the Quirinal in his coach as Ambassador of France, and craved an audience of the sovereign. The Guards wondered that he stayed so long; but they knew not that he sat reading the newspapers in the Papal study, while the Pope had retired to his bedroom to change his dress. Here his major-domo, Filippini, had laid out the black cassock and dress of an ordinary priest. The Pontiff took off his purple stole and white pontifical robe, and came forth in the simple garb he had worn in his quiet youth. The Duc d'Harcourt threw himself on his knees, exclaiming, 'Go forth, Holy Father; divine wisdom inspires this counsel, divine power will lead it to a happy end.' By secret passages and narrow staircases Pius IX. and his trusty servant passed unseen to a little door, used only occasionally for the Swiss Guards, and by which they were to leave the palace. They reached it, and bethought them that the key had been forgotten. Filippini hastened back to the Papal apartment to fetch it; and returning unquestioned to the wicket, found the Pontiff on his knees, and quite absorbed in prayer. The wards were rusty, and the key turned with difficulty; but the door was opened at last, and the holy fugitive and his servant quickly entered a poor hackney coach that was waiting for them outside. Here again they ran risk of being discovered through the thoughtless adherence to old etiquette of the other servant, who stood by the coach, and who, having let down the steps, knelt, as usual, before he shut the door.

"The Pope wore a dark great coat over his priest's cassock, a low-crowned round hat, and a broad brown woollen neckcloth outside his straight Roman collar. Filippini had on his usual loose cloak; but under this he carried the three-cornered hat of the Pope, a bundle of the most private and secret papers, the papal seals, the breviary, the cross-embroidered slippers, a small quantity of linen, and a little box full of gold medals stamped with the likeness of his Holiness. From the inside of the carriage he directed the coachman to follow many winding and diverging streets, in the hope of misleading the spies, who were known to swarm at every corner. Beside the Church of SS. Pietro e Marcellino, in the deserted quarter beyond the Coliseum, they found the Bavarian minister, Count Spaur, waiting

in his own private carriage, and imagining every danger which could have detained them so long. The sovereign pressed the hand of his faithful Filippini, and entered the Count's carriage. Silently they drove on through the old gate of Rome, Count Spaur having there shown the passport of the Bavarian minister going to Naples on affairs of state. Near La Riccia the fugitives found Countess Spaur (who had arranged the whole plan of the escape) waiting with a coach and six horses, in which they pursued their journey to Gaëta, reaching the Neapolitan frontier between five and six in the morning."

I call this the true history of what took place, because, though the extract from Hare has the name of Beste appended to it, it is taken from the account given by the Countess de Spaur herself—who, as we have seen, planned the escape—written in Italian and published near the time. This was lent to me some years ago by the Countess of Clare, one of the Countess de Spaur's greatest friends; but I have refreshed my recollections of it by consulting the copy in the British Museum.

Probably the writer of Cassell's *History* took his "fable" from the letter about the escape written shortly subsequent to the event by the Neapolitan correspondent of the *Times*. But the compilers of history should remember that "own correspondents'" communications are not always to be taken for gospel. EDMUND RANDOLPH.

Ryde, I.W.

THE "NEW ENGLISH DICTIONARY."—As there cannot be two opinions as to the immense utility of this long-expected work, of which we have now the first instalment, it would be well if those who use it would point out from time to time in "N. & Q." such *corrigenda* as may need to be made in it, that these may be utilized in an Appendix. On dipping into this first part, before cutting the leaves, two articles caught my eye, one of which is etymologically wrong, and the other disfigured, if I am not mistaken, by a misprint. *Aberuncate*, "to pull up by the roots, or extirpate utterly," is said to be an erroneous form of Lat. *averruncare*, to avert (anything sinister). Evidently the meanings and spellings here do not correspond. The word is really a pleonastic compound, *ab+eruncare*, to weed out altogether, *eruncare* being itself a compound of *ex* and *runcare*, to weed out or root up. Compare *runco*, a hoe or weeding hook, which may be connected conjecturally with Gr. *ρύγχος*, a swine's snout (a grubber up), and *runcina*, a plane. The other article to which I refer is *Alcatras*. The Arabic name for the pelican here given as *saggā* ought, I think, to be *saggā*, so spelt in Devic, and so Hind. *saggā*, a water carrier. It might have been noticed, s. v. "Abominable," that the derivation from *ab homine* was due to St. Augustin.

A. SMYTHE PALMER.

The passages extracted below carry the history of the first four words some years further back

than those printed under the same words in the dictionary:—

*Adaptate*, v., to adapt (1659). 1639, J. Saltmarsh, *Practice of Police*, 161: "If you would returne and retally favours for favours received, fit and adaptate them to the present necessity of the party."

*Addubition* (1631). 1619, J. Denison, *Heavenly Banquet* (ed. 1631, 353): "That this was not a vniuersall practice, it may appeare by St. Austins addubitation."

*Alligated* (1677). 1627, R. Perrot, *Jacobs Vowe*, app. 14: "Gods waies are not as mans, neither is he bound to means, or alligated to number."

*Amicableness* (1667). 1646, J. Saltmarsh, *Smoke in the Temple*, third ed., 54: "Give not over your amicablenesse for that, their policie is no warrant against your dutie."

*Angried*, ppl., from *to angry*. 1659, W. Brough, *Sacred Principles*, 113 (first ed., 1650): "O let me in this glasse of their terror see the dreadful face of Thy angried Majesty!"

This participle has escaped the readers.

*Adaptate* and *addubitation* are marked "rare." If a few weeks' reading by one private person of some half-dozen books in his own small collection can yield these results, it forcibly suggests that such smaller and less considerable writings might have been read for the *Dictionary* with advantage.

In conveyancing the following word bears a sense which the *Dictionary* neither mentions nor illustrates:—

*Admeasure*, to measure (intransitively). 1818, *The Rockingham and Hull Weekly Advertiser*, December 5, 2/2: "The Ground Plot of which Houses and Square admeasures altogether 443 square yards."

W. C. B.

To my great surprise, two words which I have just encountered are not in the *New Dictionary*, though strange terms of art abound, so that it seems almost like turning over the leaves of a Greek lexicon. I quote the passages:—

1. "Before the universal Conflagration shall happen so many Inundations, that there shall scarce be any Land that shall not be covered with water, and this shall last so long that except *Ænographies* and *Topographies* all shall perish."

2. "And now we are governed by the Moon, under the power of Almighty God; which Moon before she hath finished her course the Sun shall come, and then *Saturn*, for according to the Celestial Signs, the Reign of *Saturn* shall come again, so that all being calculated, the World draws near to an Anaragonick revolution."

The words which I do not find are *Ænographies* and *Anaragonick*. Both passages occur in the preface of Nostradamus to his *Prophecies*, translated by Theophilus de Garancieres, London, 1672, folio, on e3 verso. What do these words mean?

W. E. BUCKLEY.

[In the original French the word which now appears as *Ænographies* is written, without capital letter or diphthong, *enographies*.—*Les Prophetes de M. Michel Nostradamus*, &c., & Lyon, 1563.]

*Alcalious*, which occurs in an extract given by Mr. ELIOT HODGKIN, ante, p. 132, from a *Philosophical Essay upon the Celebrated Anodyne*

Necklace, 1717, does not appear in the *New English Dictionary*. J. RANDALL.

**A LITERARY DISCOVERY.**—In cataloguing my library I have found a work of Erasmus which appears to be unknown to bibliographers, bound up with others of more or less value. The title is :

"Progymnasas | mata Quædam Pri | mæ adolescentiæ Erasmi | Louanii apud Theodoricum Martinū | Alostensem, Anno M.DXXI."

On the last page is the anchor, with "Theodo. Martin : Excudebat." Above, HIEPA AΓKUPA, below, "Sacra Ancora"; on one side "Semper hæc Ancora non fefellit unquam," on the other, "Semper sit tibi nixa mens honesto." And below :

"Ne tempestatum vis auserat, Ancora Sacra  
Quo mentem figas, est jacienda tibi.  
εν.οἶνῳ ἀλήθεια.

Πολλάκις εν οἶνου ναυαγεί τις κυράσιν."

The contents are : "Elegiæ protrepticiæ, ad cape-sendam virtutem relictiis viciorum alimentis. Opus ceptum (sic) tantum. Themation de nummo. Expostulatio pueri Jesu." Collation : title, 1 p.; index as above, 1 p.; "Erasmus Roterodamus studiosæ juventuti," &c., 1 p.; "Elegiæ Protrepticiæ," 13 pp.; "Ad Lesbium metrum phalæcium hendecasyllabū De nummo Themation," 1 p.; "Expostulatio Jesū cū homine suapte culpa pereunte Des. Erasmo. Roterod. autore," 4 pp.; "Carmen Iambicum Sub personâ pueri Jesu præsentis scholæ Coleticiæ," 1 p.; colophon of anchor, &c., 1 p. It is 4to.

The work is unknown at the Bodleian. There is no mention of it in Panzer, Graesse, Ebert, or Brunet. It is not included in the folio edition of Erasmus's works by Joannes Cleric, Lugd. Bat., 1703, 10 vols. I can find no sign of it in "*Recherches Historiques et Critiques sur la Vie et les Editions de Thierry Martens*, par feu M. J. de Gand, D'Alost, 1805"; and, lastly, it is not mentioned in Foppens's *Bibliotheca Belgica*, nor in the long bibliography in Ersch and Gruber's *Encyclopædia*. Have any of your readers met with it? It has two old book-plates, one on the title, "Joânes papon chrosetius," one on the last page, "franciscus fournier." Of the other works bound up in this curious volume I will write again.

JOHN E. T. LOVEDAY.

**POPE THE POET AND POPE THE ANTIQUARY.**

—It has already appeared in "N. & Q." that Alexander Pope, Esq., of Twickenham, presented, with his autograph, seven volumes to the Rev. Alexander Pope, of Reay, in 1732. Evidence has now arisen of an eighth, which, though not known to be in existence and good preservation like the others, may well deserve noting. A gentleman who went abroad took with him a volume of Pope's poetry, on a blank leaf of which a recent writer to a Scottish newspaper remembers to have seen in the poet's hand his own name and the fact

of presentation to the antiquary. It is not impossible that confirmation of this remembrance of fifty years ago could come yet from abroad; but it is, at any rate, of some biographic and literary use to have easy reference to the further bond between the Popes. That in 1732 the gift of the five-volume quarto translation of the *Odyssey* was appropriate and timely is clear; but the Abbé de Vertot's translated *History of the Roman Republic* had only the recommendations of fresh translation and popularity, the number of copies still in the British Museum being proof of the renown it had. What is a fair inference is that the poet gave some or all of his own previously published works as well as these, and that the volume which went out of the country was *The Essay on Man*, or another of his original pieces. The study of dates, and possibly the additional evidence which this note may elicit, might resolve the problem of what the eighth volume was. Its owner, who was well posted in local traditions, said the Popes were distant relatives. T. S.

**A CARD CHANCE.**—The other evening I was playing whist, and was the dealer. I turned up hearts. My hand consisted of seven hearts and six diamonds. My partner held seven diamonds and six hearts. The spades and clubs were similarly divided among our opponents. Consequently, they had all the black cards and we held all the red. Several old whist players were present, and, as no one of the company had ever seen or heard of a similar circumstance, it was adjudged worthy to be made a note of. CUTHBERT BEDE.

**"LAMIA" AS A PROPER NAME.**—Reviewing Mr. Buxton Forman's new edition of Keats in the *Academy* for Dec. 22, 1883, Mr. E. W. Gosse writes :—

"In dealing with 'Lamia,' it might be well to point out that Keats had no more right to make this a proper name than we should have to take Bogey as that of a hero. A lamia was a fabulous monster; Lucian says of some one that his talk was like stories of lamias, made to frighten children in the nursery."

In commenting on this review in the number for Jan. 5, Mr. F. T. Palgrave remarks that he fails "to see why Lamia, even if strictly only a 'fabulous monster,' should be less properly used by him as a proper name than, for example, Angela in *The Eve of St. Agnes*." Neither of these critics seems to be aware that not only was Lamia a real Greek personage, but that in all probability her lovely portrait is still in existence. In character and propensities there was, very likely, little difference between the great Athenian *hetaira*, the beloved of Demetrius Poliorcetes, and Horace's *præsa lamia*, that Mr. Gosse was thinking of. Without discussing this point further, I will only submit that Keats had just as much right to make Lamia a proper name as he had to make Hyperion

one. The likeness to which I have referred will be found represented in the *Numismatic Chronicle*, vol. xviii., new series, pl. xii., accompanied by some valuable notes on the history of this lady by Prof. Percy Gardner. W. F. PRIDEAUX.  
Calcutta.

MONT ST. MICHEL.—M. Victor Hugo and the *Graphic* (Feb. 2) are much distressed at the "proposal to make a causeway joining Mont St. Michel with the mainland." Is not their distress a little late in the day? In April, 1881, I made a walking tour in that part of France, and here is an extract from my diary, April 19: "Reached Pontorson at four. Started to walk to Mont St. Michel, nine kilomètres. An omnibus passed us, whose driver recommended Hôtel Poulard. We crossed the sands by the new road, a fine piece of engineering, but unpoetical. The carriages went by the sands, the road not being finished. View of Mont St. Michel imposing, with the church crowning the height, its flying buttresses being conspicuous," &c. So that the causeway which the *Graphic* deplores was already nearly finished in April, 1881. C. MOOR.

SIR E. LYTTON-BULWER ON MITFORD, THE HISTORIAN OF GREECE.—The following foot-note to Bulwer's *Pelham*, published in 1828, will be of interest as showing the intensity of the dislike which he felt in his early days towards Toryism in every shape and form:—

"It is really a disgrace to our University [Cambridge] that any of its colleges should accept as a reference, or even tolerate as an author, the presumptuous bigot who has bequeathed to us, in his *History of Greece*, the masterpiece of a declaimer without energy and of a pedant without learning."

The historian thus referred to is William Mitford; the writer became afterwards a member of Lord Derby's Cabinet. Since he wrote the above lines the histories of Greece by Grote and by Thirlwall, both written on the opposite side of politics to that espoused by Mitford, have been published.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CLEMENT'S INN.—From the following extract taken from the *Daily News* it will be seen that one of the spots in London most closely connected with memories of Shakespeare is on the point of transformation or disappearance:—

"The first steps towards the transformation of this picturesque nook in the busy neighbourhood of the Strand have already been taken. The well-known 'black boy' holding the sundial, which has stood in the centre of the grass plot for more than a century and a half, has now disappeared, having been sold for twenty guineas and removed by the purchaser. The interesting series of old portraits, full-length and otherwise, which hung in the dining-hall in the inn have also, we believe, been disposed of for similarly low prices. The figure of the black boy, which was brought from Italy and presented to the inn by Lord Clare about the beginning of the last

century, has always been considered to possess great merit, and if it is rightly described, as a casting in bronze, ought to have been worth considerably more than the sum named. Fortunately Mr. Alfred Marks and the Society for Photographing Relics of Old London, of which he is the honorary secretary, have, with their usual forethought, already taken a photographic view of the old 'Garden House,' together with the grass plot and the kneeling figure which has now vanished for ever. The view will be included in their annual issues."

A little time, and no one in Clement's Inn will be able to "talk of Mad Shallow." Before this picturesque and interesting spot disappears, I hope some one will draw together such facts and traditions concerning the inn and its more celebrated inhabitants as still survive. What fitter home for such a record could be desired than "N. & Q."?

URBAN.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WHO WAS RICHARD OF CONINGSBOROUGH?—

Edward III.—Q. Phillippa.

Edmund, Duke of York. — Dau. of Peter Cruel, King of Arragon.

Edward, D. of York, killed at Agincourt. (a) Richard, E. of Cambridge, called by Hunter (*S. Yorks*) and Miller (*Doncaster*) "Richard of Coningsborough." — Anne A. Mor. dau. timer.

(b) Richard, Duke of York, called by Drake (*Mornings in Spring*) and Clark (*Yorks Archæological Journal*) "Richard of Conisborough."

I think there is no doubt that Richard, Earl of Cambridge (a), was the veritable "Richard of Conisborough," though I cannot lay my hand on any document or work in which he is so denominated other than the two I have indicated. The question for solution is, Was Richard (b), Duke of York, also born at Conisborough, and so distinguished? I think not, since Conisborough was the property of Edward, Duke of York (Hunter), and was not likely to have been the residence of his younger brother, Richard, Earl of Cambridge, who predeceased him; unless, indeed, Hunter is mistaken in giving Conisborough to Edward, and it had been settled on Richard as a provision. This seems possible, as the castle was the residence of the Countess of Cambridge, and was, according to Hunter, her dower; which is impossible if it was the property of her brother-in-law and the dower of his wife, as the same authority states.

On Oct. 30, 1430, the Countess Matilda of Cambridge was at Conisborough, which she calls

"Castrum nostrum"; but Hunter likewise says that from the will of Phillippa (Mohun), widow of Edmund, Duke of York, dated in 1430 (the same year), "it appears that she held the castle of Conisborough in dower." It is just possible that Richard, Duke of York (*b*), inherited the castle from this Phillippa, and granted it the same year for a residence to his step-mother, Matilda; but this is improbable, partly from the phraseology of the charter quoted, and partly from the fact that she and her step-son appear to have been on bad terms, and he was not likely to make her such a handsome provision. If some of your readers are able to answer the following questions they will set the matter at rest. 1. In what documents is Richard, Earl of Cambridge, called Richard of Conisborough? 2. Where was Richard, Duke of York (his son), born? W. SYKES, M.R.C.S.

Mexborough, near Rotherham, Yorkshire.

GOPHER WOOD.—In the Oxford *Helps to the Study of the Bible* is a note by Mr. Carruthers on *Gopher*, in which he says, "Cedar, pine, and cypress have been conjectured, with no reason." I do not say that it is conclusive, but surely the close similarity of the words גֹּפֶר and κυπάρισσος is some reason. I presume, too, that גֹּפֶר, meaning *pitch*, suggested the idea that the tree was one of the Pinacæ. It is true that the word is rendered in the Septuagint by one meaning "four-sided," and in the Vulgate by *levigatus* (=smooth), but these are probably guesses on the part of the translators which are of little value. It may be said that "cypress" is a guess, too; but surely the above considerations show that it has some degree of probability. Gesenius says, "Bochart and Celsius are not amiss in understanding specially κυπάρισσος, the cypress; *not without reason* [the italics are mine] appealing also to the similarity of letters." The ordinary English reader of the Bible will object that the word "cypress" is actually used in Is. xlv. 14, so that it must be a different tree from *gopher*. But there is no reason to suppose that the Hebrew word used by Isaiah in that place (תְּרִיזָה) means cypress. It is connected with a root signifying "hard" or "dry," and (like the Latin *robur*) has been supposed to mean a species of oak. What one desires to know is whether the Greek κυπάρισσος has a Semitic origin, and whether *gopher* is connected with it. W. T. LYNN.  
Blackheath.

SIR GEORGE MACKENZIE.—Is the reason known for the retirement of this celebrated member of the Scottish Bar to Oxford in 1688, and is it known whether he died there in 1691, or in London, as some authorities assert? His enemies

admitted "that he was the brightest Scotsman of his time"; and he could say, "It is in religion as in heraldry—the simpler the bearing is, it is so much the purer and the ancienter." The mausoleum in which his remains are interred yet forms a prominent object in the Greyfriars Churchyard at Edinburgh, and the story goes that the boys were accustomed to cry at its door in the gloaming:—

"Bluidy Mackenzie, come oot if ye daur;  
Lift the sneck, and draw the bar!"

But before his burial in the same mausoleum the remains had been deposited in it of his rival, Sir George Lockhart of Lee—who was shot when coming from church by John Chiesley of Dalry, in 1689—and therefore possibly it was erected for the Lockhart family. In the same tomb with their remains are interred Lord Roystoun, who died in 1744, the cousin and son-in-law of Sir George Mackenzie; John, Viscount of Garnock, who died in 1738; John Crauford, advocate, who died in 1739; Sir James Mackenzie, who died in 1744; and Lady Ann Stewart, relict of James, Lord Ruthven, who died in 1786 (see Brown's *Epitaphs and Monumental Inscriptions in Greyfriars Churchyard*, pp. 238, 240, 318, 319, 322).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

COOCK OR COCK.—I shall be glad to receive any information as to a person of the above name who came from Amsterdam to the Carse of Gowrie about A.D. 1500, and was probably of Scandinavian origin. The name is mentioned in Sir John Sinclair's *Statistical Account of Scotland* under the parish of Liff and Benvie. Any reference to the history of a family of this name will oblige.

H. C.

G. P. R. JAMES.—Can any one tell me with certainty what were the Christian names of this once celebrated two-horseman novelist? It is usually stated that he was named "George Payne Rainsford"; but the original edition of Chambers's *Cyclopædia of English Literature* asserts that he bore the "extraordinary" prænomena "George Prince Regent." Such a thing was quite possible in those days, but, as James was born in 1801, his baptism must have been deferred to a rather late age.

EDWARD H. MARSHALL, M.A.

Hastings.

REV. W. GILPIN, OF THE NEW FOREST, AND HIS GERMAN TRANSLATOR.—Gotthilf Friederich Kunth, b. 1741, d. 1805, Professor of English at Leipzig University, 1784–1805, translated admirably three of Gilpin's works into German. He had resided and travelled in England, probably between 1770 and 1783. It is conjectured that there may have been born to him at Hull, about 1772, a son Adolph, who became a commercial clerk in Stettin, Hull, Bremen, and Hamburg, and

afterwards was domiciled and married in England under an Anglicized name. The translator was the son of a distinguished Lutheran clergyman, the elder brother of Staatsrath Kunth, so honourably associated with the two Humboldts and Stein, and the father of the celebrated botanist, author of *Flora Berolinensis*. Do any traces of any kind exist at Hull or elsewhere of Gotthilf F. Kunth during his residence in England?

FITZ. L. H. V.

Casa Quente, Camacha, Madeira.

MARDEN.—Who was "Mr. Marden, a reverend gentleman of Kent, who wrote against the Bishop of Gloucester (author of the *Doctrine of Grace*), and who was patronized by Archbishop Secker"? I am quoting from Shrubsole's *Christian Memoirs*, 1790, pp. 141-2 and 404. "Mr. Marden" is a pseudonym, like the names of the other characters in the book, "a new edition," which is in the style of *The Pilgrim's Progress*, and in praise of "Fervidus, the late Rev. George Whitefield." J. F. S.

BROWNE FAMILY.—Can any genealogical reader of "N. & Q." help me to connect the Brownes of Browne's Place (? parish), Kent (one of whom, John Browne, was High Sheriff of Kent, 10 Elizabeth), with the Brownes of Staffordshire, of whom Thomas Browne was possessed of Shreddicote Hall, &c., near Bradley, and obtained the following grant (? confirmation) of arms in 1614: Ermine, on a fess embattled sa. three escallops arg.? He was one of the original governors of the Charterhouse, and married Apolina, daughter of George Southwike, of London, merchant, and relict of William Fairfax, of London, goldsmith. In his will, dated 1633, he bequeaths 5*l.* to the poor of Caverswall, co. Stafford, where he was born in 1562, together with several important estates to his children. I shall be glad of any information as to his ancestors.

G. BLACKER-MORGAN.

FLYING SEAL.—Instructing General Gordon, "Foreign Office, Jan. 18, 1884," Lord Granville says:—"You will be under the instructions of her Majesty's Agent and Consul-General at Cairo, through whom your reports to her Majesty's Government should be sent *under flying seal*." What is the meaning of the words I have italicized? I have searched all my dictionaries and glossaries in vain.

J. D. C.

FRENCH EMIGRANTS TO ENGLAND c. 1484.—In the statement of grievances presented to Charles VIII. by the States-General at Troyes 1484, we read, as a result of the heavy taxation of the peasantry, "Les aucuns sen sont fuiz et retraictz en Angleterre, Bretagne, et ailleurs." Is there any evidence of such an immigration; or was it one of the exaggerations of the reactionaries on the death of Louis XI?

J. G. A.

CHÂTEAU YQUEM.—In the "Notices to Correspondents" (*ante*, p. 60) is an answer to an inquirer signing himself BELSHAZZAR which leads me to make another query. Is Yquem the same name as Eyquem? In some biographies of the famous essayist Montaigne it is asserted that he was descended from an English family of the name of Eyquem or Eyghem; and he himself, speaking of his ancestors, says (*livre ii. chap. 16*), "Si les miens se sont aultresfois surnommez Eyquem, surnom qui touche encores une maison cogneue en Angleterre," &c. I am under an impression that in some other part of his works he enters into further particulars, and says that his English ancestors settled in Gascony in the time of one of the Plantagenet kings, but I cannot find the passage. Can any one tell me whether I am correct in this supposition; and if so, where the passage is to be found, and also what is the correct English form of the name? E. MCC—.

Guernsey.

"MASTER OF THE CHAUNCERY."—I should be much obliged for information as to the significance of this office, its functions and duties, as it existed in the time of James I. A lawyer in whose history I am interested was called to the Bar, Gray's Inn, 1585. During the reign of James I. he was made a "Master of the Chauncery," and was knighted. I have some reason to believe that the office was quite different from that of a Master in Chancery as it has existed in modern times, and that the Master heard and decided causes of contention.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

HERALDIC.—The crest of the Stonors, one of our oldest Catholic families, represents a bird charged with spots gules and azure, pecking a ruby from a silver rock studded with sapphires and rubies. Foster's *Peerage* (under "Camoys") says this bird is the asada of Arabia. What is the story of this Eastern bird?

L. A. R.

MRS. GODOLPHIN.—Required date of birth, date of death, and short history of a Mrs. Godolphin, who lived at the same time as Dr. Burney, author of *History of Music*.

C. A. B.

"THE RINGING ISLAND."—Where and why is this name applied to England?

EDWARD MALAN.

TRAINED BAND AND MILITIA.—I am wishful to learn which was the earlier term of the two, the "trained band" or "militia," as applied to a local land force, and what was the essential difference (if any) in the constitution of these two means of defence. I had the impression that the word "militia" was first brought into use in the time of Charles I., but that of "train" or "trained" band probably so early as Queen Mary's reign.

Amongst the State Papers is a certificate of musters, dated 1605, for the hundred of Barlichway, in which occurs the name of William Shakespeare (our immortal bard) as a *trained soldier* of the town of Worington, county of Warwick. "Trained band," however, seems to have disappeared from military phraseology about the latter part of the eighteenth century.

JOHN BATTY, F.R.H.S.

East Ardsley, near Wakefield.

PORTRAITS.—Can any one kindly inform me if there exist portraits, engravings, or oil paintings of the following persons, and where they are to be seen or found?—John Middleton, first Earl of Middleton and Fettercairn; Charles, Earl of Middleton, his son; Alexander Middleton, Principal of Aberdeen University, his brother; Dr. George Middleton, of Seaton, likewise Principal, son of Alexander; Brigadier-General John Middleton, of Seaton, and Capt. Alexander Middleton, Comptroller of the Customs, Aberdeen, sons of Dr. George; and Admiral Sir Charles Middleton, Lord Barham, whose title is now merged in that of Gainsborough.

M. GILCHRIST.

Rose Villa, Burnham, Bucks.

HARVEST WAGE IN TIME OF OLD.—Many years ago I found it stated in some book I was reading at the time that, centuries ago, labourers were forbidden by statute to receive for their wage more than a penny a day during harvest—when labourers, I suppose, would be more highly paid than at any other season. I cannot at this date recall the reference. Will any of your correspondents be so good as to do me the favour to supply it?

H. W. COOKES.

Astley Rectory, Stourport.

GOOSE COURT.—In Marratt's *History of Lincolnshire*, vol. i. p. 132, it is stated that until about the end of the last century a court called Goose Court was held at Kirton in Holland. What was a Goose Court? Are its records preserved?

EDWARD PEACOCK.

M.I.V.—What do these initials stand for? In the *Times*, July 19, 1883, is this notice: "On Friday, 5 July, 1839, at Buckingham Palace, in her thirty-third year, the deeply lamented Lady Flora Hastings, M.I.V." The I.V. I can understand, but not the M. And why insert in 1883 a death which occurred in 1839? Surely neither private grief nor public history requires this repetition!

"To persevere

In obstinate condolence is a course  
Of impious stubbornness; 'tis unmanly grief."

E. COBHAM BREWER.

CONINGSBY FAMILY.—If CUTHBERT BEDE, who seems well acquainted with the pedigree of the

Coningsby family, can give the names of the parents of Juliana Coningsby (who assisted King Charles II. in his escape after the battle of Worcester), and also the date and place of her birth and the date and place of her marriage with Amias Hext, he will greatly oblige.

F. M. HEXT.

Lostwithiel.

THE BONNET OF THE HIGHLAND REGIMENTS.

—In reply to a question recently asked in the House of Commons, Lord Hartington said it was the intention to do away with this, and assigned the following reasons:—That of expense, that it had no national origin, and it was not worn on active service. The first reason is, of course, questionable, but is unsuited to your columns. I should be glad if your readers would express an opinion upon the second, and also upon the third. I should also like to know what regiments beside the Black Watch and Seaforth Highlanders wear the bonnet, and the date of its introduction.

TINY TIM.

Southsea.

BELL INSCRIPTION.—The parish church of Tadley, Hants, contains three bells. The treble and second are dated respectively 1669 and 1618(?). The third is ancient, and bears a curious inscription, of which I seek an explanation, if any. It stands thus:—

TKONADFDKSCVOABIRKM+

It has been engraved in the privately printed pamphlet, *Some Account of the Village of Tadley in Hampshire*, by D[aniel] B[enham], 1862, 8vo. A paleographic friend of the author declared it to be Flemish, of the fourteenth or early fifteenth century, but could make nothing more of it. The letters are of Flemish character, and the inscription appears to be a mere jumble of Roman capitals.

J. S. ATTWOOD.

Exeter.

SIXTEENTH AND SEVENTEENTH CENTURY LYRISTS.—Will any one kindly supply me with a list of lyrists and writers of love verses or songs in Scotch, English, French, and Italian between the years 1590 and 1608?

M. GILCHRIST.

Rose Villa, Burnham, Bucks.

AUTHORS OF QUOTATIONS WANTED.—

"Love and you will understand."

C. H. R.

"Had Neptune, when first he took charge of the sea,  
Been as wise, or at least been as merry, as we."

K. LEEPER.

"Leave me not wild and drear and comfortless,  
As silent lightning leaves the starless night."

ANON.

"A wealthy cit, grown old in trade,  
Now wishes for a rural shade."

MATILDA POLLARD.

## Replies.

SIMON FORMAN.

(6th S. ix. 69.)

This celebrated astrologer was born at Quidhampton, near Wilton, Dec. 30, 1552, and died suddenly in a boat on the Thames, September 1612. For accounts of his life see *Rose's Biog. Dict.*, vol. vii.; *Nouv. Biog. Générale*, tome xviii.; and *Athenæ Oxonienses*, vol. ii. pp. 98-106. Both the first and second authorities, however, say he died Sept. 12, 1611. As SENEX seems desirous of knowing more particularly of the circumstances of Forman's death, I transcribe the following passage from Wood:—

"I have been informed by a certain author [Lilly] that the Sunday night before Dr. Forman died, he, the said Forman, and his wife being at supper in their garden-house, she told him in a pleasant humour that she had been informed that he could resolve whether man or wife should die first, and asked him, 'Whether I should bury you or no?' 'Oh,' said he, 'You shall bury me; but thou wilt much repent it.' Then said she, 'How long will that be?' To which he made answer, 'I shall die before next Thursday night be over. The next day, being Monday, all was well; Tuesday came, and he was not sick; Wednesday came, and still he was well; and then his impertinent wife did twit him in the teeth with what he had said on Sunday. Thursday came, and dinner being ended he was well, went down to the water-side and took a pair of oars to go to some buildings he was in hand with in Puddle-dock; and being in the middle of the Thames, he presently fell down, and only said, 'An impost! an impost!' and so died; whereupon a most sad storm of wind immediately followed. Thus my author here quoted; but the reader must know this, that the 12th of Sept., 1612, on which day he was buried, was then Thursday, and 'tis very unlikely that his body was buried the same day on which he died, or that it was kept a week above ground."

Forman bequeathed "all his rarities and secret manuscripts of what sort soever" to his pupil in astrology, the Rev. Richard Napier, of whom an account will be found in *Chambers's Book of Days*, vol. i. pp. 458-9. G. F. R. B.

SENEX will find an article entitled "Life of Dr. Simon Forman" in the *Antiquarian Repertory* (1780), vol. i. p. 275, with an engraved portrait of the astrologer "from the original drawing in the collection of the Right Hon. Lord Mount Stuart." The writer of this biographical sketch appears to have obtained all the particulars from a life of Lilly, whom he terms "a fellow labourer in the vineyard of knavery," and who was, I suppose, the celebrated William Lilly, the almanac maker, who wrote the *Merlin Anglicus* or *Almanack*. Quoting from that life, the death of Forman is thus described:—

"Now we come to his death, which happened as follows: The Sunday night before he died, his wife and he being at supper in their garden-house, she being pleasant, told him that she had been informed he could resolve whether man or wife should die first. 'Whether shall I,' quoth she, 'bury you or no?' 'Oh, Trunco,' for

so he called her, 'thou wilt bury me, but thou wilt much repent it.' 'Yea, but how long first?' 'I shall die,' said he, 'ere Thursday night.' Monday came, all was well. Tuesday came, he not sick. Wednesday came, and still he was well; with which his impertinent wife did much twit him in the teeth. Thursday came, and dinner was ended, he very well: he went down to the water-side, and took a pair of oars to go to some buildings he was in hand with in Puddle-dock. Being in the middle of the Thames, he presently fell down, only saying, 'An impost, an impost,' and so died. A most sad storm of wind immediately following. He died worth one thousand two hundred pounds, and left one only son named Clement."

The writer goes on to say that "all his rarities and secret manuscripts" eventually were in the possession of the well-known antiquary, Elias Ashmole; therefore I think it not at all improbable that some of them at least may be even now in the Ashmolean Museum, and perhaps also other materials for a biography. FRED. C. FROST.

Teignmouth,

An account of Simon Forman, the astrologer, 1552-1611, is, I think, to be found in most biographical dictionaries, such as Chalmers's. The authority generally referred to is Wood's *Athenæ Oxonienses*, ii. 98, where the tale about his death as told by William Lilly, another astrologer, is given (see Lilly's *Life and Times*, with Ashmole's notes, 1774). It amounts to this. One Sunday evening his wife pleasantly asked him when he should die? He replied, "I shall die before next Thursday night be over." On Thursday after dinner he took boat to Puddle Dock, "and being in the middle of the Thames, he presently fell down and only said, 'An impost! an impost!'" and so died. Whereupon a most sad storm of wind immediately followed." He was buried at Lambeth on Sept. 12, 1611. EDWARD SOLLY.

His *Autobiography and Personal Diary* was edited by J. O. Halliwell, 4to., London, 1849. He is mentioned by Anthony Wood, *Athenæ Oxon.*, vol. i. col. 420 (London, 1691), where it is stated that several of his MSS. are in the Ashmole collection, in the Bodleian; also that his character is noticed by Sir Anthony Weldon in *The Court and Character of King James*, 8vo. p. 110 (London, 1650). The "Autobiography" exists in MS. in the Bodleian, and the mere enumeration of his MSS. occupies about a column and a half in Rev. W. D. Macray's *Index to the Catalogue of the Ashmole MSS.*, 4to. (Oxford, 1866).

ED. MARSHALL.

SENEX will find a most interesting account of Forman in the "*Autobiography and Personal Diary of Dr. Simon Forman, the celebrated Astrologer*. From A.D. 1552 to A.D. 1602. From the unpublished manuscripts in the Ashmolean Museum, Oxford. Edited by J. O. Halliwell, Esq. (London, for private circulation only, 1849)." The history of the above work is a little out of the common

way, and may be worth noting. In 1843 the diary was intended to have been published by the Camden Society, but when the proof-sheets had been prepared, several paragraphs appeared to the council of the society objectionable. They directed the sheets in consequence to be cancelled, and the publication was abandoned. Only sixteen copies were printed. In 1849 Mr. Halliwell printed for private circulation 105 copies, five being on thick paper, and in this edition some of the objectionable passages were omitted or toned down, but quite enough remains to throw a very curious light on the manners of the age. Other sources are (1) a MS. in the Plymouth Library, No. 47, entitled "Collections relating to Dr. Forman"; (2) a MS. completed in the year 1615 by a pupil of Forman on astrology and medicine, and sold at Sotheby's, May 21, 1857; and, of course (3) Lilly's *Life*. NE QUID NIMIS.

East Hyde.

The ninth edition (1879) of the *Encyclopædia Britannica* gives a short account of this physician and astrologer, and says that he was born at Quidhampton, a village near Wilton, in Wiltshire, in the year 1552. He was apprenticed to a druggist at Salisbury, and afterwards became a schoolmaster, and shortly afterwards entered Magdalen College, Oxford, where he studied medicine and astrology. He pursued the same studies in Holland, and, returning to London, settled in Philpot Lane, where he practised as a physician, and was more than once imprisoned for having no diploma. He finally obtained one from the Cambridge University, and settled at Lambeth, where he was consulted by many persons of rank, amongst others by the Countess of Essex. "He expired suddenly while crossing the Thames in a boat, Sept. 12, 1611." No account of any remarkable dream is given concerning his death in this notice.

E. F. SCARLETT.

Born 1552, died 1612. For further particulars see *Biog. Universelle* (Paris, 1816), Hoefer's *Nouv. Biog. Générale*, and Rose's *Biog. Dict.*, but the best and amplest account is contained in *Athene Oxonienses*, by Anthony à Wood (London, 1815), vol. ii. col. 98. This also contains particulars of his death and his own prophecy concerning the same, which none of the others do. He died on a Thursday, and Sept. 6, 1612, the day on which he was buried, being also a Thursday, William Lilly (in his own life, from which this account in the *Athene Oxon.* is taken) observes that "'Tis very unlikely that his body was buried the same day on which he died, or that it was kept a week above ground."

F. W.

New York.

Some particulars of this man about the year 1601 may be gleaned from the MSS. of the College of Physicians of that date, reported on in the

*Eighth Report of the Royal Commission on Historical MSS.*, Appendix i. p. 226. J. J. C.

SENEX will find an account of Simon Forman, and of his prediction of his own death, in *Mr. William Lilly's History of his Life and Times* (1715), pp. 12-16. J. E. ODGERS.

SENEX will find a long account of Simon Forman in Wood's *Athene Oxonienses*; also some mention of him in Strype's *Life of Whitgift*, bk. iv. ch. xxviii. p. 533, fol. J. R. B.

OFFAL: ITS ETYMOLOGY (6th S. ix. 123, 155, 197).—I think further controversy about this word will only be unprofitable, as I am sure it is unnecessary. MR. FOTHERINGHAM calmly puts aside all analogies as if they did not exist; but he must remember that he has to convince not me alone, but every one else. He tells us that "the distance between what falls off trees and refuse is much too great to be bridged over by anything like bits of stick." This argument I have already answered by anticipation, by referring him to the Danish *affald*, under the impression that he was acquainted with that language. But if he is not, I must explain that word more particularly, as I think it will suffice, without going into Dutch and German, though those languages have also to be reckoned with, and I have already cited the forms, which can be looked out at leisure. I must first say that the Danish often has *ld* for *ll*; thus our *fall* is in Danish *falde*. The Danish *af* is our *off*; and the Danish *affald* is exactly *off-fall*, so far as the *form* is concerned. But the senses of the Danish *affald* are very instructive, and, curiously enough, they exactly "bridge over the distance" in the manner which has been authoritatively declared to be impossible. I take Ferrall and Repp's *Dictionary*, which is good enough for the purpose. The senses of *affald* there given are, "Fall, inclination, declivity, slope; decline, abatement, refuse, offal; 'løvets Affald,' the fall of the leaf; 'at samle Affald i Skoven,' to pick up sticks in the woods; 'Affald i en Have,' windfalls; 'Affald i en Huusholding,' broken victuals, leavings; 'Affald af Metal,' refuse, dross, residue, scum," &c. If we look out *offal* in the English-Danish part, we shall find *affald* given as one of the equivalents. Observe that the range of meanings is really far wider than what is declared to be impossible. We pass from *declivity* to *dross*, and include *sticks* and *offal* by the way. So in German *abfall*, lit. *off-fall*, is the term for *offal* actually used by the butchers. We have practically been told that they cannot use such a term, but the answer is that they *do* use it, which puts the matter past all argument.

I do not wish to go into technicalities, or it would be easy to show that the Norse *v* answers to an English *w*, and not to *f* at all; so that there

are great phonetic difficulties about this new and needless proposal. Curiously enough, this is shown by the very word cited; for the Icel. *velja* was formerly *welja*, and became *wale* (not *vale*, still less *fale*) in English.

I will just touch upon the other points raised. As for *orts*, it is fully explained in my dictionary as containing the prefix *ór*; but *ór* is not the root, only the prefix. The same prefix occurs in *or-deal*. Certainly Webster quotes *wailed wine and meats* from Chaucer; but that only proves, what we knew before, that his quotations from "Chaucer" are worthless. The above words occur in the twenty-ninth line of the *Complaint of Creseide*, printed in Speght's edition of Chaucer; but this edition includes poems by Gower, Lydgate, Occleve, Henrysoun, and others. The author of the line was Henrysoun, who was not born till after Chaucer's death.

WALTER W. SKEAT.

As a further illustration of PROF. SKEAT's remarks on this word, may I refer to the Hebrew *mappal*, a falling\* (decidium, Abfall, *Gesen. Thes. s.v.*), rendered *offal* in Davidson's *Gr.* p. 81? It means chaff in Amos viii. 6, and something belonging to the crocodile in Job xli. 15 (E.V. 23). The Rabbinical equivalent is *mappoleth*, from the same root *nāphāl*, *cecidit*.

J. T. F.

Bp. Hatfield's Hall, Durham.

HAIR-POWDER\* (6th S. ix. 90, 137, 178).—The following is from the *People's Cyclopædia* (New York, 1879): "The strange fashion of using hair-powder is said to have originated from some of the ballad-singers at the fair of St. Germain, in France, whitening their heads to render themselves more attractive." In Eugene Rimmel's *Book of Perfumes* (London, 1865) we find that "hair-powder was introduced towards the end of the sixteenth century" (p. 208). Challamel, in his *History of Fashion in France* (translated, London, 1882), says that, "dating from the year 1587, one of the last years of the troubled reign of Henri III., women had taken a violent fancy to wearing hair only as a headdress surmounted by a feather. They wore false hair or wigs, powdered with violet powder for brunettes, and with iris for fair women."

F. W.

New York.

"AN'T PLEASE THE PIGS" (6th S. ix. 149).—Mr. Davies, in his excellent *Supplementary English Glossary*, gives both the explanations to which Mr. FENTON refers, but without comment. On the other hand, Dr. Brewer, in his *Dictionary of Phrase and Fable*, while denouncing Pegge's explanation of "please the pix" as wholly unworthy of credit, and noticing that "please the pixies," or fairies, is still a common saying in Devonshire, explains this expression as meaning "if the Virgin permits," from "Saxon *piga* (a virgin),

whence Peggy, a common name of females in Scotland."

G. F. R. B.

The real word, no doubt, is *pyx*, from *pyxis* and *πυξίς*, and we are to understand thereby, not the box in which the host was kept, but the box used in English coinage for certain coins kept as a test of the weight and fineness of metal before it is sent from the Mint.

EDWARD MALAN.

GOOD LUCK IN THE TIP OF A BOILED COW'S TONGUE (6th S. ix. 185).—I have often heard of this folk-lore, but never witnessed it "in the flesh" until last October, when a similar scene occurred at breakfast, the perpetrator being a Scotchman, as genial a friend as I ever met, and R.A., moreover. He pounced upon the tip of a tongue and anon conveyed it quietly to his waistcoat pocket. Upon my remarking it, he produced three or four others, bearing a strong resemblance to well-worn pieces of professional india-rubber. If this should "meet the eye" of the R.A. he must forgive a tale out of school, necessitated by the exigences of my penchant for "N. & Q."

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

My housekeeper, a native of Yorkshire, tells me that this same belief was generally current in the neighbourhood of Rotherham and Sheffield when she was a child.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

It used to be an article in the domestic faith of Lincolnshire that to carry such a tip in your pocket was to ensure yourself from toothache.

ST. SWITHIN.

TRANSMISSION OF COURTESY TITLES (6th S. ix. 147).—The very idea of a *courtesy* title excludes all thought of *right*, and therefore Mr. PUGH is scarcely correct in asking, "Can," &c. But it is always usual, in the case of the death of the eldest son of a duke, marquis, or earl, for *his* (the deceased's) eldest son to assume his father's designation or some other one of his grandfather's titles; and I know of no law or rule to limit this right. The Earl of Perth's eldest son was styled Lord Forth, but his grandson calls himself Lord Drummond. The present Earl of Crawford was formerly known as Lord Lindsay, but his son styles himself Lord Balnail. I can, therefore, see no reason why Lord Belgrave should, or should not, call himself Earl Grosvenor.

THE EDITOR OF LODGE'S "PEERAGE."

13, Great Marlborough Street, W.

The assumption of titles of courtesy is a matter of usage, and not of right. I think the following rules are fairly exhaustive: 1. That the eldest son of a peer beneath the rank of earl is not entitled to a courtesy title. 2. That the eldest son of a living gentleman assuming a courtesy title beneath

that of earl is not entitled to a courtesy title. 3. That the eldest son of a peer of the rank of earl, or above it, or the eldest son of the eldest son of a gentleman holding a courtesy title of such a rank, can assume any, and not necessarily the highest, of the inferior titles of his father or grandfather, a grandson always taking a title inferior to that of his father during the latter's lifetime. 4. That no such son or grandson may take a title which, although lower in rank, is synonymous in style with that of his father or grandfather, *e.g.*, the Duke of Westminster's son or grandson could not call himself by the title of Marquis of Westminster. 5. That where, as is the case in a few instances, there is no inferior title the son takes as a courtesy title his father's surname with the prefix of "Lord." 6. That so far as courtesy titles are concerned, the peerages of England, Scotland, and Ireland are treated as one.

A. N. T. P.

ARMS OF BERGAMO (6th S. viii. 349).—The arms of this town are Party per pale, or and gules.

W. M. M.

NONSUCH PALACE (6th S. viii. 448; ix. 90, 154, 178).—The account of Nonsuch, given in the forthcoming number of my *Greater London*, will quite confirm all that A. J. M. tells your readers about this place of departed greatness. The "modern country house" which he saw on his left hand is Mr. W. G. Farmer's mansion, the new Nonsuch Park.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

The earliest view and description of the palace of Nonsuch was, I believe, the joint work of Braun and Houfnagle, 1582. Camden used the best part of Braun's account, with some slight additions, in 1586; and Paul Hentzner adopted the joint account of Braun and Camden in 1598, with an additional paragraph. Hentzner's book was published in 1617 at Breslau. A valuable notice of Nonsuch by Nichols is in the *Gentleman's Magazine* for August, 1837, pp. 135-44, from which Mr. WALFORD may collect many suggestive hints. There is an unfortunate mistake—I do not know by whom first made, but it was stereotyped by Gibson, and often reproduced—that the palace was destroyed in the Commonwealth times, when in truth it was granted in fee by Charles II. to the Duchess of Cleveland in 1671, who pulled down both Nonsuch and the house in the greater park, Worcester House, and sold the materials, many portions of which still exist in surrounding old houses at Epsom, &c. Another error often repeated is that first made by Braun in 1582, that it was then a royal residence. Henry VIII. bought Codrington in 1538, and formed the royal demesne, the greater park of 911 acres, and the lesser park of 671 acres; on the latter, where the old residence of the Codringtons stood, he, near the site of the old

mansion, began to build a royal house, which was to be so grand, so beautiful, and so complete, that it at once took the name of Nonsuch. Henry VIII. died in 1547, before the palace was completed. His successors did not care to complete it; Mary was disposed to pull it down, but consented to sell it to the Earl of Arundel, who finished it according to the original plans, and lived and died there. His heir and son-in-law, Lord Lumley, sold it to Queen Elizabeth in 1591. When Braun described it and Houfnagle engraved his view of it in 1582, it was clearly a private house; and so it was when first mentioned by Camden in 1586; but it truly was a royal residence in 1598, when Hentzner saw it. There are some interesting details connected with Nonsuch in the *Loseley Papers*, edited by Kempe in 1835. When Charles II. gave Nonsuch Palace and parks away in 1671, and the property was disparked and cut up into farms, the place ceased to have any public interest. It passed into various hands, and a good deal has now been built upon; but a portion of the small park remains, which still keeps the old name of Nonsuch Park, on which Sir J. Wyattville built a handsome house for S. Farmer, Esq., in the grounds of which many old royal trees are still to be seen. In reference to the site of the old palace and its being ploughed up, there is an interesting letter in the *Athenæum*, I think about 1860, from Walter Thornbury, who when a boy lived at Cheam, and took a pleasure in collecting what facts he could about Nonsuch. The walk through the old avenue is very pleasant, and I cannot help saying I read A. J. M.'s note on the subject with regret. Surely there is no need to exhume Henry VIII. again, and place him in the pillory, in relation to Nonsuch. Even though the palace which he designed, but did not live to complete, was pulled down and destroyed a century later, we have plenty of records of him left—his memory will not fade away in England till the Reformation is forgotten; and if we want a visible memento, the Palace of St. James, with H. and A. and the true lover's knot, shown in the brickwork of the gateway, still exists, and will probably escape the hand of the spoiler. There is no need to stand up for the moral dignity or purity of the king; but, on the other hand, it is hardly worth while to cite him in "N. & Q." merely to pelt him with satirical banter.

EDWARD SOLLY.

Sutton, Surrey.

It seems to me that Grotius's lines will bear translation, as well as Dutch epigrams usually do, without altering the text further than making one word of "Non Suithi." The poet says to the chaste Diana, "Be propitious to James, hunting in these woods. His hand, so sparing of human blood, deserves this favour of you, since that hand is armed only against game."

J. CARRICK MOORE,

CAZOOSE (6th S. ix. 185).—The commonly accepted interpretation of the name Lizard is High Court: *lis*, a court, and *ard*, high. The district was known up to recent times as Meneage, stony, the name Lizard probably having been extended from the village to the surrounding country. Norris says that Lizard comes from the Welsh and Cornish *Uidiart*, a gate. *Lézardrieux* means the court or seat of justice on the Trieux.

W. TURNER.

YEW TREES CALLED VIEW TREES (6th S. ix. 130).—This name for the yew was far from uncommon. In Carr's *Dialect of Craven*, and in Holloway's *General Dictionary of Provincialisms*, it is stated that *yew* was used in the Craven district for yew. In the last-named dictionary *yew tree* is mentioned as a Lancashire provincialism for yew tree. Mr. Hunter, in his *Hallamshire Glossary*, explains that *view* means a yew-tree, and adds, "Hence the Views, an estate in Worsborough Dale." Halliwell, in his *Dictionary of Archaic and Provincial Words*, gives yet another form of it, viz, *veve*, which he says was a Cheshire word for a yew tree.

G. F. R. B.

Yews are still so called in North and West Lancashire.

EDWARD KIRK.

Seedley, Manchester.

DR. WILD (6th S. ix. 130).—A very well-known politico-poetical writer of the Commonwealth time, 1609-1679. A native of St. Ives, Hunts, and educated at Cambridge. He was appointed Rector of Aynho, Northamptonshire, in 1646, when Dr. Longman was ejected, and was in turn ejected at the Restoration. Edward Phillips, in his *Theatrum Poetarum*, 1675, whilst Wild was still alive, describes him as "one of the poetical Cassock, and not of the meanest rank; who stands up in behalf of the Presbyterians. His *Iter Boreale*, being upon Monk's journey into Scotland, in order to his Majesty's restoration, is lookt upon for a lofty and conceited style, his other things are for the most part of a lepid and facetious nature." His collected poems were published in a small 12mo. volume in 1670, and several times reprinted, both alone and associated with other similar poems by Rochester and others, under the title of *Rome Rhym'd to Death*. Recently, Dr. Wild's poems have been reprinted, with an historical and biographical preface by the Rev. John Hunt, D.D., 8vo. 1870. The poetry as a whole is poor, though now and then enlivened by brilliant flashes of wit. The chief interest, as in most of the so-called *State Poems*, depends on the bearing which they have on the history of the period.

EDWARD SOLLY.

A biographical account of Dr. Robert Wild will be found in Baker's *Northamptonshire*, vol. i. p. 552; in Langbaine's *Lives and Characters of*

the *English Dramatick Poets*, 1691; and also in the list of plays appended to Whincop's *Scanderbeg*, 1747. Wood describes him as a "Fat, jolly man, and boon Presbyterian." In the collection of broadsides in the Chetham Library is a very rare sheet, entitled *A Dialogue between Death and Doctor Robert Wyld, who Dyed lately of an Apoplexy* (London, printed in the year 1679). Dr. Wild was the author of many poetical pieces, and several of his sermons were published. The following list, from my *Northamptonshire Notes*, will be helpful to your correspondent T. C.:

The Arraignment of a Sinner, an Assize Sermon at Oxford, March 5, 1655.

An Essay upon the late Victory obtained by the Duke of York against the Dutch, June 3, 1665.

*In verse.*

A Poem upon the Imprisonment of Mr. Calamy in Newgate. [1663.]

An Elegie upon the Earle of Essex's Funerall. [1646.]

The Benefice, a comedy. 1689.

The Tragedy of Christopher Love at Tower-Hill. 1660.

A Letter to Mr. J. J. upon His Majesty's Declaration for Liberty of Conscience. 1672.

In Nova Fert Animos, &c., a New Song Upon the Hopeful New Parliament.

[Elegy] Upon the Much to be Lamented Death of the Reverend Mr. Vines. [1656.]

Rome Rhym'd to Death, a Collection of Choice Poems by Dr. Wild and others of the best Modern Wit. [1683.]

*Iter Boreale*, with additions of other Poems. 1660, 1661, 1668, 1670, 1671, 1716.

*Iter Boreale*, his Country Clown, in verse. 1665.

The Recantation of a Penitent Proteous, as it was acted at St. Paul's in London. 1663.

The Fair Quarrel, by Way of Letter, between Mr. Wanley and Dr. Wilde.

Poems by Robert Wilde, D.D., with notes by the Rev. John Hunt. 1870.

An Exclamation against Popery, occasioned by His Majesties Last Gracious Speech. 1678.

Dr. Wild's Humble Thanks for His Majesties Declaration for Liberty of Conscience. March 15, 1672.

Dr. Hewitt's Letter to Dr. Wilde on June 7, 1658, being the day before he suffered Death, and read by Dr. Wilde at his Funerall.

Moonshine; or, the Restauration of Jews-Trumps and Bagpipes. 1672.

Flagellum Poeticvm; or, a Scourge for a Wilde Poet. 1672.

Doctor Wild's Squibs Return'd. 1672.

An Answer for Mr. Calamie to a Poem Congratulating his imprisonment in Newgate. By J. R., author of the late Small Beer Poem. 1663.

A Wipe for *Iter-Boreale* Wilde; or, an Infallible Cure for the Gout. 1670.

Hudibras on Calamy's Imprisonment, and Wild's Poetry.

Poor Robbin's Parley with Dr. Wilde. 1672.

JOHN TAYLOR.

Northampton.

A Nonconformist, ejected from the rectory of Aynho, in Northamptonshire, 1660. The author of *Iter Boreale* and other poetical pieces. He was the son of Robert Wild, shoemaker, of St. Ives, Hunts, and was admitted a sizar of St. John's

College, Cambridge, Jan. 26, 1631/2, aged sixteen. A notice of him will be found in Wood's *Fasti*, by Bliss, ii. 35. J. INGLE DREDGE.

Your correspondent asks who he was. The quotation from Heywood's *Register* that he was "of Oundle," refers to Oundle, in Northamptonshire, where he died. Dr. Wilde was chiefly connected with St. Ives, Huntingdonshire, and was one of the ejected ministers of 1662. An account of his career is given in the Introduction to the volume of *Poems by Robert Wilde, D.D.*, by the Rev. John Hunt (Strahan & Co., London, 1870, pp. 108). One of his humorous and satirical songs is *Alas, poor Scholar, whither wilt thou Go?* after the fashion and metre of William Cleland's *Hallo, my Fancy, whither wilt thou Go?* CUTHBERT BEDE.

Some account of him is given in Chalmers's *Dict.* and in Rose's. He was a Nonconformist divine, born at St. Ives in 1609. He was ejected from the rectory of Aynho at the Restoration, and died at Oundle, 1679. He wrote a number of poems, that are said to be interesting, less for their poetry than for the historical glimpses they yield of that eventful time. There is a poem of his on a broadsheet on the *Imprisonment of Edmund Calamy in Newgate*, 1662. The Rev. John Hunt, as recently as 1870, edited his *Poems*, with an historical and biographical preface and notes. C. A. WARD.  
Haverstock Hill.

Robert Wilde was born at St. Ives, co. Hunts, about 1609, and proceeded M.A. at St. John's College, Cambridge, 1639. He took his B.D. degree at Oxford in 1642, and proceeded D.D. by king's letters at Cambridge. He held the living of Aynho, co. Northants, from which he was ejected for nonconformity. Upon this he retired to Oundle, where he died in 1679. Besides some sermons, &c., he is said to have published the following poetical works: *Poems*, including *Iter Boreale*; *The Tragedy of Christopher Love at Tower Hill*, reprinted 1661; a collection of *Poems* hitherto unpublished, 1665; *The Benefice*, a comedy, 1689. The above particulars are from a MS. history of Oundle by John Cole, now the property of Mr. Taylor, of Northampton. It is only fair to state that in the *Graduati Cantabrigienses*, 1823, no person of this name appears as having taken the degrees above mentioned.

W. D. SWEETING.

Maxey, Market Deeping.

Robert Wild, or Wilde, was born at St. Ives, in Huntingdonshire, in 1609. He was educated at St. John's College, Cambridge, where he proceeded M.A. in 1639. In 1642 he obtained the degree of B.D. at Oxford. He was inducted to the living of Aynho, in Northamptonshire, on July 22, 1646, on the presentation of John Cartwright, and

by order of the House of Lords. In November, 1660, he received the degree of D.D. at Cambridge by king's letters. Two years after this he was ejected for nonconformity. He then went to Oundle, where he died in 1679, aged seventy. He left two sons, both of whom conformed and were benefited clergymen. See Chalmers's *Biographical Dictionary*, Rose's *Biographical Dictionary*, and Baker's *History of Northamptonshire*, i. 552. For a list of his works, which were a curious mixture, see Allibone. G. F. R. B.

This author was a Covenanting divine, and Rector of Aynho, in Northamptonshire. Anthony à Wood says that he was "a fat, jolly, boon Presbyterian." He died at Oundle, Northamptonshire, in 1679. His chief work was *Iter Boreale*, a panegyric on General Monk for his march from Scotland to London. This book, of which the first edition is 1660, 4to., was often republished. He also wrote *Tragedy of Christopher Love*, 1660, 4to.; *The Benefice*, a comedy, London, 1689, 4to.; and a few minor works of little value.

JOHN E. T. LOVEDAY.

[In addition to the list of biographies noted, Winstanley, in his *Lives of the Poets*, speaks of Wild as "one, and not of the meanest of the Poetical Cassock, being in some sort a kind of an *Anti-Cleveland*, writing as high, and standing up as stiffly [*sic*] for the *Presbyterians* as ever Cleveland did against them," &c. His minor works are spoken of as reflecting on others, who as sharply retorted upon him. One of the antagonists thus provoked says of Wild:—

"His nose plainly proves  
What pottage he loves."

Winstanley adds patronizingly, "His strain, had it been fitted to a right key, might have equalled the chiefest of the age." The date of his ejection is variously stated.]

ZEIRS (6th S. ix. 128).—E. B. has certainly fallen into a strange error regarding the meaning of the above, which is simply an old-fashioned way of spelling the word *years*, the letter *z* being often used in the place of *y* in ancient Scottish documents; so that "four scoir and twa zeirs" stands for "[15]82," viz., the date of the document quoted by your correspondent. Perhaps E. B. would like to know that not long ago I came across, in a Scottish deed of the sixteenth century, the word *sinzeour*, which is evidently a corruption of the French *seigneur*. E. B. L., F.S.A.Scot.  
Walthamstow.

[MR. CARMICHAEL, MR. SETH WAIT, SIR J. A. PICTON, and C. B. S. are thanked for information to the same effect.]

LORD MONTACUTE (6th S. ix. 207).—John Nevill, Marquess of Montagu, who, with his brother, the great Earl of Warwick, was killed at the battle of Barnet in 1471, had the following children: 1, George, cr. Duke of Bedford, died 1483; 2, John, buried at Salton, Cambs.; 3, Anne, m. to Sir William Stonor; 4, Elizabeth, m. to Lord Scrope, of

Upsall; 5, Margaret, m. first to Sir John Mortimer, and secondly to Robert Horne; 6, Lucy, m. first Sir Thomas Fitzwilliams, of Aldwarke, father of Will Fitzwilliams, Earl of Southampton, and secondly to Sir Anthony Brown, Standard-Bearer of England, whose grandson was cr. Viscount Montagu; 7, Isabel, m. to Sir Will Huddleston, of Salston.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ENGLISH HUNTING CUSTOM (6th S. ix. 70, 115).—An instance of this is given in the *Bride of Lammermoor*, chap. ix., where Bucklaw hands the knife to Lucy Ashton, and is surprised at her declining the sanguinary office.

J. F.

[OMEN draws attention to the same instance.]

ENGLISH EXILES IN HOLLAND (6th S. ix. 108).—Scanty gleanings concerning them may, perhaps, be obtained from Bishop Morley's *Controversial Treatises*, and from a small volume in vellum, *W. Stampe, D.D., on Spiritual Infatuation* (The Hague, 1650).

FITZ. L. H. V.

"THE FIRST COMMONER OF THE REALM" (6th S. ix. 206).—The Speaker is the first commoner of the realm, taking rank immediately after the barons, by statute 1 William and Mary, cap. 21.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

QUAINT PHRASES BY JOHN MARSTON: NOCTURNAL (6th S. ix. 7, 51, 93).—When I gave my explanation of a *nocturnal*, I had forgotten that it occurs in another play of Marston's, his *Histrionastix*. As it confirms the interpretation I put upon it—a farce-like comedy, or the like—I quote it. Post-haste, in Act II. sig. C 3, is giving a list of the plays that can be played by his company, adding to each its nature—tragedy, comedy, pastoral, &c.—and his fifth and last is *The Widowes Apron Strings* ("a nocturnal").

BR. NICHOLSON.

MOTTO WANTED FOR BOOK OF QUOTATIONS IN FOREIGN AND CLASSICAL LANGUAGES (6th S. ix. 207).—I would suggest, "They have been at a great feast of languages, and stolen the scraps" (*Love's Labour's Lost*, V. i.).

F. H. MILLER.

Grosvenor Library.

EARLY MARRIAGES (6th S. vi. 347; vii. 91, 134; viii. 94, 176, 413, 524).—The quotation from the *Court Journal* of Nov. 17, 1883, was incorrect. In the census and similar Government reports, 15—, when followed in the next line by 20—, means "fifteen, but under twenty." I have searched through the tables of the annual reports of the Registrar General for the thirty-one years 1851–1881, and find that out of 11,058,376 persons married within that period there were eleven bridegrooms aged fifteen who married women (?) aged fifteen (four cases), sixteen, eighteen (two

cases), nineteen (two cases), twenty, and twenty-one. There were during the same period three brides aged fourteen, who married men of eighteen, twenty-one, and twenty-five. In five marriages the bridegroom was aged sixteen, his bride fifteen; in twenty-nine marriages both were aged sixteen. In all 154 boys were married before they attained their seventeenth year, and 882 girls before they attained their sixteenth year.

G. B. LONGSTAFF.

TULSE HILL (6th S. ix. 189).—Tulse Hill is no doubt so called from the former owners of the land. About the end of last century a Miss Tulse is said to have let the hill for sheep grazing at a rent of 30*l.* per annum.

J. S. P.

MRS. MITCHELL (6th S. ix. 188).—The Mrs. Mitchell to whom Fanny Kemble refers was the widow of a gentleman who inherited from a distant relation the estates of Stow in Midlothian and Carolside, in Berwickshire. Writing where I have no access to Burke's *Landed Gentry*, I cannot give with certainty her maiden name; but I have an impression that it was Milne, and that her brother held office in the Department of Woods and Forests. Her eldest son sat in Parliament as member for Berwick-on-Tweed. On his death the Midlothian and Berwickshire estates devolved on his widow, now Lady Reay.

A. C. S.

PEGGE'S "FORME OF CURY" (6th S. viii. 469).—The edition of 1780, spoken of as "the last reprint," was, in fact, the first print of this curious document. The original MS. was the property of Gustavus Brander, Esq., F.A.S., and had by him been entrusted, for illustration and transcription, to the Rev. Samuel Pegge, LL.D. and F.S.A., his intimate friend. The title of the printed volume is:—

"The Forme of Cury. A Roll of Antient English Cookery, compiled about the Year 1390, *Temp.* Ric. II., with a copious Index and Glossary. London, 1780. 8vo."

The impression was a private one, but came into the hands of the public at the sale of Mr. Brander's library and effects. The autograph was in the handwriting of the period, a facsimile being given to face p. xxxi of the preface. The pamphlet is often, but not necessarily, accompanied by a portrait of Dr. Pegge at the age of eighty-one, engraved by Basire from a drawing by Mr. Brander, which was not completed till 1785. This, too, was a private print, but a number of impressions were dispersed at Mr. Brander's sale, and have been prefixed to copies of the *Forme of Cury*. The plate bears the following inscription:—

"Samuel Pegge, A.M., F.A.S.

A.D. MDCCCLXXXV. Æt. 81.

Impensis et ex Voto Gustavi Brander, Arm,  
Sibi et Amicis."

This portrait is well engraved, but is said not to be happy as a resemblance of the venerable antiquary. The *Forme of Cury* is included by the Rev. Richard Warner, of Sway, near Lymington, Hants, among the curious pieces in his *Antiquitates Culinarie; or, Curious Tracts relating to the Culinary Affairs of the Old English, with a Preliminary Discourse, Notes, and Illustrations*, London, 1791, 4to. It may here be asked, What has become of the original document? The son of the editor, in the "Biographical Memoirs" of his father, prefixed to his *Curialia Miscellanea; or, Anecdotes of Old Times, Regal, Noble, Gentilitia, and Miscellaneous* (London, 1818, 8vo.) says that "soon after Dr. Pegge's elucidation of the Roll was finished, Mr. Brander presented the autograph to the British Museum" (p. lviii). The Rev. Mr. Warner, on the other hand, gives the following account of it:—

"This was a vellum roll, and contained 196 *formule* or recipes; it belonged once to the Earl of Oxford. The late James West, Esq., bought it at the Earl's sale, when a part of his MSS. were disposed of; and on the death of the gentleman last mentioned, it came into the hands of the late Gustavus Brander, Esq., of Christchurch, Hants. I am sorry to add, when the collection of rarities which this very worthy gentleman had made, came to be examined, sometime after his decease, for the purpose of taking an inventory of them, the *Forme of Cury* was missing, and has never since been heard of. It was one of the most ancient remains of the kind now in being, and rendered still more curious by being the identical roll which was presented to Queen Elizabeth, in the 28th year of her reign, by Lord Stafford's heir, as appears from the Latin memorandum at the end of it."—*Op. cit.*, p. lix.

WILLIAM BATES, B.A.

Birmingham.

**AUTHORS OF POEMS WANTED** (6th S. ix. 150).—MR. M. HAIG is informed that the poems about which he inquires, "King Arthur's Sword" and "Stanzas," in vol. xiv. of the *New Monthly Magazine*, are by the late Cyrus Redding. See his *Fifty Years' Recollections, Literary and Personal*, vol. ii. p. 368.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster, S.W.

**NEW WORDS** (6th S. ix. 67, 86, 114).—I am glad that MR. SIMMONDS has drawn attention to the copiousness of the vocabulary of Hyde Clarke's *Comprehensive Dictionary*. This dictionary is not even referred to in the lists of the comparative number of words in various dictionaries which are issued by the publishers of the *Encyclopædic* and the *Imperial*. Perhaps MR. SIMMONDS's note will secure for it this honour in the future.

While referring to the *Comprehensive Dictionary* I may mention a curious error in the second edition (Weale, 1861) arising from a single wrong letter. *Jube* is defined as a "woodloft" instead of a roodloft. I do not know whether this has since been corrected.

J. RANDALL.

"**VIRGO PRONORIS**" (6th S. ix. 188).—Surely MR. ELLACOMBE has misread the inscription on the church bell. There is no such name as "Pronoris"; the word must be simply a repetition of the "Pro nobis."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

Can the sentence be "Ora pro nobis, pia pro nobis virgo"? This would only suppose the mistake of r for b.

C. A. WARD,

Haverstock Hill.

In reply to MR. H. T. ELLACOMBE's inquiry, Who was the "Virgo pronoris" referred to in the line quoted by him?—

"Ora pro nobis pia pronoris virgo,"

I would suggest that there was no such person as "Virgo pronoris," but that the word *pronoris* has been wrongly spelt, from the similarity of the printed r with b.

E. W. LINGING.

I must speak with diffidence before such a "bell-man" as MR. ELLACOMBE, but surely *pronoris* is a mistake, whether of the old bell-founder or somebody else, for a repetition of *pro nobis*.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

**THE PARENT OF PLEASURE CANOES** (6th S. ix. 148, 198).—A much earlier example of a pleasure canoe than that referred to by GENERAL RIGAUD is delineated in one of Matthew Darly's etchings, being caricatures of Macaronies, "Pub<sup>d</sup>. by M. Darly accor. to Act May 27th, 1772, Strand," which, with the title of "The Isis Macaroni," represents a young man standing upright in a canoe and paddling himself with a very long paddle. He wears a tight dress, decorated with frogs of braid or embroidery; on his head is a flat cap, with ribbons in a large bow; his hair is gathered behind in a very thick straight queue of the mode affected by the Macaronies. There is no doubt about the authenticity of this representation of a canoe, used presumably at Oxford in 1772. The boat is a canoe proper, with upward curving head and stern, and it is evidently a crank little craft, very little larger, in proportion to the rower, than a modern canoe. See the British Museum Satirical Print, No. 4705.

F. G. S.

**ORDER OF THE SOUTHERN CROSS** (6th S. ix. 169).—Is A. J. D. sure that he is correct in speaking of this order as instituted "in the army of the Confederate States"? It is possible that such a decoration may have existed, though I think in that case the fact would have come to my knowledge; but it occurs to me that A. J. D. may possibly have been misled, and that the decoration to which he refers may be the Brazilian Imperial Order of the Southern Cross, instituted in 1822 for both sexes. The decoration is a cross of five points, somewhat resembling the well-known cross

of the Legion of Honour. In the circular centre of the reverse is represented, on a blue enamel ground, the constellation from which the order takes its name. The ribbon is of sky-blue silk. If there be a Confederate decoration of similar character, which I greatly doubt, I shall be glad to have a description of it. J. WOODWARD.

Montrose.

DISTINCTLY (6th S. ix. 189).—I cannot conceive why we should not say that the style of an artist or of a particular picture is "*distinctly* paltry"; it means that it is clearly and obviously so. The use of the word *awfully*, as in "*awfully* jolly," is slang, because it is in direct contravention of the meaning of the word,—it is as ridiculous as the "*sublime salad oil*" of the grocer; but to use *distinctly* as above is as correct as to employ the words *obviously*, *positively*, or what not. It is none the worse for being less usual, so only it be correct.

C. A. WARD.

Haverstock Hill.

ADMIRAL BENBOW (6th S. viii. 496; ix. 73, 175).—By some oversight I have said that Admiral Benbow's brother Thomas was a colonel in the king's service; I should have said his *uncle* Thomas.

STRIX.

SWEARING ON THE HORNS AT HIGHGATE (6th S. ix. 69).—A list of the representations of this custom which I have in my Highgate collection will be found in "N. & Q.," 5th S. v. 12; and Mr. Ambrose Heal has, in his splendid collection of St. Pancras illustrations, a copy of the print which I then inquired for. The description is as follows: "Administering the Oath at Highgate. Printed and Sold by Carrington Bowles, No. 69, in St. Paul's Church Yard, London; published as the Act directs, Sept. 2, 1784." I recently purchased a volume in manuscript, entitled "The Highgate Horn Boke," being an account of a pilgrimage to Highgate to be sworn on the Horns, Oct. 20, 1846, by T. Purland, otherwise "Master Zigzag," illustrated with pen-and-ink sketches by Madrigalus and others. Information as to the possessor of the companion volume, *Ye Highgate Oath, a Mystery*, with whom I should much like to exchange transcripts of the respective manuscripts, or of the present owner of the register of the names of the persons sworn, which was formerly kept at the Gate House, would be much esteemed.

On receipt of address I will post SENEX a photograph of the most characteristic of my illustrations.

GEORGE POTTER.

Grove Road, Holloway, N.

SENEX will find a plate, "Swearing at Highgate," facing p. 27 of Woodward's *Eccentric Excursions*, London, 1796.

H. A. EVANS.

The proprietor of the Old Gate House at Highgate is in possession not only of an old print

representing the ceremony, but also of the horns (said to be the original). If I remember rightly, the form of oath is given at the foot of the print.

ARTHUR T. WINN.

In Hone's *Every-Day Book* (1866), ii. 40, will be found a woodcut by George Cruikshank portraying this ceremony. According to Mr. Thorne's *Handbook to the Environs of London*, the scene of the picture is the parlour of the Fox and Crown, and Hone himself the chief performer.

G. F. R. B.

In Chambers's *Book of Days*, i. 118, there is an illustration of the ceremony, though it may not be of much use to your correspondent. It is stated in the text, "Our artist (A. Crowquill) has endeavoured to represent the ceremonial in the case of a simple countryman, according to the best traditionary lights that can now be had upon the subject."

F. C. BIRKBECK TERRY.

[Very many other correspondents are thanked for communications repeating the information supplied above.]

ERSKINE OF CHIRNSIDE (6th S. ix. 168, 197).—In Chambers's *Edinburgh Journal*, No. 124, June 14, 1834, is a general account of the Erskine family, and (incidentally) mention of the family of Erskine of Shielfield, near Dryburgh, "of which the famous Ebenezer and Ralph Erskine, the originators of the Secession from the Church of Scotland, were cadets." The family is, I believe, still represented. Their burying-place is in St. Mary's aisle, Dryburgh Abbey, in close proximity to that of Sir Walter Scott.

J. MANUEL.

Newcastle-upon-Tyne.

"THE ETERNAL FITNESS OF THINGS" (6th S. viii. 27, 79; ix. 20, 138).—In Dr. John Leland's review of Morgan's *Moral Philosopher* (i. 154, ed. 1807) is the following quotation from that writer: "Moral truth, reason, and the fitness of things are the sole certain mark or criterion of any doctrine as coming from God." But in his *Inquiry into Lord Bolingbroke's Writings* (letter xxiii. i. 451) he examines the phrase more closely: "But before I conclude this letter, I shall take some notice, because I shall not afterwards have so proper an opportunity for it, of what he hath observed concerning eternal ideas in God, and concerning the eternal reasons and fitnesses of things."

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

DOUBLE ENTENTE (6th S. ix. 170).—The question *when* this became *double entendre* is subordinate to another question, Has it ever become *double entendre*? Littré and the Academy's dictionary alike have, "*Mot, phrase à double entente*"; neither of them knows of, at least, neither notices, the other expression, I imagine that *double en-*

*tendre* belongs exclusively to the French of Stratforde-atte-Bowe.  
C. B. M.

"OUR EYE-WITNESS ON THE ICE" (6th S. ix. 208).—First in No. 58 of *All the Year Round*, Jan. 14, 1860; afterwards, with other sketches, published August, 1860, by Sampson Low & Co., *The Eye-Witness in Evidence*, &c., by Charles Alston Collins.  
A. H. CHRISTIE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A History of London.* By W. J. Loftie, B.A., F.S.A. With Maps and Illustrations. 2 vols. Second Edition, Revised and Enlarged. (Stanford.)

THE merits of Mr. Loftie's *History of London* have received full recognition. Numerous and important as are the works concerning a city which is in itself a kingdom, there is none which is, in its way, more edifying, more trustworthy, or more authoritative than this latest history. The reasons for its rapidly acquired popularity are easily apparent. It is philosophical in basis and ample in its treatment of those portions of the subject with which it deals, and it turns to exemplary account the discoveries of recent investigators. Thorough work in subjects such as that with which Mr. Loftie deals is a growth of days comparatively modern. Earlier writers had no access to such stores of information as are now brought within reach, and the historical method of treatment in regard to such matters has only been fully grasped in recent times. Since the last history, moreover, of importance was published, London has undergone a complete transformation. The consecutive story of the growth of London, which Mr. Loftie tells in his opening volume, is of absorbing interest, and the varying aspects of the city under successive invasions are shown with praiseworthy clearness. There are few, indeed, who give the work the attention it merits, to whom a walk through London will not have added interest. To the value of the information supplied the numerous maps which accompany the text add greatly. With a rapidity accordingly that is rare in the case of works of this class a second edition has been called for. Into this various improvements and modifications have been introduced. From the MS. notes of the lamented J. R. Green, to which Mr. Loftie has been allowed access by Mrs. Green, and from other sources, a sketch of the commercial history of the City has been obtained; and by the Guildhall authorities a curious list of Aldermen and their wards, to which in the valuable chapter on "The Wards and the Companies" reference is made, has been supplied. With a readiness to be taught which is not always to be found in successful authors, Mr. Loftie has benefited by the opinions of his critics, and he owes to having received from Canon Venables what, with excessive enthusiasm, he calls a *very* complete list of errata. If not now, to adopt Mr. Loftie's style, a *very* perfect book, the second edition is an admirable piece of work, and contains some elements of added popularity as well as of added interest. There are few book-lovers on whose shelves the two volumes will not appear.

*English Poetesses.* A Series of Critical Biographies, with Illustrative Extracts. By Eric S. Robertson, M.A. (Cassell & Co.)

MR. ERIC ROBERTSON has treated about an interesting subject. His book upon English poetesses is sound in judgment, well written, bright, and eminently readable. Few, indeed, are there who, having commenced its perusal,

will be content to wait long before the close is reached. From the ordinary fault of works of its class it is free. Mr. Robertson does not err on the side of over leniency, and in one or two cases he assigns those with whom he deals a position lower than they are entitled to claim. His estimate of Adelaide Anne Procter, high as it is, is scarcely high enough; and the fact that Mrs. Barrett Browning, though the worst artist that ever was a great poet, is the greatest poet that ever was an indifferent or a bad artist, does not stand out with quite sufficient clearness. Atrocious as are the liberties Mrs. Browning permitted herself, some of her poems, notably the "What was he doing, the great God Pan?" are perfect in workmanship. As a whole the book is excellent, and the opening chapter or introduction is admirably thoughtful and well expressed. It is to be regretted Mr. Robertson has excluded from consideration the dramatic aspects of those with whom he deals. The Duchess of Newcastle, to whom practically Mr. Robertson looks as the first in order of precedence of English poetesses, is seen at her best in her dramas. So, of course, are Mrs. Cowley, Joanna Baillie, and poor graceless Mrs. Behn. In quoting the one admirable lyric of the writer last named, a sad mistake is made in substituting the word "space" for *sport* in the two lines—

"From thy bright eyes he took his fires,  
Which round about in sport he hurled."

One or two other small but annoying slips are traceable, as when reference is made to Mr. Browning's "*Jocoseria*." Joanna Baillie is not credited with the eminently poetical observation she displays in some of her best known lyrics. This is probably because they occur in her plays. To the self-imposed limits of Mr. Robertson's scheme it is to be attributed that Lady Elizabeth Carey and one or two other poetesses, decidedly earlier than the Duchess of Newcastle, find no mention.

*The Golden Decade of a Favoured Town.* Being Biographical Sketches and Personal Recollections of Celebrated Characters who have been connected with Cheltenham from 1843 to 1853. By Contem Ignotus. (Elliot Stock.)

THIS book will prove interesting and instructive to those who care for the history of the theological changes which have passed over England during the present generation. "N. & Q." can, however, have nothing to say on matters of religious controversy beyond pointing out that the book is written by an ardent member of that school of thought of which Dean Close was a distinguished ornament. Chapter viii. is devoted to Sydney Dobell, the poet, and is very pleasing. It contains several facts in his biography which are new to us. There are, perhaps, too many poetical quotations, but of this we are not sure. Dobell's poetry is not now read as it ought to be. Anything that directs attention to works so beautiful is of service. We wish the author had imitated Dobell in the care he took in selecting the best words for expressing his ideas. Unless Contem Ignotus is anxious to be quoted as an authority in the *New English Dictionary*, what force can move him to the use of such phrases as "Eieclesia," "Gospelism," and "fontal spring"?

*Sunday under Three Heads.* By Timothy Sparks (Charles Dickens). A Reproduction in Exact Facsimile of the excessively rare Original. (Jarvis & Son.)

*Sunday under Three Heads: as It Is, as Sabbath Bells would make It, as It might be Seen.* By Timothy Sparks. (Manchester, Johnson; London, Simpkin & Marshall.)

IT is scarcely strange that this characteristic little tractate of Dickens, which first saw the light nearly half a century ago, and has during late years been fetching

extravagant sums at book auctions, should now be reprinted in various quarters. Book-lovers who cannot afford to purchase the original at ten times its weight in gold will naturally be glad to have one or other of the reprints in exact facsimile now issued. In these the designs of Phiz are faithfully reproduced; and the possessor, if he only has the gift of making believe of the Marchioness, is as well off as the latest purchaser of the original.

OUR contemporary the *Bedfordshire Notes and Queries* (Bedford, Hawkins & Ransom) continues its good work under the guidance of Mr. F. A. Blaydes, and we are glad to see that the January number initiates a reference list to articles on Bedfordshire topics in the *Gentleman's Magazine*, supplied by Mr. J. G. Raynes. Mr. D. G. C. Elwes, F.S.A., who is well known to our own readers, sends a careful transcript of the inscription on the Radcliffe monument in Elstow Church, all the more welcome from the circumstance that the church is undergoing "restoration," a process of very varied significance.

FROM our valued contributor MR. JOHN NICHOLSON, who wrote *ante*, p. 205, on "The Moot Hill at Driffield," we have received a pamphlet published at the *Driffield Observer* Office, containing the substance of a paper on folk-moots read before the Hull Literary Club.

THE *Antiquarian Magazine and Bibliographer* for April will contain, *inter alia*, an article by our old correspondent the Rev. John Pickford on "An Old Cheshire Family: their Home and Grave," namely, the Moretons of Little Moreton, the old hall of which place, a moated building, probably of Henry VII.'s reign, is still standing.

RICHARD HENRY HORNE died on the 14th inst. at the age of eighty-one. His "farthing epic" *Orion* won him considerable reputation, which was not forfeited by *The Death of Marlowe*, *Cosmo de' Medici*, and other dramatic efforts. Horne was educated at the Royal Military College, Sandhurst, and served as a midshipman in the Mexican Navy. During a long and adventurous life, a portion of which was passed in Australia, he was a prolific writer. He held since 1874 a Civil List pension granted him by Lord Beaconsfield.

TOMB OF JOHN ARTHUR ROEBUCK.—Our old and esteemed correspondent the Rev. JOHN PICKFORD, M.A., Rector of Newbourne, Suffolk, mentions that a large tomb of white marble has been recently erected in the churchyard of Bushey, Hertfordshire, over the grave of John Arthur Roebuck, P.C. and Q.C. Roebuck was born in Madras between 1801 and 1803—the date is variously stated by different authorities—and died in London, November 30, 1879. The tomb, erected at the expense of his friends in Sheffield—a town which, after his retirement from Bath, he long represented in Parliament—bears on its north side a long epitaph, whilst on one end is inscribed simply the surname Roebuck, and on the other the initials J. A. R. In the same village churchyard are buried the eminent artists Thomas Hearne and William Byrne; the once well-known physician Thomas Monro; William Jerdan, of literary reputation; John Williams, Archdeacon of Cardigan; Lieut.-General Sir Walter Nathaniel Walker, K.C.B.; and in the church Col. Sylvius Titus, the supposed author of the celebrated pamphlet *Killing no Murder*, finds a grave. The lines from Horace might aptly be inscribed on the vacant space on the tomb:—

"Quoties bonus atque fidus  
Judex honestum prætulit utili, et  
Rejecit alto dona nocentium  
Vultu, et per obstantes catervas  
Explicit sua victor arma."

*Carm., Lib. IV., Ode ix.*

## Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

H. C. P.—The nearest coats that we can find in Papworth's *Ordinary* answering to the impaled coat in your sketch are (1) "..... a chev. erm. betw. three lions ramp. .... Orwell, Isle of Ely," and (2) "Arg., a chev. engr. betw. three lions ramp. sa. Bartholomew, Sir William Suwardby. V." In Mr. Papworth's system of references V. stands for Glover's *Ordinary*, Tib. D. 10, and Harl. 1392, 1459. To the coat of Bartholomew, blazoned as above, Burke assigns no county in the last edition of his *Gen. Armory*, and it differs from the others under the name mentioned as of Kent, Norfolk, and Scotland. But it has some resemblance to Bartleme, in the same edition, also without county. Three coats of Suwardby are given by Burke, one from an impalement on a funeral entry in Ulster's office, 1620; but, though resembling the coat from Glover, they do not exactly agree with it. The Wilmot coat sent appears to be that of the Stodham family, the elder branch of the stock of the Earls of Rochester and other lines.

C. S. K. ("MS. Collections").—Paper may be obtained ruled in any manner whatever by simply giving an order to a stationer.

JAMES B. ETTY ("Large Engraving").—We do not undertake commissions of the kind.

T. GIBBONS.—Thanks to the kindness of one of our contributors, W. M. M., we are enabled to offer you a sight of the pamphlet on the Chinese junk for which you inquire. Please say if we shall forward it to your address.

C. L. BRANDRETH, M.D.—You appear not to read "N. & Q." very carefully. The question concerning the non-appearance of which you complain will be found on p. 150—a month ago.

R. S. BODDINGTON ("Lord Danganmore").—Your reply on Comberford in relation to the subject will appear. The information supplied in your other note has been anticipated.

G. M. FREMOR ("Translation of Schumann's Songs").—*Schumann's Songs* (English and German Words), edited and in part translated by Natalia Macfarren, is published by Messrs. Novello, Ewer & Co., as is *Thirty Songs, English and German Words*, in which appear "Wanderlied," &c. Concerning a translation of Schubert's *Knight of Toggenburg* we hope to be in a position soon to supply information.

C. R. MANNING ("Itinerary of Richard of Cirencester").—Shall appear with little delay.

G. J. GRAY ("List of Cambridge University Magazines").—A place shall be found for the list. Please, in consideration of our limited space, make it as brief as is consistent with clearness and convenience.

ERRATUM.—In the note accompanying "An Early Sonnet by the Poet Laureate," p. 205, col. 2, l. 26, for "spirit of undergraduate irritability" substitute "spirit of undergraduate irritability."

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 29, 1884.

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## Notes.

## QUEEN ELIZABETH'S NEW YEAR'S GIFTS.

Having one or two long evenings on hand, I have set to work diligently to overhaul a part of my collection of autographs. Amongst these is a curious vellum roll, 11½ feet long and 17 inches wide, in a perfect state of preservation. It is engrossed on one side with a list of "Newe yeres giffetes gevon to the Quenis Majestie by theese persones whose names hereafter ensue, the first of January the yere above saide," viz. 1559, as appears from the heading, "Anno regni regine Elizabeth Primo." On the reverse of the roll is a corresponding list of "Newe yeres giffetes gevon by the Quene her majestie to those persones whose names hereafter ensue," &c. Each side bears the signature "Elizabeth R.," at the head and foot.

In the first list there is an array of names preceding the several presents which found their way into various repositories of the queen. Some went to "The Keper of the Standing Guarderobe at Hampton Courte," others were "delivered into th' office of Jewelles and plate," or "to the Keper of the pallace at Westm;" or "the Yeoman of the Roobes." "A lowe stowle of Waulnuttre, couered wth Clothe of Golde" is impressed into active service "in the previe chamber," whilst smaller articles are handed over to the care of sundry bed-

chamber women, grooms, and other servants, but in the case of presents in "Aungelles" and other money, the invariable destination is "withe the Quene."

The gifts of the higher orders, who are classed under their respective headings of "Earles, Busshoppes, Ducheses, Marques, Countesses, Lordes, Ladyes, Knightes, and Chaplaines," are only conspicuous for a good deal of sameness. Here are a few of the more noticeable. The Duchess of Suffolk sets the ball rolling with a present of

Oone faire cussion all ouer richly enbrandered and sett with pearle, and oone booke couered with purple vellat garnished and clasped with Siluer and guilt of Ecclesiastes.

Afterwards follow, amongst many others:—

By Th'earle of Hartfourde, oone partlet and a peire of Ruffes and Slues wrought with golde, siluer and silke.

By Countie Ferre, a cup or leire with a handell and spoute of Christall with a couer in a case of blake lether with smale Claspes of Siluer.

By the Lady Marques of Northampton, oone Lye potte of golde, poz.

By the Lady Ratlyf, a Smoke wrought with blewes silke and two swete bages.

By the Lady Yorke, a Combe case of Ibonett furnished, and a vane wrought with silke and a glass to the same.

By the Lady Parre, a hannes pott with a handle thinner part glasse finly wrought with siluer parcell guilt, weing xxii oz.

By the Lady Lister, oone Clocke and sixe handkercheves, edged with passamayne of gold.

By Sir Thomas Parrye, Comptrowler, Two muske Cattes with Lia's and collers of silke and golde.

By S<sup>r</sup> Gawn Carowe, Two Portagues vii li.

By Mrs. Pawne, oone Cushion of cloth of golde wth workes, the baksid of bandker.

By Mrs. Penne, nurse to King Edwarde oone peire of Swete Gloues.

By Mrs. Frankewell, two greate and twentie and foure smale swet bages.

By Mrs. Margaret Fawkenstone, a Marchepane.

By A<sup>n</sup>es Bylliarde, a barrell of Oramges and oone disshe of Marchepanes.

By Mr. Thomas Hennage, oone Caule wrought with golde, siluer and silke, in a bagge of Crymsen Taphata embranderid with siluer, gold and pearle.

By Spynnolla, a Straunger, oone foreparte of a kirtell and a peire of sleues, wrought all over with gold and silk like unto a cawle upon Crymsen Satten, with a partelet of like worke, oone lawne for the hedde of Callacowe Clothe, wrought with gold and silke. Two vanes to hold in oones hande, of Silke. And oone Riding rodde garnished with Golde, Silke, and pearle, all in a Case of wodde, couerid with grene vellat embranderid with Siluer.

By Doctor Wendy, Two pottes of Surropes and a box of drogge.

By Thomas Marowe, an Ouche of golde cont. fyve diamondes and iiij perles.

The Basson family, whose names are given at full length in the second list, are here dismissed under the heading of "John Baptist and his bretherne." Their present consists of "two bottelles of musk-water, and oone Loking glass couered with Chrymsen Satten embranderid."

The "olde Sagbuttes," mentioned more explicitly in the later list, have scraped together "oone basket of Visardes," and "Mr. Belmaine late Scole-M<sup>r</sup> to King Edward" has kept up his scholarly character by "a booke finly printed, *De la Vie de la Morte*."

Jugge, printer, sends "oone Mappe and Ptholomeis Tables in Italion"; and Smalwod, grocer, a "boxe of Nutmegges and ginger, w<sup>th</sup> a boundell of Sinamond." "Harres, fruterer," offers "oone Basket of Apples, Wardons, and oone glas of Cheries preserued."

Taking the names in order, we come at intervals to the following:—

By Thomas Browne, oone faire Lewte.

By Smyth, customer, oone boult of Camrike.

By John Grene, cofermaker, oone cofer couerid with Crynsen vellat edged with passamayne of golde.

By John Soda, pottecary, oone potte of Quinces in surrope and oone boxe of Alcoreses.

By Cawoodde, printer, Josephus in Greeke.

By John Roofe, oone Chest with thre Getternes in it.

By Guilham, Threasourer, oone peire of Virgenalls.

By John Keyme, Smythe, oone faire peir of Andirons of Irone.

By Pigott the Quenis M<sup>r</sup> Cooke, a Marchepayne, being a chessebourde.

By the S<sup>r</sup>gaunt of the Pastrey, a pye of Quinces.

By George Rotherige, portingale, and Robert Kingeston, oone fair Lion of Thage of two yerres.

These are amongst the more interesting items of a great variety displayed by the untitled donors who are grouped under the head of "Gentelmen."

In the second list the gifts to the nobility are not characterized by any originality. They consist for the most part of gilt bottles, cruses (drinking cups), casting bottles for sprinkling perfumes, and cups with covers, including:—

To the Ladye Pagett oone Hans potte guilt, xvi oz.

To the Lady Howarde oone Magdaline cup guilt, weing xxi oz.

To S<sup>r</sup> George Howard oone Magdaline cup guilt, weing xxii oz.

Ending with an "Item taken by Sir Robt Dimoke, champion, oone cup of golde with a couer, newe made of an Ingott of golde weing xviii oz." These names are also headed by "The Ladye Fraunces, Duches of Suff[olk]," who is presented with "oone guilt cup with a couer, Branden and Partridge, weing xxx oz." Branden and Partridge were evidently silversmiths, as the name of "Partridge, goldsmith," occurs in the former list as the donor of "oone peire of guilt snuffers, vi oz.," and in this as the recipient of "oone guilt salt, vi oz." This firm must have made a good thing out of the exchange of civilities between queen and subjects, for their names appear in connexion with most of the gifts that consist of plate or jewellery, a few only being from the workshop of "Raines."

Amongst the "Gentelmen and Gentlewomen" occur some curious entries:—

To John Baptest basson, musition, oone guilt Salt, ii oz.

To Augustine Basson, Anthony Basson, John Basson, and Jasper basson, musitions, foure guilt Spones weing viij oz.

To the olde Sagbuttes, Anthony, Mary, Edward, Device, John Peacocke, and Nicholas Andrew, one peper boxe guilt, vi oz.

The names of Jugge and Cawood, the printers, also appear in this list, as in the former, at some distance from each other:—

To Jugge, prenter, oone guilt salte, weing vi oz.

To Cawodde, Printer, two guilt spones, iij oz.

To the S<sup>r</sup>gaunte of the Pastrey oone guilt Salte, weing ii oz.

Oone Spone of golde with a wrethen steele, and the Quenes Armes enameld at th<sup>e</sup> end, of the chardge of Richard Wilbraham, weing ij oz.

M<sup>r</sup> Braye, chefe am<sup>n</sup>ner, oone sheppe of siluer and guilt, weing cccv oz.

Amongst the many obsolete words employed in this roll, there are some about whose meanings I am not certain, and I shall be glad of help in deciphering them. One especially puzzles me; it is "poz." It occurs frequently at the end of a sentence, but can have nothing to do, I think, with the weight of any article, as the figures and ounces are found in their proper place after; nor will it make any sense if it is contracted for "per oz." What are the meanings of the following, respectively:—"Hans [or hance, or hancee] potte, Magdaline cup, s<sup>r</sup>gaunt of the pastrey, leire, lye potte, swet [or swete] bags, swete gloues, caule, visardes, alcourses, getternes"? I imagine *vanes*=fans, *drogge*=drugs, *ibonett*=ebony, *Portingale*=a Portuguese, *caul*=a headdress or cowl, and *marchepayne*=the marzipan of the present day.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

## UNTON CHARITY PAYMENTS.

(Continued from p. 204.)

Payments this yeare past 1626.

Item for watching the beacons iij<sup>s</sup>.

It for a surrender and bond for John Bottlemaker viij<sup>d</sup>.

It for having soldyars to Reading at Easter iij<sup>s</sup> vi<sup>d</sup>.

It paid toward the soldyars v<sup>s</sup> viij<sup>d</sup>.

It for having Cox to Jayle viij<sup>s</sup>.

It my Ladyes Rent for one whole yere xi<sup>s</sup> iij<sup>d</sup>.

It for a sword for the tything iij<sup>s</sup>.

It for having John Wells to Jayle v<sup>s</sup>.

It to John Collyar for keeping the Tything Armor halfe a yere ij<sup>s</sup>.

Paid for the Reckning att this meeting xvij<sup>s</sup>.

It paid for keeping our booke and other things concerning this accompt v<sup>s</sup>.

1628. It paid henry Jarvis and Richard Sadler Tythingmen towards apparrell and dyitt for a soldyar xij<sup>s</sup>.

paid for conducting the same soldyar to Reading vi<sup>s</sup> iij<sup>d</sup>.

It paid toward another soldyar xiiij<sup>s</sup> ij<sup>d</sup>.

paid for a soldyar pressed at St Lukes Tyde xi<sup>s</sup> iij<sup>d</sup>.

paid toward a proclamacon for bowes and Arrowes xij<sup>s</sup>.

paid William Addams toward the repaying of Tounne Armor as apeareth by his bill v<sup>s</sup> vi<sup>d</sup>.

paid toward the billatting of soldyars at Wantage xvi  
weekes at v<sup>s</sup> the weeke for the port of farringdon iiij<sup>s</sup>.  
paid John Bottlemaker for one whole yeares Rent for  
my lady xi<sup>s</sup> ij<sup>d</sup>.

paid John Collyar for keeping toune Armor iiij<sup>s</sup>.  
paid for keeping our booke and other things concerning  
our accompt v<sup>s</sup>.

paid for a breakfast at this accompt vij<sup>s</sup>.  
1629. Inprimis paid the Ladye Dorathy Unton for rent  
xi<sup>s</sup> ij<sup>d</sup>.

It payd for conducting a souldyar to wantinge in the  
yeare Anno d'ni 1627 viij<sup>s</sup> viij<sup>d</sup>.

It payd John Collyar for keeping the Toune Armor  
iiij<sup>s</sup>.

It payd for carryage of creeples xij<sup>d</sup>.

It payd a Comissioner for bowes and arrowes for the  
Tything xij<sup>d</sup>.

It payd for warning the Company and writinge the  
accompts v<sup>s</sup>.

It payd for a breakfast at this meeting x<sup>s</sup>.

#### 1630. Payments.

Inprimis my Ladies Rent xi<sup>s</sup> ij<sup>d</sup>.

It payd John Collyar towards his charge of Tything-  
manshipes v<sup>s</sup>.

It payd John Collyar upon his bill for Armor and for  
the fire hooke vij<sup>s</sup> x<sup>d</sup>.

It payd John Crathus for cutting the sands hedge and  
ditching 38 lug at v<sup>d</sup> the lug xv<sup>s</sup> x<sup>d</sup>.

It payd for mending v hundred and four score faggotts  
at xij<sup>d</sup> the hundred vi<sup>s</sup> x<sup>d</sup>.

It payd for the dinner at the accompt xij<sup>s</sup>.

It payd for the drawing of the booke and warning the  
ffeeffees and debtors v<sup>s</sup>.

M<sup>d</sup> that we the ffeeffees whose names are hereafter  
menconed upon our accompts all and evrie of us joyntly  
and sevrally allowe of the bill of charges brought in by  
Justinian Deane and Henry Godfrie for the defending  
the suite in Chancerie comenced by Symon Turner against  
the ffeeffees or brotherhood of the porte of farringdon  
touching the confirmacon of their graunte for the Sands  
to the use of the Inhabitants of farringdon aforesayd.

1631. It payd for carrying Richard Kyte to Jayle viij<sup>s</sup>.

pd for the carriage of xij load of stones xvi<sup>s</sup>.

payd for digging of the stones and other charges  
vij<sup>s</sup> iv<sup>d</sup>.

payd the Lady Unton's Rent xi<sup>s</sup> ij<sup>d</sup>.

payd for the guifte to Mr Samuell Duncke vi<sup>s</sup>.

payd for the Charges of the meeting of the ffeeffees  
xvi<sup>s</sup>.

It payd for keeping the Accompt to the wryter vi<sup>s</sup>.

payd John Collyar for keeping the Toune Armor iiij<sup>s</sup>.  
payd for 2 dosen of Leather bucketts iij<sup>s</sup>.

1632. It payd my Ladies Rent for one whole yeare  
xi<sup>s</sup> ij<sup>d</sup>.

It payd for mending the high waye and porte well  
v<sup>s</sup> viij<sup>s</sup> x<sup>d</sup>.

It payd for Counsell and other charges at Oxford iij<sup>s</sup>.

It payd for mending a buckett ij<sup>s</sup>.

It payd for having a prysoner to Reading iiij<sup>s</sup> ix<sup>d</sup>.

It payd Crane Ryvers iij<sup>s</sup>.

It payd for Charges at the meetinge of the ffeeffees xx<sup>s</sup>.

It payd to the wryter and giving warning to the debtors  
to come in and gyving notice the ffeeffees of our meeting  
vi<sup>s</sup> vi<sup>d</sup>.

It payd for dressing the Tything Armor iiij<sup>s</sup>.

#### 1633. Payments.

Item payd to Golding of highworth for three yards  
and a quarter of broade Cloth to make a ffunerall cloth  
ij<sup>s</sup> ij<sup>s</sup> ij<sup>d</sup>.

It payd for x yards and a halfe of silke ffringe for the  
same xxij<sup>s</sup> ij<sup>d</sup>.

It payd Jasper bottlemaker for setting it on ij<sup>s</sup>.

It for silke viij<sup>d</sup>.

It payd the Tithingmen for the marshall iiij<sup>s</sup>.

It payd more to the Tythingmen v<sup>s</sup>.

payd Sawyer for Ridding the well vi<sup>d</sup>.

It payd one whole yeares Rent xi<sup>s</sup> ij<sup>d</sup>.

It payd for having a fellow to the house of correc-  
tion xix<sup>d</sup>.

It payd for carrying the Armor to the plaine iij<sup>s</sup>.

It payd Richard Deacon for the marshall xvi<sup>d</sup>.

It payd for Charges for Phillip Pratt viij<sup>s</sup> ix<sup>d</sup>.

It payd in Charges for Toby Collyar xiiij<sup>s</sup> vij<sup>d</sup>.

It for boards and nailes and mending the sluice xxij<sup>s</sup>.

It payd for a dosen of bucketts xxxij<sup>s</sup>.

It payd for carryage xx<sup>d</sup>.

It payd for digging and carrying of stones and work-  
manshipes to make the Causwaye at the Church stile  
xviij<sup>s</sup> ij<sup>d</sup>.

Item payd John Collyar for keeping the Toune Armor  
iiij<sup>s</sup>.

It payd to him for Altering a Costlett vi<sup>s</sup>.

Item payd Edw Cowles of Thruppe towards Mr Lee  
his purchase toward the benefitt of the poore v<sup>s</sup>.

It payd for a dinner at our meeting xvij<sup>s</sup>.

Item payd the Clarke iiij<sup>s</sup>.

#### 1634. Payments.

Item for a writt for Tobie Collyar v<sup>s</sup> i<sup>d</sup>.

It for the warrant ij<sup>s</sup>.

It my Ladies Rent xi<sup>s</sup> ij<sup>d</sup>.

It for halfe a dosen of bucketts xv<sup>s</sup> iiij<sup>d</sup>.

It for a mearsment for the cooking stooles vi<sup>s</sup> viij<sup>d</sup>.

It layd out at Oxford for v of the Company to goo  
Thithier for horse hire and Charges xxvij<sup>s</sup> viij<sup>d</sup>.

It for the marshalls paye viij<sup>s</sup>.

It for 2 men to Conduct ix Irish Rogues to hyworth by  
the comaund of the high Shrieffe xij<sup>d</sup>.

It payd for a bucke for Mr Lee xxi<sup>s</sup> ij<sup>d</sup>.

It for a pike vi<sup>s</sup> viij<sup>d</sup>.

It for carrying one to the house of correction xxij<sup>s</sup>.

It payd John Collyar for keeping the toune Armor iiij<sup>s</sup>.

It for a locke to the Cooking stooles iiij<sup>d</sup>.

It for 2 armings to the pikes xvi<sup>d</sup>.

Item for our drinking at our meeting xvij<sup>s</sup>.

Item for carrying the Armes to the plaine vi<sup>d</sup>.

It payd for warning the debtors and keeping the book  
v<sup>s</sup>.

1638. Payments for stones caryag and worke about  
highwaies and for other things.

Imprimis pd Edward Hinton for one daies worke for  
the waies 8d.

Item paid to Thomas Carter for 2 daies worke 10d.

[Many other payments for work, stones and carriage.]

Item pd to Thomas Teeton for the expences of the  
gentlemen and jurors when theysate in Comission 16s. 6d.

Item paid for 2 Keyes and mending 3 locks and 2  
handles upon the ends of the chest 3s. 6d.

Item pd for a quier of paper 4d.

Item pd to Gyles Gyles Kemble for bringing the new  
armour and picke from London 4s. 4d.

Item pd to William Coomber for 4 dayes trayning 2s.

Item pd to the drummer for 1 daies druming at Stan-  
ford plaine 2s.

Item pd Mr Sherring by the hands of Thomas Teeton  
for the Toune Armour and the picke 2l. 7s. 6d.

Item pd more to William Coomber for 2 daies trayning  
2s.

Item pd John Collyer for a locke 1s. 8d.

Item pd the Charges wh the Tithingman laid out  
1l. 7s. 8d.

Item pd to Wilim Greene and Richard Mitchell Tithing-  
men as by there bill appeared 1l. 8s.

Item pd to the drummer for 2 daies trayning at Stan-  
ford plaine 4s.

Item pd to Thomas Lighton tithingman for halfe a yeares pay for the marshall 4s.

Item pd to the drummer for one daies trayning at Stanford plaine 2s.

Item for horse hier to buy a trowe for the port well 1s.  
Paid to Thomas Lighton tithingman conduct money 2l. 6s.

Item pd to Valentine Stronge for a trowe for the port well and carriage 15s. 4d.

[Here follow other payments for stone, &c.]

Item for writinge and casting upp the Accompt and for 1½ daies attendance concerning the same 10s.

Item pd Justinian Deane 4s.

Item pd to John Collyar for dressing the tounes armes and mending and for other things as by his bill ap'eth 14s. 3d.

Pd to the Tithingman for conveying men to the goale house of correccion and other things as by his bill ap'eth 2l. 8s. 8d.

Given to Anthony Davis in time of his sicknes 1l.

Pd Richard Bower for cureing Anthony Davis his wife and child 1l.

WALTER HAINES.

Faringdon, Berks.

(To be continued.)

**NORK HOUSE.**—As *Greater London* is likely to be an authority of the first importance for some time to come, perhaps Mr. Walford will pardon me for correcting one or two inaccuracies which appear on p. 217, vol. ii., in his description of the above house. In the first place, the "mansion" does not date "from the middle of last century," nor, in fact, from any one period, for it has been the growth of time. In or about 1730 a small villa was built by Mr. Christopher Buckle, and there is no record of any change until the property passed into the hands of Lord Arden. This was in 1802, not "towards the end of last century," as stated by Mr. Walford. The villa was at once enlarged; and in 1812 further additions were made. In 1875 the present Lord Egmont made very considerable alterations and additions, almost amounting to a reconstruction of the house. An upper story was added, and a billiard-room and conservatory were built. At the same time the garden and approaches were rearranged. I may add that there is some very fine timber on the estate, including a noble avenue of beeches. S. H.

32, Ainger Road, N.W.

**PULPIT ANECDOTE.**—I do not recollect meeting elsewhere with the following story, which is, perhaps, sufficiently amusing to be worth telling once more:—

"J'ai sçu d'un Anglois qu'il y a à Londres un Ministre qui prêche assez souvent, et qui, par son éloquence, attire pour l'ordinaire, un auditoire nombreux et distingué. On accourt avec d'autant plus de plaisir à ses Sermons, que l'Apôtre s'empare avec insolence contre le Gouvernement, et contre le Roi. Les traits qu'il lance lui ont paru à lui-même si vifs, que, craignant les effets de sa sincérité, il a fait pratiquer sous sa chaire une trape dans laquelle il se jette dès qu'il a lâché quelque chose de trop fort, et il ne revient sur l'eau, que lorsque le

murmure de l'assemblée s'est dissipé."—*Lettres sur le Voyage de l'Espagne*, par M. \*\*\*\*, à Pampelune, M.DCC.LVI., 8vo., p. 198.

It must be admitted that all this has a *ben trovato* character about it which leads to the supposition that the relater had drawn upon his imagination for his "facts," or that some wandering Englishman had "taken a rise" out of him. Still, the question may be asked whither there is any truth in the tale.

The amusing little volume from which I have transcribed it is anonymous. The freedom with which the author has depicted the debauchery and imposture of the priests, together with the ignorance and credulity of the laity, while enabling him to enliven his *Letters* with many an interesting history—as often tragic as comic—would lead him to conceal his name. On the title-page of my copy the authorship is indicated by the words, in an old hand, "L'Abbé du R." It must be confessed, however, that the descriptions are more prurient than beseeem clericality.

WILLIAM BATES, B.A.

Birmingham.

**A SEA-SIDE MAYOR.**—The following cutting from Evans and Ruffys *Farmer's Journal* of Oct. 19, 1829, is worth preserving in "N. & Q.":

"At Yarmouth, a person is selected from among those employed on the beach during the fishing season, who is denominated the 'Sea-side Mayor,' his office being to inflict certain punishments and penalties on such fishermen as are found guilty of pilfering herrings, &c. The fishing commences in the latter part of September, a day or two previous to which a procession goes round the town, the object and order of which are as follow:—A person grotesquely attired, and carrying a trident, to represent Neptune, precedes, followed by four or five men bearing colours, with inscriptions of 'Prosperity to the town of Yarmouth,' 'Death to our best Friends' (meaning the herrings), 'Success to the Herring Fishery,' &c.; then follows a band of musicians. The Sea-side Mayor (dressed as a sailor, and wearing a gilt chain round his neck), brings up the rear in a handsome boat, built for the occasion, and borne on the shoulders of ten or a dozen men, wearing white ribands on the breast of their jackets and on their hats. In this order the procession calls at the shops of different tradespeople, or any one at all connected with the herring-fishery, where they solicit contributions, and those who are disposed to be liberal are honoured with a tune from the musicians and the cheering of the Mayor. After parading the town, they retire to a tavern to dinner. An individual named Joseph Penny was for many years the representative of Neptune. He was a man of daring spirit, and there are many living at this time who were indebted to his intrepidity for being rescued from drowning. In the month of November, 1825, accompanied by his son, he went off from the beach in an open boat to a vessel in distress, soon after which the boat was washed ashore, with the body of the son entangled in the rigging, but the father was never again heard of."

K. P. D. E.

**ENGLISH AUGUSTINIAN NUNNERY (OUR LADY OF SION), PARIS, 1636-1867.**—Through the courtesy of the Abbé Cédóz, chaplain of this, the only

English Catholic educational institution in Paris (removed in 1860 from the Fossés de St. Victor to Neuilly), I am enabled to give a list of its heads. It will be noticed that Burke is incorrect in speaking of Mrs. Canning as superior during the Revolution, of the tribulations of which period a MS. account lies before me. The change from an abbess to a superior (elected quadrennially) was made for the purpose of avoiding nominations by the French Government. The first and second dates appended to each name show the tenure of office; those within parentheses the birth, profession, and death. A full account of the foundation of the convent will be found in Dodd.

Leticie Mary Tredway, abbess, 1636-1674 (1598, 1615 1677).

Margaret de Bury, a Fleming, first prioress, 1634-1662 (1600, 1621, 1662).

Mary Monica Gildon, second prioress, 1662-1674 (1613, 1636, 1690).

Dorothy Mollyns, first superior, 1674-1678 (1616, 1635, 1689).

Puleheria Dorothy Eyre, 1678-1694 (1631, 1647, 1701).

Eugenia Perkins, 1694-1698 (1638, 1654, 1699).

Ann Tyldesley, 1698-1720 (1641, 1657, 1720).

Ann Frances Throckmorton, 1720-1723 (1664, 1687, 1734).

Mary Alippia Witham, 1728-1736 (1683, 1700, 1754).

Elizabeth Theresa Pulcheria Throckmorton, 1736-1744 (1694, 1714, 1760).

Mary Alippia Witham, 1744-1752.

Elizabeth Theresa Pulcheria Throckmorton, 1752-1760.

Mabilla Mary Austin Bishop, 1760-1765 (1724, 1744, 1765).

Frances Louisa Lancaster, 1765-1808 (1733, 1750, 1808).

Anne Mary Canning, 1808-1820 (1749, 1772, 1820).

Mary Eugenia Stonor, 1820-1828 (1768, 1789, 1848).

Helen Mary Monica Finchet, 1828-1840 (1765, 1785, 1847).

Jane Mary Frances Fairbairn, 1840-1852 (1796, 1819, 1879).

Mary Louisa Howell, 1852-1867 (1813, 1835, 1867).

Martha Mary Gonzaga Howell, 1867.

J. G. ALGER.

Paris.

#### DISCOVERY OF A ROMAN ALTAR IN LINCOLN.

—The enclosed letter from the Rev. Canon Venables, which I have cut from the *Times* of March 14, may be of interest to the readers of "N. & Q."—

"Sir,—This morning the workmen, while digging the foundations for the new tower of St. Swithin's Church in this city, discovered, about six feet below the surface, a very perfect Roman altar. The inscription, which is as sharp as the day it was first cut, is as follows: 'Parcis deabus et Numinibus Augusti] C. Antistius Frontinus Curator ter. Ar[am] D[e] S[uo] D[at].' On one side is carved in low relief a vase for libations, on the other side a patera. The stone is of the same hard bed of coarse oolite of which the Roman gateway still standing at the northern entrance of the city is built. Only three altars dedicated to the Fates have previously been discovered in England—two at Carlisle and one near Silloth. Of these, two bear the title 'Matribus Parcis.' Deductions to the deity of the Augustus are far from unfrequent. The *nomen* Antistius occurs in several Britanno-

Roman inscriptions, one of them, singularly enough, found in Lincoln some years ago. The cognomen of this Antistius, however, was 'Adventus.'

"Faithfully yours, EDMUND VENABLES,  
"Precentory, Lincoln, March 12."

CELER ET AUDAX.

"THE MILLION" = THE MULTITUDE.—MR. FREE-LOVE asked (6th S. iv. 449) when this term was first used. X. P. D. (*ib.*, 472) replied that Joseph Mainzer published a book called *Singing for the Million* about 1842. The use of "the million" for "the multitude," however, is much older than this. Peter Pindar, in the postscript to *The Horrors of Bribery: a Penitential Epistle from Philip Hamlin, Tinman, to the Right Honourable Henry Addington, Prime Minister, &c.*, says, "From the purity of his own heart infers the virtue of the million." Addington was Prime Minister 1801-4. J. DIXON.

THETHORNE.—In Halliwell's *Dictionary* we find that the *thethorne-tree* is explained in the *Promptorium* by *ramnus*. To this Halliwell appends the note, "*ramnus* is the medlar tree." Certainly not; *ramnus*, or rather *rhamnus*, is the buckthorn. WALTER W. SKEAT,

Cambridge.

EFTURES.—This word is entered in Halliwell, but it has no true existence. There is no such word in English or French, but it has arisen from one of those blunders which dictionaries often perpetuate. The entry stands thus: "*Eftures*, passages; Malory, ii. 376." It is due to the following sentence in Caxton's edition of Malory's *Morte Arthure*, bk. xix. ch. vii.: "And sir Meliagraunce said to Sir Launcelot, 'Pleaseth it you to see the *eftures* of this castle?'" I quote from Sir E. Strachey's reprint. But *eftures* is an obvious error for *estres*, or rather *estres*, by that confusion between *f* and long *s* which is so common. The word *estres* occurs in a well-known passage in Chaucer's *Knight's Tale*. Cotgrave has: "*Les estres d'une maison*, the inward conveyances, private windings and turnings within, entries into, issues out of, a house." This fully explains the above passage. I believe the combination *ft* is almost unknown to Latin and French, so that such a form as *eftures* is hardly possible. In fact, the curious use of *pt* in Icelandic to represent the sound of *ft* is due to following a Latin model; for Latin has *pt* only, and knows nothing of *ft*. It follows that Halliwell's *Dictionary*, like every other dictionary with which I am acquainted, cannot be *always* implicitly relied upon. Such an error as the above should have been corrected, especially as *estres* is duly given and rightly explained.

WALTER W. SKEAT.

Cambridge.

CAMBRIC.—The usual etymology, from Cambray, is impossible; it does not account for the final *-ia*.

The right etymology is from Kamerik, the old Flemish name of the same place; see Sewel. I have just found proof of this in vol. xv. of the *Archæologia Cantiana*, p. 392. Here, in an inventory dated 1583, I find: "*Item, iijj paire of pillowbeeres; wherof one paire Camerick, two paire Holland stitched,*" &c. Note this late use of Chaucer's *pilwebeer*.

WALTER W. SKEAT.  
Cambridge.

MOTTO FOR THE FOUNDER OF A "PEOPLE'S PARK."—I wonder that, when so many parks and recreation grounds have been given to the sovereign people, nobody has suggested the following lines from the *Julius Cæsar* of Shakespeare as applicable to the worthy donors:—

"Moreover, he hath left you all his walks,  
His private arbours, and new-planted orchards,  
On this side Tiber; he hath left them you,  
And to your heirs for ever, common pleasures,  
To walk abroad and recreate yourselves."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SOME OBSOLETE WORDS FROM THE TRELAWNY PAPERS.—In the Trelawny Papers, which embrace correspondence between Robert Trelawny, formerly Mayor of Plymouth, England, and John Winter, the governor of his plantation in New England, A.D. 1631-45, and which are soon to appear in print, appear many curious words, which may be interesting to etymologists. The following are examples.

"2 yds. spilting cloth."—This is doubtless from A.-S. *spillan*, to spoil or deprive of, and was probably applied to cloth used on the ranges for bolting meal, the grain at this time and in this locality being crushed in mortars or ground in hand mills and afterwards sifted. Can similar instances of the use of this word be cited?

"7 pair of trushes."—This form of a word of many forms is not given by Halliwell, Wright, Skeat, or others who have studied it. Halliwell and Wright, it is true, give the word *trush* and make it equivalent to *hassock*; but this is not the meaning here. The word appears to be but another form of *trusses*, *trossers*, *troozes*, *trousers*, and *trousers*, which are garments worn on the nether limbs. The forms given are but a few which one meets with in old authors, Shakespeare giving the unique one of *strosser*:—"And you rode like a kerne of Ireland, your French hose off, and in your strait *strossers*" (*King Henry V.*, III. vii.). Nor is this a faulty spelling, as Dyce shows, for Dekker uses the same form; and in Middleton's *No Wit, no Help like a Woman's* we read, "Or like a toiling usurer, sets his son a-horseback in cloth of gold, while himself goes to the devil a-foot in a pair of old *strossers*." They anciently fitted closely to the limbs. Says Bulwer (*Pedigree of the English Gallant*, 1653):

"Now our hose are made so close to our breeches that, like the Irish *trossers*, they to manifestly discover the dimensions of every part." Skeat makes the word of French origin (*trousseau*, a truss or bundle), imported into Ireland and Scotland, and says, "*Trousse* is the plural of *trousse*, a bundle, formerly also a case, such as a quiver for arrows; hence *trousse* became a jocular term, used especially of the breeches of a page (Littré), and was so applied by the English to the Irish garment." We frequently find Irish trousers, which were close-fitting breeches, mentioned by early New England writers, but in this form only in these papers.

JAMES PHINNEY BAXTER.

Portland, Maine.

SURVIVAL OF PAGAN WORSHIP.—Mr. Julian Sharman, in his *Cursory History of Swearing*, says that the worship of the divinities of the old mythology was maintained in one temple on Mount Cusano for some hundred years after the "gods of Olympus had been deposed" (p. 31). What is the authority for this statement?

ANON.

STAIID v. STAYED.—In a leading article in the *Standard*, March 10, is the following: "If that was all he had to communicate, he might just as well have *staid* at home." Lately I have noticed in the public press the use of this word *staid*, where the spelling should surely be *stayed*.

CUTHBERT BEDE.

THE RODINGS.—In Essex, and within twenty-five miles of London as the crow flies, is a cluster of eight little agricultural parishes, called "The Rodings," from the name of the little sedgy river near which they stand. Is the derivation or meaning of this word known? In Cheshire are two townships, one named Odd Rode—once the dwelling-place of the ancient family of Rode of Rode—and another named North Rode. The former is in the parish of Astbury, the latter in that of Prestbury. Of the Rodings my late friend R. J. King observes in his *Handbook for the Eastern Counties*, 1870:—

"This part of Essex, wooded and rich in pasture, is very remote from urban or scholastic influence. In the language of the inhabitants of the Rodings, 'The world, or at least the isle of Britain, is divided into three parts, looked on most likely as three concentric circles. The hallowed centre, the bull's-eye, the *γὰρ ὀμφαλό*, the inner Ecbatana, is 'the Rudings'; round about them in the middle circle lie 'the Hundreds,' the rest of Essex; further still, on the outer circle, lie 'the Shires,' the rest of Britain. As for the rest of Europe and of the world, they are doubtless looked upon as so utterly barbarous as to deserve no place at all in the geography of the favoured Rudingas.' E. A. F. (?)"—P. 80.

Are these initials intended to signify Edward Augustus Freeman? And if so, can any one verify the quotation? The note of interrogation within parentheses is that of the compiler of the book, and seems to imply a doubt as to the authorship of the paragraph.

JOHN PICKFORD, M.A.

**THE STAMFORD TOWN MUSIC.**—Mention is made in the *Stamford Mercury*, March 14, of the retirement into private life of Mr. Thaddeus Wells, who has a wide local reputation as a violinist and teacher of music. The report states that Mr. Wells "was one of the Stamford 'town music' or waits—minstrels in the pay of the corporation, who on state occasions played in scarlet cloaks and cocked hats and gold lace." I cannot find any mention of these gorgeous corporation minstrels in *The History of Stamford*, by (the late) Rev. C. Nevinson, M.A., Warden of Browne's Hospital (1879). CUTHBERT BÉDE.

**THE SCHOOLMASTER ABROAD.**—Cook, who has been desired to consider herself disengaged, her ideas of honesty and temperance being incompatible with those of her employers: "Well, I ain't surprised, not a bit. I was telling the cards this morning, and my nose itched too, so I made sure I should hear some news afore night."

HERMENTRUDE.

#### QUERIES.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**QUEEN VICTORIA'S ESTIMATE OF THE EMPEROR NAPOLEON III. IN 1855.**—In Sir Theodore Martin's *Life of the Prince Consort*, vol. iii. pp. 258-9, there is given a most interesting extract from the Queen's *Diary*, in which Her Majesty has recorded the opinion she had formed of the character of the Emperor Napoleon during his visit to England in 1855. The portion of the extract relative to the present query runs thus:—

"Some days later (2nd of May) the Queen embodied in a memorandum the results of the study of the Emperor Napoleon's character, which the facilities of observation afforded by his visit had enabled her to make. From this we extract the following passages.....

"In a letter said to have been written by the Emperor to Mr. F. Campbell, the translator of M. Thiers's *History of the Consulate and Empire*, when returning the proof-sheets of his translation in 1847, he says: 'Let us hope the day may yet come when I shall carry out the intentions of my uncle, by uniting the policy and interests of England and France in an indissoluble alliance. That hope cheers and encourages me. It forbids my repining at the altered fortunes of my family.' If these be truly his words, he certainly has acted up to them since he has swayed with an iron hand the destinies of the French nation."

Can any reader of "N. & Q." inform me whether the letter here referred to has been published, and, if so, where it is to be found?

C. H. E. CARMICHAEL.

New University Club, S.W.

**SPURN-POINT, A GAME.**—I shall be very glad if any of your correspondents can give me an ex-

planation of this game, or quote any passages in which reference is made to it. It is mentioned in *The Common Cries of London*:—

"Come let us leave this boyes play  
And idle prittle prat,  
And let us go to nine-holes,  
To *spurn-point*, or to cat."

Halliwell's *Dictionary* has: "Old game mentioned in a curious play called *Apollo Shroving*, 12mo. Lond., 1627, p. 49." I have also found the following allusion to the game in T. Randolph's *The Conceited Peddler*, 1630:—

"If you like my points, why do you not buy? If you would have a more full point, I can furnish you with a period: I have a parenthesis (but that may be left out). I know not how you affect those points, but I love them so well, that I grieve at the ignorance of my infancy, when my most audacious toes durst play at *spurn-point*."—Randolph's *Works*, vol. i. p. 42, ed. Hazlitt, 1875.

F. C. BIRKBECK TERRY.

Cardiff.

**THE BANGU.**—The church of Glaschw, which is noted for the following legendary story, is situated a few miles to the north-west of old Radnor. It is recorded by Giraldus:—

"In the church of Glaschw is a portable bell, endowed with great virtues, called *Bangu*, and said to have belonged to St. David. A certain woman secretly conveyed this bell to her husband (who was confined in the Castle of Raidergwy, near Warthreinion, which Rhys, son of Gruffydd, had lately built) for the purpose of his deliverance. The keeper of the castle not only refused to liberate him for this consideration, but seized and detained the bell; and in the same night, by divine vengeance, the whole town, except the wall on which the bell hung, was consumed by fire."—*The Beauties of England and Wales*, by Thomas Rees, F.S.A., 1815.

An account of the Bangu is thus given in a footnote:—

"This was a hand bell kept in all Welsh churches during the times of popery, which the clerk or sexton took to the house of the deceased on the day of the funeral: when the procession began a psalm was sung; the bellman then sounded his bell in a solemn manner for some time, till another psalm was concluded, and he again sounded it at intervals till the funeral arrived at the church. The bangu was at this time deemed sacred, which accounts for the superstitious attributes given it by Giraldus. This ancient custom prevailed till lately at Caerleon, a bell of the same kind being carried about the streets and sounded just before the interment of a corpse, and some old people now living remember this ceremony to have prevailed in many other places."—Hoare's *Giraldus*, vol. i. pp. 5 and 22.

Is anything further known of this "ancient custom"; and what was its origin? Whence is the name *bangu*? ALPHA.

**THE CHARLESWORTH AND WARDE FAMILIES.**—I shall be glad if any reader of "N. & Q." can solve the following (my references are to Foster's *Glover's Visitation of Yorkshire*). A certain Richard Charlesworth, of Totties, near Wakefield, died about 1575, and left three coheirresses, thus

distributed: (1) Dorothy, married Matthew Wentworth of West Bretton, and was living 1585 (p. 334); (2) Grace, married John Savile, of Wath, and was living 1585 (p. 358); (3) Margaret, married Thomas, son of Robert Nettleton, who was living 36 Hen. VIII. (p. 557). Was the father of these coheiresses the Richard Charlesworth whose aunt, Margaret Charlesworth, married Robert Warde, of Pontefract, who died in 1543, with children under age, and whose will was proved at York on May 31 of that year? R. H. H.

Pontefract.

SUN-DIAL INSCRIPTION.—On an old sun-dial in Newlyn West is the inscription, "Time flies, death hastes, a moment may be wished when worlds want wealth to buy." Is this a quotation or an original composition of some Cornishman of the Queen Anne period (for to that age the style of the letters would point)? W. S. L. S.

SITUATE.—In clause 2 of the Suffrage Bill I read, "If the qualifying premises be *situate*," &c. Is *situate* legal English? I thought the expression was used exclusively by house agents. M.P.  
House of Commons.

[This question has been discussed in "N. & Q.," 5th S. i. 407; ii. 58, 115, where instances of the use of *situate* are advanced: "A goodly orchard ground was *situate*" (Chapman, translation of *Odyssey*); "I know where it is *situate*" (Shakespeare, *Love's Labour's Lost*, I. i.); and "There's nothing *situate* under heaven's eye" (*Comedy of Errors*, II. i.).]

SOURCE OF NURSERY RHYME WANTED.—

"The Man in the Moon came down at noon,  
And asked the way to Norwich,  
The Man in the South he burnt his mouth,  
By eating cold pease porridge."

I have just met with the above. Is it a genuine nursery rhyme or a political satire? ANON.

PROVERBS.—Can any of your readers supply equivalent English proverbs for the following?—

"Quand on veut noyer son chien, on dit qu'il est enragé."

"On ne fait point d'omelettes sans casser des œufs."

"Qui terre a, guerre a."

F. CADOGAN.

["Give a dog an ill name and hang him,"

"Nothing venture nothing have."]

WIRRAL.—What is the derivation of the word *wirral*? I have looked in Edmunds's *Names of Places*, but the information supplied is not definite enough. FRANK LUPTON.

SCHIMMELPENNINGCK.—Required, date of birth, date of death, and short account of Mary Anne Schimmelpenninck, a contemporary of Eliz. Fry.

C. A. B.

[1778-1856.]

BISNEY —, WIFE OF MAJOR-GENERAL HEYMAN ROOKE.—Can any of your genealogical cor-

respondents kindly enable me to identify this lady? She died intestate, and the administration, granted Nov. 27, 1756, gives no information. Her second son (1692-1776) was named Brudenell Rice Rooke. Could she have been one of the numerous descendants of the marriage of Thomas Markham, of Ollerton, co. Nottingham, with Mary, daughter and heir of Sir Rice Griffin, of Braybrook, co. Leicester, by Elizabeth Brudenell, his wife?

H. W.

New Univ. Club.

HYMNS IN CHURCH WORSHIP.—Can any of your readers give references showing actual use of hymns in Church worship, (1) in the Church of England at the Reformation, (2) the earliest use of them in the Church of Scotland, (3) approval of them by the early reformers in England and Scotland? What references are there to their use in Church worship in the first and second centuries by contemporary writers? A.

FREEMANTLE, WINKLECOMBE, AND DRYCOTT FAMILIES.—Sir Walter Scott opens the first chapter of *Woodstock* with a description of the Puritan feeling which in 1652 prevailed there, and says that "from the chantry of King John," in the parish church, there had disappeared, besides the house of Lee, "others of gentle blood and honoured lineage—Freemantles, Winklecombes, Drycotts," &c. Can any of your readers tell me from whence Sir Walter Scott derived this information—he confesses that he had no time for antiquarian research in *Woodstock* itself—or inform me where I can find out more about these families? THETA.

THE SECONDS' HAND ON WATCHES.—Can any of your readers inform me at what time the seconds' hand on watches was introduced, and who was the inventor or introducer? W. S. E.

Rochester, N.Y.

"ENGLAND MUST PAY THE PIPER."—In his *Britane's Distemper* (p. 5, Spald. Club ed.), Patrick Gordon, writing of the events of 1639, asks the question, "Was not that old English prophetic now made pleine and cleare which said,

'Germanie beginsse a dance

That passes through Italie, Spaine, and France,

But England most pay the pyper'?"

Is it known, exactly or approximately, how old this "old prophecy" is? In his *Dictionary of Phrase and Fable*, Dr. Brewer tells us that the phrase "To pay the piper" comes from the tradition about the Piper of Hamelin, who was not paid. But England, I fancy, had from early times pipers who lived by their piping, the expense of which was, doubtless, on frequent occasions defrayed by one out of the many that had enjoyed the pleasure of the dance. The passage from the literal to the figurative meaning is very

easy, and it would seem unnecessary to fetch the phrase from so far. The French have managed, without the help of foreign tradition, to give a proverbial form to the same idea. "Payer les violons" has long been used in the sense of paying the expense of something of which others have all the profit or pleasure. But Dr. Brewer has, no doubt, good reasons for what he affirms.

A. C. MOUNSEY.

Jedburgh.

**CHURCH OF ST. BOTOLPH.**—Can any one tell me where I may find information respecting the first church of St. Botolph, Aldgate, London, erected between the reigns of Cnut and Henry I., and demolished by the Canons of Holy Trinity Priory shortly before the Dissolution? I am familiar with the scanty information in Stow, but should like to know of any other authority.

H. J. GRIFFIN.

London Institution.

**INCOME TAX RETURNS.**—Will any one tell me if a return is published every year of the amount collected as income tax from different kinds of income? I am anxious to compare the amounts so collected from commercial incomes for a number of years; but I do not know where to get the necessary information. I have an impression that such returns are only published when moved for in the House of Commons, and that the amount produced by commercial incomes is only shown in combination with that collected on professional incomes. Is this not so?

E. C. H.

**STORY OF THE OLD EDDYSTONE LIGHTHOUSE.**—Can any one kindly refer me to the book in which is the story of a keeper of the old Eddystone Lighthouse whose hair was turned white in one night from the noise of the waves, lashed by the storm, reverberating in a cave beneath? The existence of this cave he was not aware of, and, not being able to account for the noise, he was in incessant fright that he, together with the lighthouse, would be washed away. I was told the source a long time ago, but have forgotten it. Is the story founded on fact?

ALPHA.

**OIL PAINTING OF THE REFORMERS.**—Is anything known of an oil painting on panels of Luther, with Calvin, Melancthon, and eleven other leaders of the Reformation around him? An open Bible is on the table before them and a lighted candle, which a priest, pope, devil, and cardinal from below are trying to blow out.

H. A. D.

**SCAMBLANDS.**—A large grass field in my parish is called The Scamblins, a corruption of the word *scamblands*. In this latter form it occurs so far back as the year 1398. What is the probable meaning of *scamblands*?

HAUTBARGE.

**FOSTER FAMILY.**—In his *Extinct and Dormant Baronetage* Sir Bernard Burke gives an account of the Forsters of Aldermaston, Berks, baronets 1620–1711, in which he states that the arms of St. Martin and Zouche of Dean were introduced into the windows of Aldermaston Hall. Will any of your readers kindly tell me if the hall is still standing, and also if any arms exist? Burke also says, concerning the descent of the Aldermaston property, that there would appear to have been four generations of Richards, terminating in a daughter and heiress, married to a Delamere. Is anything more known about the Delameres and the four Richards? I have heard that in the church there are some fine monuments of the families of Foster, Delamere, and Orchard. What are the arms and inscriptions on them? and who were the Orchards, and did they ever possess Aldermaston? if so, when?

C. WILMER FOSTER.

Dalton Vicarage, Rotherham.

**OLD ENGRAVING.**—Can any one tell me of whom the following old engraving is likely to be a portrait? A youthful lady, with her hair in curls on her shoulders and a very small crown curiously placed on the back of her head as if falling off, is seated under a canopy in front of a table, on which are a clock, a bell, and writing materials. Two winged cherubs hold aside the drapery on either side, whilst two above are about to place a laurel crown on her head. The following inscription is on a tablet, forming part of the picture, at base:—

"Studious she is & all Alone  
Most visitants, when she has none,  
Her Library on which she look's  
It is Her Head her Thoughts her Books.  
Scorning dead Ashes without Fire  
For her owne Flames doe her inspire."

The engraving is by Petr. van Schuppen, after Abr. Diepenbeck. The latter artist was born in 1607, and died in 1675.

CONSTANCE RUSSELL.

[A surmise might rather rashly be ventured that the portrait in question will prove to be that of Margaret, Duchess of Newcastle.]

**DOUBLE CHESS.**—I have a chess-board made for this game, which is played by four persons, as whist is, with two sets of men; but I have not the rules, and shall be glad to be put in the way to procure a copy of them.

F. J. HARDY.

Sydenham.

"THE DEVIL HAS HANGED A DOG."—In a letter written by a Scotch lady from Brussels in the year 1756 the following sentence occurs:—"There [at the house of the minister from Vienna] they play high, and Madam by that is excluded, as the devil has hanged a dog before her door, for she never holds a card, which is a very considerable affliction."

tion." I should be glad to know if this expression, which I take to be synonymous with bad luck, has been met with elsewhere. It is new to me, and I am not aware that it is Scotch.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

**SCHOOLBOY RHYME.**—Can any one correct and supply the remainder of the following schoolboy rhyme?—

"Have you seen the three ghosteses

Sitting on three black posteses

Eating dry mouldy crusteses,

And the fat running down over their fisteses?"

R. H. BUSK.

**PRICKING FOR SHERIFFS.**—In a daily paper of March 5 I read: "Her Majesty pricked the list of sheriffs for England and Wales." What are the meaning and origin of "pricking for sheriffs"?

H. LE JEUNE.

344, Adelaide Road, N.W.

"HIGH MALL."—In the *Spectator*, No. 437, the following sentence occurs:—"Were you to see Gatty walk the Park at high mall you would expect those who followed her and those who met her could immediately draw their swords for her." Can any reader of "N. & Q." oblige me with an earlier example of the use of the expression "high mall"?

H. SCHERREN.

**AUTOGRAPHS WANTED.**—I am anxious to obtain the autographs of Sir John Moore, Count Cavour, and General Wolfe, and shall be greatly obliged if any reader of "N. & Q." will put me on their track.

A. C. S.

**AUTHORS OF QUOTATIONS WANTED.**—

"When Fate has bid our Drama stop,

And Life's last scene is o'er,

And Death has let the curtain drop,

And we can play no more:

Then who played king and who played peasant

Will not be the test,

The only question then will be,

Who played his part the best?"

FRANKLIN PHILP.

"Far Cathay."

F. GREEN.

### Replies.

GRACE DARLING.

(6th S. ix. 142, 190, 271.)

In your issue of Feb. 23 there is a very interesting sketch of our heroine Grace Darling, and as I am at the present time engaged in drawing attention to the dilapidated state of her canopied tomb in our churchyard, I thought that no doubt many of your readers might be sufficiently interested to contribute to its restoration. At the time of the late Fisheries Exhibition there was a box placed near her famous coble for contributions,

and although the box was not placed there till August, yet before the close of the exhibition there was nearly 28l. in it. I have had the canopied tomb with the full-length figure carefully examined by a competent architect, and he estimates the cost of a real and lasting repair at 100l., towards which I have already received about 60l. St. Cuthbert's Chapel, on the Inner Farne Island, has been restored many years in good taste, though I am not aware it was so done as a memorial to her. There is service there as opportunity offers. Only too gladly shall I acknowledge any contributions or answer any questions relative to her of whom we all are so especially proud. I would add that one of Grace Darling's sisters still survives here, in health and happiness.

A. O. MEDD, Vicar of Bamburgh.

Belford, Northumberland.

A correspondent writes so circumstantially concerning a "young man from Durham," to whom he states Grace Darling had been betrothed, that the story of her betrothal may easily pass as a fact which has credible authority. No member of the family was more in her confidence than the sister who attended her during the closing months of her life, and, together with their father, was present when Grace died, and she has distinctly and repeatedly declared to the writer of this communication that Grace Darling never was engaged to any one. Another correspondent has fallen into a misapprehension as to the owner of the boat of the Darlings, who is not Mrs. Joicey of Gateshead, but another lady, Mrs. Joicey of Newton Hall, Stocksfield, Newcastle-on-Tyne. The exhibition of this boat seems to have given new life to the fame of the heroine of the Farne Islands; and it may interest many to know that having, when near her end, asked to be raised in bed, she died with her father's arms around her.

THE AUTHOR OF "GRACE DARLING:  
HER TRUE STORY."

It may not be generally known that there are in existence two authentic portraits of this humble heroine, taken from the life shortly after the interesting event. The pictures are in oil. One of them was the joint production of the late Mr. Carmichael and Mr. H. P. Parker (then of Newcastle-upon-Tyne, and afterwards of Sheffield). It represented Grace and her father in their boat rowing out to the wreck—the sea being, of course, by Carmichael, the boat and its occupants by Parker. The other picture was by Parker, representing the interior of Darling's house, with a family group, the daughter being a conspicuous figure, and her portrait carefully painted. She gave him several sittings—a favour obtained with difficulty—and he stayed two or three days on the island on that account. The young woman's features were decidedly plain, but the expression

of her countenance sensible and amiable, and her chin and lower jaw denoted firmness and determination. The artist spoke highly of her conduct and manners, and formed a good opinion of the family generally. Perhaps some of your correspondents may know what became of these pictures. Being in a certain sense of historical interest they ought to be preserved. As regards the painting, the sea-piece would not disgrace South Kensington or our National Gallery. M. H. R.

W, V, F (6th S. ix. 94, 132).—I am sensible of the consideration and tolerance of PROF. SKEAT's explanation, especially seeing how far apart must be the points of sight from which we look at such matters. Perhaps from that cause there is one thing which still does not seem to me clear. If "a fantastical Norman way of writing" is able to change *u* or *v* into *w* in our quoted example, "Doffisc=Douelisc=Dawlish," why is it not included as an efficient cause of such a change in any code of such causes or "laws"? But the example quoted is not solitary. I will quote another from the same part of England.

Before what we may call the imperial condition of the West Saxon nation had extended west of, say, Taunton, under King Ine, an independent Saxon colony, ranking as a kingdom, had already settled further west, in the midst of Celtic Damnonia, around the estuary of the river Exe. It does not appear to have been a hostile settlement, for our glimpses of it are obtained from occasional Christianizations of the pagan Saxon settlers by the Celtic indigenes. It was, no doubt, of littoral or commercial origin, as in the later cases of the pirate Northmen; the purchase terms on the wholesale side of commerce not being yet restricted to equal exchange, and wealth and commodities welcome whencesoever they came. I long to get the whole of this interesting unwritten episode of our history safely upon paper; but all that we want of it here is that there appears to have been a pagan Saxon household close outside the east gate of the city of Exeter, whereof the four daughters became Christian—two of them martyrs, of whom one has left her name, St. Sidwell, in a shrinal church on the blood-stained spot, and in the surrounding suburb, now a large and populous parish.

In the same charter (*Cod. Dipl.*, No. 940) of Bishop Leofric from which I formerly quoted "Doffisc" is the name of a manor "Sidefullan hiwisc," which seems never yet to have been identified. Mr. Kemble does not even guess a place. Mr. Thorpe transcribes the original two words, as they stood, into his translation. The compilers of the *Monasticon Anglicanum* translate the word *hiwisc* by *familia*. There can be no doubt that this manor is the suburb above mentioned, and the word *hiwisc* must have meant the community

which had gathered around the shrine, which may have been at first one of the semi-monastic societies which were an exigent condition of insulated first Christian societies, and often called *familia*. The parish has been known for centuries as one of the *fees* of the Dean and Chapter, and the martyr has been immemorially commemorated by a special ritual in Exeter Cathedral.\*

The date of the above-quoted charter must be soon after A.D. 1050. But there is a quite independent record of the name in another document, also judged by Humfrey Wanley to be about the date of the Conquest. This is the Anglo-Saxon catalogue of shrines in England printed by Dr. Hickes in his *Dissertatio Epistolaris*, where the name appears in the entry, "ðonne resteð s'ce Sipefulle fæmne wiputan Exanceastre."

The name of the suburb does not appear in Domesday, where it must have been covered by Heuetrotrua=Heavitree, of which it was once a parcel. It soon appears, however, in Norman church-Latin as Sancta Satiwola, a dedication added by Bp. Warelwast, regn. Henry I., to that of a Damnonian church at Laneast, in Cornwall, which till then had been only St. Welvela, i.e., St. Gulwal, "Ecclesia de Satmole," in the printed *Taxatio*, A.D. 1291, is evidently a misprint for "Satiwole," the Exeter shrine, and is a second example of this form of the name.

Well, here we have another series of the disputed interchanges of *f*, *v*, and *w*—the pre-Norman *Sithfulle*, the Norman Latin *Satiwola*, and the English, of at least five centuries past, *Sidwell*. This last does not look like "a fantastical Norman way of writing."

But with regard to calling *w*, as now generally used in polite English speech, a *consonant* at all: there is nothing in this use which is not quite well represented, by the *w*-carent nations, by equivalent vowels. The French write *Edouard*, and in Middle Age Latin are many such examples as *Odoardus*. There was, however, and probably still is, a very strong *consonant* power of this letter, quite lately living in Wessex. It is when it is initial and followed by *r*, and in that position it is double the force of *v*, or equal to the two original *vv*'s of which it is composed. The disuse of this power is even a greater loss to our speech than that of the letter *r*, which has taken place in one of the two cockney dialects. This force is very effective in the words *vvreak*, *vvrong*, and *vvrithe*; it is very emphatic in *vvretch*; but an early impression of the phrase "the *vv*rath of God," from the mouth of one of our elders, is positively indelible. THOMAS KERSLAKE.

\* It is but just to say that since the above was written I have found that the late Rev. Dr. Oliver had already read Bp. Leofric's "Sidefullan hiwisc" to be the suburban manor or fee of St. Sidwell (*Bishops of Exeter*, p. 7).

THOMAS FAIRFAX (6th S. ix. 109).—The Thomas Fairfax about whom KILLIGREW makes inquiry may possibly have been the elder son of Henry, fourth Lord Fairfax. He was baptized in Bolton Percy Church on April 19, 1657, according to the following entry in the register, viz., "Thomas y<sup>e</sup> son of Henry Fairfax y<sup>e</sup> younger, of Bolto<sup>r</sup>, Esq<sup>r</sup>, born y<sup>e</sup> 16, was baptized y<sup>e</sup> nineteenth day of Aprill, 1657." The elder Henry Fairfax was rector of the parish at this time, and no doubt his son "Henry, y<sup>e</sup> younger," was residing with his father, who was a widower, in the rectory house. Henry, the fourth lord, died in 1688, and was succeeded by his son, the above Thomas, as fifth lord. He sat for some years as M.P. for Yorkshire, till 1707, Mr. Markham says, but, according to Thoresby (*Diary*, i. 343), he declined the election in 1702, and "the Marquis of Hartington and Sir John Kaye were elected." He died in 1710. His wife was Catharine, daughter and heiress of Thomas, Lord Culpepper.

Mr. Markham, on p. 409 of his *Life of Lord Fairfax*, says that "he took an active part in promoting the Revolution," i.e., in 1689. In 1685, when his commission was dated, he would be twenty-eight years old—of sufficient age to be captain of a troop of horse. The commission could have no reference whatever to Thomas, the sixth lord, as he was not born till 1691.

The "Henry Fairfax of Oglethorpe," mentioned by KILLIGREW, was brother of Lord Ferdinando, uncle of "Black Tom," father of Henry, the fourth lord, and rector of Bolton Percy. He retired from the benefice in consequence of the Act of Uniformity of 1662, and died at Oglethorpe, near Bramham, in 1665. The following is the entry of his burial in the Bolton Percy register, viz., "Mr. Henry fairfax, Minnisster, dyed at Ogellthorp, and was buried at Bolton Church the 8th day of Apprill" (1665). There is a large memorial slab in the church, at the entrance to the chancel from the nave, with the arms of Fairfax impaling Cholmley sculptured upon it, and containing the following inscription:—

"Here lyeth the bodies of | Henry Fairfax, late Rec<sup>r</sup> | tor of this Church, and | of Mary his wife. Hee dyed | April ye 6, 1665, aged 77. Shee | dyed December ye 24, 1649 | Aged 56."

In 1868 this slab was removed from within the Communion rails to its present position, when the encaustic tiles were laid down and the chancel beautified and restored by the late venerated and estimable rector, Archdeacon Creyke. It was taken from just in front of the sedilia; it will, therefore, be obvious that the first portion of the inscription is *now* misleading. I was present at the removal.

FRANCIS W. JACKSON, M.A.  
Bolton Percy.

P.S.—I observe in the *Yorkshire Post* of Feb. 9, 1884, an obituary notice of Lieut.

Col. Thomas Ferdinand Fairfax, of Steeton, Bilbrough, and Newton Kymé. Though of the junior branch of the family which settled at Steeton (not Sleeton), he was the head in this country of this once renowned family. He died Feb. 8, 1884, at Newton Kyme, in the forty-fifth year of his age. On April 14, 1869, he married, in Bolton Percy Church, Evelyn Selina Milner, sister of Sir Frederick George Milner, of Nun-Appleton, the present baronet, and he leaves two sons, Guy Thomas, born 1870, and Bryan, and one daughter, Evelyn.

SHAKSPEARIAN QUERY (6th S. ix. 87, 138).—DR. NICHOLSON has explained the grammatical construction, but the laws of rhyme also would prevent any poet from adding *tend* after two similar terminations, *intend* and *extend*, in the same stanza. Schmidt, in his *Shakspeare-Lexicon*, explains the passage correctly, but does not bring out the peculiar force of the verb *lend*, in which the primary meaning is lending money. Loans are but for a time, and must be repaid, when a fresh loan may be made. The poet seems to imply that the eyes make their gazes, so rapidly recall them, and pay them out again so repeatedly and with such slight intervals, that they may be said to be made "everywhere at once," and to be "nowhere fixed." So Virgil describes Dido in her frantic grief and rage as "huc illac volvens oculos" (*Æn.*, iv. 363), and at last seeking the light, "oculis errantibus" (*ibid.* 691). Shakspeare is fond of the verb *lend*, using it above a hundred times with slight shades of difference of meaning.

W. E. BUCKLEY.

JAMES SOLAS DODD, ACTOR AND SURGEON (6th S. vii. 189, 483, 495).—In the list of books written by the above your correspondent MR. PLATT omits the following, evidently by the same author:—

"The | Ancient and Modern | History | of | Gibraltar | and the | Sieges and Attacks it | hath sustained, | with an | Accurate Journal | of the | Siege of that Fortress | by the Spaniards from Febr. 13 | to June 23, 1727. | By J. S. Dodd, | late Surgeon in the Royal Navy. | London, printed for John Murray, No. 32, | Fleet Street MDCCXXVII."

This work was dedicated to Jeffery, Lord Amherst.

R. STEWART PATTERSON,  
Chaplain H.M. Forces.

Hale Crescent, Farnham.

FOXES=FOXGLOVES (6th S. ix. 167).—This use of *foxes* for *foxgloves* is curious, and dates to 1684. The plant was named *Digitalis purpurea*, in 1564, by Leonard Fuchs, of Tübingen. Fuchs means a *fox*. I wonder at what date Fuchs's purplish-red glove-flower was first called a foxglove.

CUTHBERT BEDE.

BISHOP PARR (6th S. ix. 148).—Richard Parr is said to have been a Lancashire man, and to have

been born at Eccleston in that county in the year 1592. At the age of seventeen he was admitted to Brasenose College, Oxford, as a student on Sept. 2, 1609. In 1614, being then a B.A., he was elected a fellow of his college. "Whilst he continued in the university," as Fuller quaintly says, "he was very painful in reading the arts to young scholars; and afterwards having cure of souls, no less industrious in the ministry." On August 25, 1626, he was instituted as Rector of Ladbroke, in Warwickshire, one Edmund Tomkins being then the patron of that living. Two years afterwards, on Feb. 6, 1628, upon the resignation of Edward Bromicker, he was instituted Rector of Eccleston, upon the presentation of the king and the Court of Wards. It appears that he took the degree of Doctor of Divinity in 1634, and in the next year he became the Bishop of Sodor and Man, in succession to William Foster, who had only been appointed the year before. Parr continued to hold the living of Eccleston, and in 1643 his name appears amongst those of the ministers "sequestered" by Parliament. See Fuller's *Worthies of England*, vol. ii. p. 200; Wood's *Athenæ Oxonienses* (Bliss), vols. iii. 343-4, iv. 808-810; Baines's *Lancashire* (1870), vol. ii. p. 148; and Dugdale's *Warwickshire*, p. 233. In Feltham's *Isle of Man* MORENSIS will find that Robert Parr, vicar-general, was Vicar of Kirk Christ Lezayre 1713-28 (p. 168); that another Parr, to whom Feltham gives no Christian name, was Rector of Kirkbride (p. 173); and that Thomas Parr was Vicar of Kirk Arbory (p. 253).

G. F. R. B.

UNASSOILED (6th S. viii. 367).—Worcester and Mr. Hyde Clarke, though they do not give the compound *unassoil* in their dictionaries, have two verbs in the simple form *assoil*, (1) to soil or foul, from *souiller*, to foul; (2) to set free, from *absolvere*.

W. E. BUCKLEY.

ERSKINES OF CHIRNSIDE (6th S. ix. 168, 197, 238).—MR. BRADFORD will get the information he desires by consulting Chambers's *Lives of Illustrious and Distinguished Scotsmen* (Blackie & Son, Glasgow, 1833), p. 218; or, "Memoir of Rev. Ebenezer Erskine," by the late Rev. James Harper, D.D., in *United Presbyterian Fathers* (Fullarton & Co., Edinburgh, Dublin, and London, 1849).

WM. CRAWFORD.

15, Queen Street, Edinburgh.

"THE DECAMERON" (6th S. ix. 129).—SIGNOR RICCI has started a question of enormous interest to English literature, viz., the possibility of an English translation of the *Decamerone* in Chaucer's time. As Sacchetti's book is somewhat rare in England, perhaps SIGNOR RICCI will supplement his note by the *verba ipsa* which the novelist used in stating this curious fact. The question

will then be more formally started, and its examination may lead to important results.

H. C. C.

OLD SPELLING OF OAKUM (6th S. ix. 6).—1. In *Saxon Leechdoms*, &c. (about 940), vol. ii. pp. 22-23, we are told, after dressing a broken head with the yolk of an egg and honey, to swathe it up with tow, "mid acumban besweþe" (A.-S. *acumbi*, *acembi*=hards, the coarse part of flax).

2. *Okom*.—"Item, for pick and *okom* viija" (1481-90, *Howard Household Books*, Roxb. Club, p. 24).

3. *Okam*.—"Many of them.....may.....tose *okam*." About 1577, Jn. Northbrooke, *Against Dicing*, p. 81 (ed. 1843).

4. *Oacombe*.—"And after tozed all as *oacombe*" (1622, Hawkins, *Voyage to South Sea*, p. 155).

5. *Ocum*.—

"All would sink

But for the *ocum* caulked in every chink."1630, John Taylor (the Water Poet), *Workes*, pt. iii. p. 66, col. 2, l. 52.

6. *Ockam*.—"Oyl, Pitch, Rosin, *Ockam*" (1663, H. Cogan, *Voyages and Adv. of F. M. Pinto*, p. 70, § 2, ch. xx.).

7. *Oakam*.—"The Spaniards do make *oakam* to calk their ships" (1697, Dampier, *Voyages*, vol. i. p. 295, ed. 1729).

These are some of the various ways in which older writers spelt that word we now write *oakum*.

MARGARET HAIG.

Blairhill, Stirling.

"The Junk for the *Ockam* Pickers is to be had at Mr. Thomas Young's at Execution Dock, who furnishes this and other Houses with it at Seven *Shil*, per Hundred, or he will take it again and allow three Shillings per Hundred, after it is picked into *Ockam*, those that pick it allowing him eight Pound in 112 Pound for waste."—*An Account of Several Workhouses*, second edit., 1732, p. 9.

W. C. B.

PARALLEL PASSAGES (6th S. viii. 465; ix. 113).—AS MR. MOUNSEY is interested in the song introduced by Molière into his *Misanthrope*, let me refer him to the *Moliériste* of last month (February), as well as to the *Moliériste* of December, 1883, in which he will find different musical settings mentioned of that song.

HENRI VAN LAUN.

VERSES IN "CHAMBERS'S EDINBURGH JOURNAL" (6th S. v. 429).—The set of verses sought for, entitled "Arise, my Love," will be found in No. 59, dated March 16, 1833, p. 56. I enclose a copy of the charming little lyric for the editor's gratification.

J. MANUEL.

Newcastle-upon-Tyne.

[The verses in question might easily be by Joanna Baillie.]

PETTY FRANCE: CROOKED USAGE: PIMLICO (6th S. ix. 148).—For the first of these see *Old and*

*New London*, vol. iii. p. 172, and vol. iv. pp. 17, 21, 34, and 45. For the last see the same work, vol. v. p. 39.

MUS RUSTICUS.

Mr. Loftie's suggestion as to the derivation of Pimlico is, after all, less ingenious than that of B. R. ("N. & Q.," 1<sup>st</sup> S. ii. 13), who suggests as a possible clue that "the Pemlico which presageth storms" was a strange bird of Barbadoes. E. A. D. will find the origin of the word Pimlico discussed in "N. & Q.," 1<sup>st</sup> S. i. 383, 474; ii. 13; v. 260; 3<sup>rd</sup> S. iv. 327; and in Mr. Walford's *Old and New London*.

G. F. R. B.

Living within the "Ward of Petty France, in the City of Westminster," I am naturally interested in this question, and, indeed, in all questions of Westminster local history. I copy from my common-place book the following notes:—

"*Petit france*, a considerable street between Tuthill Street, E., and James Street, W."—*New View of London*, 1708, i. p. 63.

"There were other places in Westminster with foreign names, as Petty France and Petty Calais, said to be so called, the former because the French merchants who traded with the woolstaplers lived in that place, and the other because the staple merchants of Calais dwelt there." Widmore, *History of Westminster Abbey*, 1751, p. 92.

The woolstaple of Westminster dates from 1353, when the Act of Parliament 27 Edw. III. was passed creating this one of the ten towns in England wherein the staple or market, removed from Bruges, might be held for wool, leather, and the like goods. This part of Westminster was no doubt so called by the populace for the reason given by Widmore. It became fixed and historical by the Act of Parliament 27 Eliz., 1585, "for the good Governement of the Cytie or Burrough of Westminster," when this city was divided into twelve wards, of which "Petty France" was the seventh:—

"Petty France by vote of the inhabitants received its present name of York Street from Frederick [*sic*], Duke of York, son of George II., who had made a temporary residence amongst them."—Walcott's *Memorials of Westminster*, p. 289.

"Frederick" should be Edward Augustus, Duke of York; Walcott is wrong.

The other Petty France recorded by Stow (Strype's edition, bk. ii. 93) was in Bishopsgate ward, London, and was added, at the expense of the city, to Bishopsgate Churchyard in 1615. The first person therein buried happened to be a Frenchman, Martin de la Toure, who

"May well be said  
T' have dyed in England,  
Yet in France was laid."

Stow expressly says it was "called Petty France of Frenchmen dwelling there." J. MASKELL.

Emanuel Hospital, Westminster.

OLD CLOCKS (6<sup>th</sup> S. viii. 425, 521).—Allow me to correct what is doubtless a slip of the pen.

It is Pisa, not Florence Cathedral, which claims for its singularly beautiful "sanct lamp" the merit of suggesting his discovery to Galileo.

R. H. BUSK.

"WILLELMUS FILIUS STUR" (6<sup>th</sup> S. ix. 49).—Your correspondent W. H. H. S. asks whether the surname above is Norman or Anglo-Saxon. Is it not rather Danish and cognate with Dan. *store*=strong? The man named "le Stur," "of Honeton," is hence "the Strong," &c.

FRED. THOS. NORRIS.

GOODMAN (6<sup>th</sup> S. ix. 66).—MR. MAYHEW says, correctly enough, that I cite this word in my *Folk-Etymology* from Mr. Wright's *Bible Word-Book*; but he ought in justice to have added that I cite it only to reject the account which connects it with A.-S. *gumman*. It is part of the plan of my book to examine those words, like *beef-eater*, *fox-glove*, *welsh-rabbit*, which are not corruptions at all, though they often have been regarded as such.

A. SMYTHE PALMER.

Woodford.

A [LATER] LETTER OF LORD BYRON (6<sup>th</sup> S. ix. 186).—I have a holograph letter of Lord Byron's (five quarto pages, closely written), dated from "Mesalonghi, March 30th, 1824," of which I shall be glad to send a copy if the editor and MUS RUSTICUS wish to see it in print. It is addressed to "Jno. Bowring, Esq., &c., Greek Committee, London," and is franked "Noel Byron." As Byron died on April 19, it is probably one of his latest letters, and perhaps has not been printed.

ESTE.

Fillongley, Coventry.

FIELDING'S "TOM JONES" (6<sup>th</sup> S. viii. 288, 314; ix. 54, 77).—I am sorry that so sincere an admirer of MR. AUSTIN DOBSON'S literary and poetical gifts as I am should have incurred his censure. I can only plead, like "M. Scriblerus Lectori" at the end of the *errata* in Lawton Gilliver's first edition of the *Dunciad*: "But this, kind reader, being only matter of fact, not of criticism, be so candid as to impute merely to the error of the Printer," or rather to the innocence of my intentions. It was not my object in writing to criticize MR. DOBSON, but simply to draw attention to an incident in Fielding's literary history which had apparently escaped the notice of the novelist's biographers. On reading the passage on p. 121 of MR. DOBSON'S *Fielding*, my impression was that the words "on this occasion" referred to a period subsequent to the printing of *Tom Jones*. If I undesignedly misrepresented MR. DOBSON'S meaning, I can only ask him to accept my apologies. The quotation from Horace Walpole, however, is not of much assistance either way. It confirms the statement in the *Athenæum* that the price paid for the work was 600*l.*, which nobody disputes,

but is inconclusive with regard to the point whether the money was paid before or after publication. There is thus no discrepancy between my "matter of fact" and Walpole's account. The paragraph in the *Athenæum* is, I submit, admissible as an authority for the fact in question. In 1851 that paper was, I believe, conducted by the late Mr. C. W. Dilke, than whom a more conscientious critic never lived, and he was not likely to admit into the editorial columns a statement for the truth of which there was not satisfactory evidence.

By a slip of the pen, I observe that on p. 54 I refer to the assignment of *Tom Jones* as having been purchased by Mr. Forster at Daniel's sale. It was, of course, the assignment of *Joseph Andrews*, which is now in the South Kensington Museum.

W. F. PRIDEAUX.

Calcutta.

FORFARSHIRE (6th S. ix. 27, 175).—May I be permitted to correct the statement of T. S. that by "Angus and Mearns" is indicated the county of Forfar? For this, Angus is the old name; by Mearns, or "the Mearns," we understand the adjacent county of Kincardine. I should have thought it barely needful to point out these facts to one who had reviewed Mr. Jervise's excellent book on *The History and Traditions of the Land of the Lindsays in Angus and Mearns*. The notes to which W. C. J. refers in his query formed part of a collection of materials which the late Mr. Jervise made in the course of his journeys as Examiner of Registers. Much of this collection has been printed in two quarto volumes, entitled *Epitaphs and Inscriptions from Burial-grounds and Old Buildings in the North-East of Scotland* (vol. i. published 1875; vol. ii., 1879, Edinburgh, Douglas). Both volumes were limited in the number of impressions, and are consequently scarce.

J. WOODWARD.

Montrose, Angus.

ANCIENT CHURCH-BELLS AT TRESMEER, CORNWALL (6th S. viii. 406).—The REV. MR. OWEN has not been altogether successful in his attempt to unravel the meaning of the inscriptions on these bells. Two of them appear to have formerly hung in a hunting-tower, and the legend upon the one which MR. OWEN styles No. 2 should be read before that on No. 1. Having been favoured by Mr. Dunkin with a sight of his rubbings of the lettering, I would suggest the following readings in preference to MR. OWEN'S:—

- (1) We are ["beop"] both made to wake Eleanor for to catch game.
- (2) But ["hac"] do, by my rede, think on Hws soul, and so was his name.

The two legends stand, literally, thus:—

- (1) + WE : BEYT : IMAKID : BOPE : TO WAKIE : ELIANORE :  
FOR : TO : KACHE : GAME.
- (2) + HAC : DO BI MINE REDE : PENK : ON HWS SOYLE :  
AND [D reversed] , SO WAS . HIS NAME.

These inscriptions might doubtless incline some to suppose that we have here a play upon a man's name, viz., "Hew [Hugh] Sole" (or "Atte Sole"), his wife's name being Eleanor. Still, it should be borne in mind that in early times a knightly family, whose name is written "Hewys" in the Parliamentary Roll of Arms, *temp.* Edward I. or II., held property in the county in which the bells are now located, and also in the contiguous county of Devon. It is possible, therefore, I imagine, that the inscription may be intended to read "think on Hewys's soul," &c., and meant to apply to a member of the family who had a spouse named Eleanor.

JAMES GREENSTREET.

FLEMISH SEPULCHRAL BRASSES (6th S. ix. 107, 155, 215).—These brasses have been removed from the hospital in the Place St. Pharaïde, at Ghent, which has been dissolved, to the Bibliothèque in the same city.

C. R. MANNING.

Diss Rectory.

"THE DEAN OF BADAJOS" (6th S. ix. 207).—If MR. NORGATE will turn to a famous old German work, entitled "*Palmblätter, Erlesene morgenländische Erzählungen für die Jugend*, von J. G. Herder und A. J. Liebeskind," he will find in it the original of the fable of which he possessed a MS. translation. The story narrated in *Palmblätter* is probably also the same as the one of which Bishop Thirlwall "read some sixty years ago" a translation "in some magazine, the title of which he had forgotten." The original edition of *Palmblätter* appeared at Jena from 1787 to 1800, in four volumes. Herder died in 1803. N. T.

I have a copy of *The Dean of Badajos* in a little volume made up of several numbers of "Rose's Cabinet Edition of Standard Tales of All Nations, price one halfpenny (Rose, printer, Broadmead, Bristol)." Each number has a title-page, not dated. The book was given to me at school fifty years ago. If MR. NORGATE cannot by the aid of this clue find the story, I will lend him the volume; it is much torn at the beginning and the end, but the *Dean* is complete.

J. FOXALL.

Ryland Road, Edgbaston.

SAMIAN WARE (6th S. ix. 87, 137, 216).—The late Charles Roach Smith published in the *Journal of the British Archaeological Association*, April, 1848, vol. iv. pt. i., an article on the red-glazed pottery of the Romans found in this country and on the Continent.

HENRY W. HAYNES.

Boston, U.S.

The discovery in England of late years of moulds from which the so-called Samian red pottery was cast, should be conclusive as to its frequent manufacture in different parts of the country. Before any moulds were known to me to have been found I came to this conclusion as a certainty from the

very different hardness of the clay, varying according to the place of discovery. The London specimens are hard enough to resist acid, those found about the Medway are almost entirely disintegrated by the action of the water. J. C. J.

M.I.V. (6th S. ix. 229).—The obituary in the *Morning Post* of July 12, 1883, had the same notice of Lady Flora Hastings's death, but instead of the initials M.J.V., it had "Mors Janua Vitæ." The 12th may have been the date of burial; the reason for this announcement seems inexplicable.

H. M.

[The above explanation is so clearly authoritative we dispense with printing the ingenious conjectures sent us by many contributors.]

G. P. R. JAMES (6th S. ix. 227).—The Christian names of this prolific novelist and historian were George Payne Rainsford, for which I am a good authority, his wife being my mother's sister. It is strange that the names given to him in joke by friends should have been preserved in *Chambers's Cyclopaedia*. In the same manner Alaric Alfred Watts found it difficult to clear himself from the imputed name of Alaric Attila Watts.

M. E. FOSS.

Addiscombe.

Some wag dubbed him George Prince Regent, from a pretentious speech of Mr. James which had gone the round of the clubs.

E. B.

MOTTO WANTED FOR BOOK OF QUOTATIONS (6th S. ix. 207, 236).—"By quotation you may grow rich and yet impoverish no man." "Coin is a quotation from the mint, and so an old thought circulated quickens the mental currency." "Polished gems that await resetting." "Here you have a temple of images without idolatry." "First thoughts breed second, and second thoughts are best." "Thoughts are eternal as the stars, and may be used to decorate the night of Time." *Cum multis aliis.*

C. A. WARD.

Haverstock Hill.

ROMAN LEGION (6th S. ix. 88).—Your correspondent will find some information on this subject in a book published at Bath in 1804, in 3 vols., entitled *Memoirs of the Life of Agrippina, the Wife of Germanicus*, by Elizabeth Hamilton. I have not read the book very lately, but think that the camp life of the Romans is fairly treated.

GENERAL.

HARVEST WAGE IN TIME OF OLD (6th S. ix. 229).—Perhaps the book read was Hallam's *Middle Ages*, and a reference to chap. ix. pt. ii., on the "Value of Money" and "Pay of Labourers," will give Mr. COOKES the information he wants about the "Statutes of Labour" (1350, Edw. III., Hen. VI., 1444, and Hen. VII., 1496); and he will find that although wages were less than a penny

in many cases, there was always a higher rate at harvest time. Under the Act of 1444 the yearly wages of a chief hind or shepherd was 24s., those of a common servant in husbandry 18s. 4d., both rates under a penny a day, but with meat and drink. In 1350 the statute of labourers fixed the wages of reapers at harvest time at 3d. a day, without diet. The statute of 1444 gave reapers 5d., and labourers in building 3½d.; but, low as these sums appear, the price of corn and meat was such that the poor could purchase a relatively much larger supply of food than they can now with apparently higher wages.

At the end of the *Gulielmi Newbrigensis Historia*, Tom Hearne has printed, in black letter chiefly, his "Notæ et Spicilegium," about Godstowe and Binsey more particularly. He has some interesting remarks on prices and wages for labour. Speaking of the "graneries or barnes" at Godstowe, he says that the men who threshed there had no more than 2d. a quarter for threshing wheat or rye, and 1d. for a quarter of barley or oats; and he adds that

"in the same King Edward the third's reign it was ordained that no haymaker should have more than a penny a day, that the mower should have but five pence an acre without meat and drinke, and that reapers in the first week of August were to have but two pence a day, the second week threepence, and so till the end of August.....without meat and drink."

He adds, that in Henry V.'s time Culham Bridge was built by labourers receiving only 1d. a day; "and it seems the best workmen were employed....." 'Tis a tradition also that when Magdalen College in Oxford was built (which was in the next Reign, by William of Waynflete, who also built Magdalen bridge over the Cherwell) the workmen had only a penny a day."

One would like to know what this bridge cost. The bridge which replaced it in 1779 cost about 9,000*l.*, and is now being much improved, widened, and strengthened at a further cost of, I expect, nearly 12,000*l.*

GIBBES RIGAUD.

18, Long Wall, Oxford.

NONSUCH PALACE (6th S. viii. 448; ix. 90, 154, 178, 233).—Before the discussion on this subject is brought to a close, permit me to note a curious parallel for the name, which I think has never been observed. The Assyrian king Sennacherib, speaking of Nineveh, says: "In the midst I placed my royal residence, the palace of Zakdi Nu Isha," i. e., "Has-not-an-equal," or, in one word, Nonpareil or Nonsuch (see *Records of the Past*, i. 31; Kalisch, *Bible Studies*, pt. ii. 226).

A. SMYTHE PALMER.

Woodford, Essex.

ZERS AND ZEIRS (6th S. ix. 128, 235).—E. B. thanks E. B. L., and four other contributors named by the editor, for correcting the mistake regarding *zers* or *zeirs*. Now that it has been so kindly explained, the sense of the passage in the document

is clear, or would be if "*their neames*," &c., were altered to "*those neames* *estir* following," for as it stands it is nonsense. When one sees "*atte the yettis*" for "*at the gates*," one is prepared for any vagaries in the spelling of documents of the sixteenth century. One can believe anything when St. John is still called Singeon, and St. Leger Silinger. Both words are evidently so called from the French pronunciation; and E. B. has often thought that it is a pity the numerous words of French origin introduced into Scotland during the sixteenth century should not be carefully preserved before they become obsolete, as the English school teaching may cause them to be, among the Scottish peasantry. E. B. has met with *sinzeour*, so evidently *seigneur* or *signor*. E. B.

E. B. L., in correcting E. B.'s "strange error," says that the letter *z* was "often used in the place of *y* in ancient Scottish documents." This is inaccurate. The Scotch formerly expressed *y* by a character very like the *z* of old black-letter or modern German, but it was not meant for *z*, as E. B. L. seems to imply. Ignorance as to the meaning of this character is the reason why we now see *Zelland* used for *Yetland*. JAYDEE.

LATIN DISTICH (6th S. ix. 207).—I should be much surprised if any higher authority were found for these lines than the schoolboy who penned them. The pronoun *is*, *ea*, *id* in all its cases is seldom used in classical poetry; and the collocation of *ejus* and *ea* sounds hopelessly bad to a classical ear. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SIR WILLIAM PAINEMAN (6th S. viii. 348).—The person meant is Sir William Pennyman, of Marske, in the North Riding of Yorkshire, a noted Royalist, who maintained two troops of horse and a company of foot at his own expense, and in 1642 brought to the king's standard a good regiment of foot of about six hundred men, and a troop of horse. He had been made a baronet in 1628; and at the time of his death, on August 22, 1643, "*febre epidemica correptus*," when, as he had no issue, the title became extinct, he was Governor of Oxford, an office which he held, as Lord Clarendon states,

"to the great satisfaction of all men, being a very brave and generous person, and who performed all manner of civilities to all sorts of people, as having had a good education, and well understanding the manners of the Court."

He was educated at Christ Church and buried in the cathedral, "*Tumulo potitus in eadem domo in qua primum ingenii cultum capessiverat*," as his epitaph informs us. A pedigree of the Pennyman family is given by Dugdale in his *Visitation of Yorkshire*, p. 198, Surtees Society, vol. xxxvi. 1859. An account of the first baronetcy is in Burke's *Extinct Baronetcies*, 405, ed. 1841, at

which date the second baronetcy was still extant, though now extinct. See Wotton's *Baronetage*, 1741, vol. iv. p. 420, for both, and for the epitaph on Sir William and his wife, which appear to be on the same tablet. At the end of the former are the letters B.M.T.P.I., which I suppose stand for "*Bene Merenti (or Merito) Tribuno Poni Jussit*," viz., "*Anna conjux charissima*," whose epitaph follows immediately. He is styled "*Tribunus*" in his epitaph. Of the meaning of the clause in the will I am not certain. W. E. BUCKLEY.

BOWLING (6th S. ix. 48, 116, 178).—Perhaps it may be as well to state that the words "*Time, Money, and Curses*," &c., quoted by MR. JULIAN MARSHALL at the last reference, are to be found in the second edition (1680) of the *Compleat Gamester*, as follows:—

"A Bowling-Green, or Bowling-Ally, is a place where three things are thrown away besides the Bowls, viz., Time, Money, and Curses, and the last ten for one."

F. A. TOLE.

SMALL COATS OF ARMOUR (6th S. ix. 188).—The *Annual Register* for 1774 states (p. 117) that Edward I.'s tomb was opened on May 2 in that year by the Antiquarian Society, and that the body, in a yellow stone coffin, was six feet two inches long. It seems, therefore, that both Dean Stanley and Mr. Malcolm are wrong in their dates.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

VISCOUNT MONTAGUE, BARON BROWNE OF COWDRAY (6th S. ix. 209).—My worthy and good friend the late Mr. Thomas Browne Selby, preferred, some thirty years ago or more, a claim to this title. MR. G. BLACKER-MORGAN may perhaps obtain information about this and other rival claims by applying to Mr. Walford Selby, at the Public Record Office. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

PICTURES BY HOGARTH (6th S. ix. 200).—Replying to your answer to A. H. at the above reference, I beg to call your attention to a note of mine, published a few years ago in "*N. & Q.*," as to the safety of Hogarth's "*Southwark Fair*." It was not destroyed at Hafod; it is now at Clumber, three miles from this place, and is the property of the Duke of Newcastle.

ROBERT WHITE.

Workshop.

[The few years of which MR. WHITE speaks are eleven. His note appears 4th S. xii. 36.]

"VIRGO PRONORIS" (6th S. ix. 188, 237).—I agree with several respondents, that *pronoris* must be a founder's error (many were great blunderers) for *PRO NORIS*, but the rubbing, now before me, is perfectly plain; it may be read as easily as A B C.

H. T. ELLACOMBE,

BELL INSCRIPTION (6th S. ix. 229).—This is probably the blunder of an illiterate founder.

H. T. E.

THE MAHDI (6th S. ix. 149, 198).—A passage from Sir Paul Rycaut's *History of the Turkish Empire*, A.D. 1687, vol. ii. p. 41, may be interesting at the present juncture. He is chronicling the year 1638:—

"Complaints were made of a certain Shegh [sheik], Santone, or Preacher belonging to the Mountains of Anatolia, who had refused to do Homage or serve in the War. He was one who by a feigned Sanctity had acquired a great Reputation amongst his People; and having declared himself to be the *Mehedy* or the Mediator, which according to the Mohametan Doctrine, is to fore-run Antichrist, for reducing all the World to one Unity of Faith: he had perswaded his People, that he and they under him were by Privilege of his Office, exempted from all Taxes, Contributions, or Impositions by any Secular Power whatsoever. The Grand Signior [Amurath IV.], who could not understand or believe this Doctrine, presently detached a strong Body with some Cannon under Command of the Captain-Pasha to confute the Principles of this Rebel, and to reduce him to Obedience. These Forces being entred on his Dominions, Proclamation was made to the People that they should deliver up their Impostor into the hands of Justice; which if they refused to do, then Fire and Sword was to be their Portion, and Destruction extend even unto their Children of seven years of age. This terrible Denunciation of the Sultan's sentence struck all the People with cold Fear and Amazement; howsoever, the Shegh availing himself on certain Prophecies, which he interpreted in his own Favour, adventured to stand a shock with the Grand Signior's Forces; but being overcome by them the Shegh was taken alive and carried to the Grand Signior, who condemned him to be flead alive; and in this guise being a horrid Spectacle to all Beholders, he was carried upon an Ass to the Wheel, on which he seemed to endure the Remainder of his Punishment without any sensible Touches or Pangs in the Torments."

CORMELL PRICE.

Westward Ho.

The question of W. M. M. may be in some measure solved by referring to D'Herbelot, *Bibl. Orient.*, p. 531; to Maracci, *Alcorani textus universus*, p. 10, col. i. (Patavii, M.D.CXCVII.); and, for the passages of Scripture said to foretell Mohammed, especially to Pocock's *Sp. Hist. Ar.*, sectio i. pp. 15, 188, ed. White.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

This name means *leader*, from Arabic *hada*, to lead.

R. S. CHARNOCK.

Nice.

SIR GEORGE MACKENZIE (6th S. ix. 227).—MR. PICKFORD should consult Omond's *The Lord Advocates of Scotland* (Edin., 1883).

A. C. MOUNSEY.

Jedburgh.

APPLE-TREE FOLK-LORE (6th S. vii. 447, 496; viii. 157).—I have been from home a long time, and on my return, on looking over my "N. & Q.,"

find the above on the subject of apple-blooming. The lines used by the rustics in Herefordshire are as follows:—

"When the apple blooms in March,  
You need not for barrels sarch;  
But when the apple blooms in May,  
Sarch for barrels every day."

Meaning, of course, that in the latter event apples will be so plentiful that there will be a difficulty in getting sufficient barrels for the cider.

SOLTO VERE HARE.

TRANSLATION OF CIPHER WANTED (6th S. ix. 70).—The first of the two following lines contains the puzzle, the second my partial solution:—

"Ri ovaser iar tup oo nox ne rueb."  
"Savoir traire.....en beur."

I am not confident about the "en beur," for the latter word is not, apparently, good French; but I have, I believe, shown how the egg can be balanced in the "savoir traire." BOILEAU.

THE TITLE OF MASTER (6th S. ix. 67, 152).—MR. CARMICHAEL'S reply to my query is satisfactory, as it shows that there is no foundation for the assumption of the title in the case to which I referred. I must apologize for writing vaguely. I should have said, instead of *certain* Scottish peers, that the title was applied to the heirs apparent of Scottish peers *below* the rank of earl. I refer to the usage of the present day. But I should like to see some undoubted authority on the subject; and that was why I put my query in the first instance.

JOHN MACKAY.

Herriesdale.

Surely the title of *Master* is not peculiar to Scotland, for in England the son of John Smith, Esq., is known as *Master* Smith. When was this designation first applied to the junior members of English families? EDWARD LAWS.

Tenby.

GOODWIN SANDS AND (?) STEEPLE (6th S. viii. 430; ix. 15, 73, 158).—The Kentish tradition is also to be found noticed in Fuller's *Worthies* (p. 65, Lond., 1662), where it is traced to the notes in G. Sandys's translation of Ovid's *Metamorphoses* (l. xiii. p. 282, Lond., 1626). It is stated that a Bishop of Rochester had the care of the money raised in the county for preventing the encroachments of the sea at the Goodwin Sands, which then formed part of the mainland; and that as the spot had long been free from any liability to injury by the incursion of the sea, he diverted the money from its original purpose of repairing the wall to the building and endowment of Tenterden Church.

ED. MARSHALL.

COINCIDENCE OF EASTER AND LADY DAY, &c. (6th S. vii. 209).—W. S. L. S. says there is in Poland a remarkable superstition about the coin-

cidence of Easter Day and St. Mark's Day (which will occur in 1886). Will he kindly state what it is?

W. M. M.

"MASTER OF THE CHAUNCERY" (6th S. ix. 228).—That Masters of Chancery used, under certain circumstances, to hear causes in former times, is pretty clear from Chamberlayne's *Anglicæ Notitia* for 1677. At p. 122 of the second part, it is stated that "the Master of the Rolls, in the absence of the Chancellor, hears causes and makes orders, by virtue of a commission, with two Masters, and that *jure officii*."

G. F. R. B.

HADHAM IN ESSEX (6th S. ix. 170).—AN ENGLISHMAN makes a mistake, for it is in Herts, about four miles from Bishop's Stortford. Latest information about it and the hall can be obtained by reading Mr. Cussans's *Hist. of Herts, Hundred of Edwinstree*. M.A.Oxon.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 229).—

"A wealthy cit," &c.,

is the beginning of *The Cit's Country Box*, a ludicrous poem by Robert Lloyd, the intimate friend of Churchill. Lloyd was a miscellaneous writer, and in addition to his poems he wrote the *Capricious Lovers*, an opera, and four other dramatic pieces. Wilkes said of him, "He was contented to scamper round the foot of Parnassus on his little Welsh pony, which seems never to have tired." Lloyd is said to have died a prisoner in the Fleet in 1764.

FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ye Olden Time: English Customs in the Middle Ages.*  
By Emily S. Holt. (Shaw.)

We have seldom met with a more useful book than that which Miss Holt has presented to the public. She must have been a most diligent student of mediæval records to have got together the highly curious facts she has put before us. The collecting of mere facts, though by no means a work to be despised, is little in comparison with their arrangement. Miss Holt evidently knows not only what facts to observe, but how to classify them so that they shall illustrate each other. There is not a single chapter in her book which does not contain matter that will be new to most of her readers. How few persons know what the mediæval law as to marriage really was! We have known many, clerics as well as lay folk, exclaim in astonished wonder when it has been explained to them that in mediæval England marriage "per verba de presenti" was held to be good. Miss Holt understands this, and has endeavoured to make her readers do so too. So inveterate is prejudice, and so determined are many people to view the past through nineteenth-century spectacles, that we can only hold out to her the hope of a moderate degree of success.

The chapter on clothing is very good, and contains a great amount of highly condensed information. It was a happy thought, in describing the pocketing sleeve of the twelfth and thirteenth centuries, to draw attention to the fact that it still exists in the heraldic charge known as the *maunch*, which is borne by the Hastings family and by those Nortons who suffered so cruelly for their participation in the Rising in the North. We remember once

to have read a tale of extremely mediæval character, written by some one whose fancy had been caught by these long sleeves. An English lady is represented running away from some place, whether a Turkish harem or an English nunnery we forget. When faint with hunger she calls to mind that she has a loaf of bread in the pocket of her sleeve. Though these sleeves were used to carry small objects in, we can hardly believe that a loaf of bread could be carried therein without its presence making itself felt. The mediæval credulity as to relics is curiously illustrated by a present which Edward III. made to Westminster Abbey. He gave that church, it seems, the vestments in which St. Peter was wont to say mass. One would like to know how he had acquired them, and what evidence he thought he had of their authenticity.

*Early and Imperial Rome; or, Promenade Lectures on the Archaeology of Rome.* By Hodder M. Westropp. (Stock.)

MR. WESTROPP'S Promenade Lectures were, we have understood, listened to by a large and cultivated audience. He has done well in publishing them. There are many English men and women who having seen Rome will derive great pleasure from having their memories refreshed by these most useful comments on the objects yet to be seen above ground in the Eternal City. We wish Mr. Westropp had relied somewhat more upon himself. With a modesty which seems to us excessive, he tells us the views of other archaeologists and historians, and keeps his own at times too much in the background. The last lecture, entitled "Ancient Marbles," is extremely valuable for purposes of reference, as it gives a complete, or nearly complete, catalogue of the marbles that were used in Rome, with so much of description of them as to make fragments in most cases easy of identification. The plate of masons' marks on the wall which is commonly attributed to Servius Tullius is interesting. Marks identical in form are to be found on several of our own Norman buildings. We have noticed one or two rash statements. For example (p. 11), we read: "The Etruscans appear to have been an original Tauranian race, which formed the underlying stratum of population over the whole world." Surely there is no evidence whatever that the populations of Africa were Tauranian, and it is doubtful whether the natives of America can be so classed.

*The Yorkshire Archaeological and Topographical Journal*, pt. xxx. (vol. viii. pt. ii.), throws light on a good many points of north-country family history and antiquities. Mr. H. E. Chetwynd-Stapylton continues his elaborate account of the Stapleton family, including pedigrees of the Richmondshire and Bedale and Carlton lines. The history of Ribston and the Knights Templars, by Rev. R. V. Taylor, is also continued, and the charters printed are very fully annotated from a genealogical point of view. We only regret that the earlier portions of these two papers are not before us. They are both valuable and interesting, and the same must be said for the paper on York Church Plate, by Mr. T. M. Fallow and Mr. R. C. Hope, which is well illustrated, and should be read along with the "Notes on Carlisle and other Church Plate" in vol. xxxix. of the *Archæological Journal*, for 1882.

In the *Transactions of the Glasgow Archæological Society*, vol. ii. pt. iii. (Glasgow, published for the Society), we find much matter of interest, proving the reality of the revival, which was mainly accomplished through the exertions of the late Alexander Galloway. A well-known contributor to our columns, Mr. W. G. Black, discusses the singularly vexed question of the etymology of Glasgow, and pronounces in favour of the

double-name theory, deriving the name which has survived from a Gaelic, or, as he prefers to write it, "Goidelic" source. But we are not very well satisfied with the suggestion that this surviving name is an epithet of St. Kentigern, viz., "the Greyhound." Prof. Ferguson's paper on "Books of Receipts" contains a large amount of bibliographical detail on a rarely trodden part of the field of literature.

THE *Transactions of the Royal Historical Society*, New Series, vol. i. pt. iii., will be found to contain an important paper by Sir Richard Temple, on the "Political Lessons of Chinese History," with a note on the same subject by Sir Thomas Wade, who was present at the reading, and took part in the discussion. Under existing circumstances, there is much reason for paying attention to the history of the "Middle Kingdom."

PART V. of Mr. James Payn's *Literary Recollections* gives a good account of Whewell and De Quincey. Mr. Payn's mother showed to a dean of the English Church, then at the head of the High Church party at Oxford, some complimentary remarks of De Quincey concerning her son, and received the astounding reply, "Very flattering to your son, madam, no doubt; but who is this Mr. De Quincey.—Shropshire is dealt with in *All the Year Round* in the "Chronicles of English Counties."—Mr. Austin Dobson supplies to the *English Illustrated Magazine* a singularly interesting and attractive paper on "Changes at Charing Cross. "The Belfry at Bruges" is another paper of much interest.—"A Pilgrimage to Selborne," by T. E. Kebbel, arrests and repays attention in *Longman*.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

W. M. ("Call a spade a spade").—The earliest recorded use of this expression is said by Scaliger to have been made by Aristophanes, Ἀριστοφάνης εἰπερ τὴν σκάφην σκάφην λέγω. See note to Priapeia, *Carmen*, ii. 9, 10, in which is told a story of the use of the phrase by Philip of Macedon. "Scapham scapham dicere" occurs in a letter of Melancthon to Cranmer, dated May 1, 1548. In *Mar Prelates Epitome* we have the English form, "I am plaine, I must needs call a spade a spade." Burton, *Anatomy of Melancholy*, has "I call a spade a spade," and Ben Jonson writes, "Boldly nominate a spade a spade."

T. A. S. ("Queen Elizabeth's Lodge").—Tradition holds this building to have been a hunting lodge of the queen whose name it bears, and asserts that when she visited it she always rode upstairs on horseback to the great chamber. The topmost landing was once known as the horse-block. The feat of riding upstairs has been accomplished in the present century by one of the foresters. Lysons, in his *Environs of London*, holds, in opposition to general acceptance, that it was the Chingford manor-house. A description of the place is supplied in Mr. Thorne's *Handbook to the Environs of London*.

W. J. GREENSTREET ("Words employed in *The Virgin Martyr*").—Some of the words after which you inquire are not unfamiliar. 1. *Ambry* or *aumby*, the same as French *armoire*, is a cupboard, locker, storehouse, repository. It is used by Langland in the fourteenth century, and by Beckford, in the form of *ambury*, and Mr. William Morris, in that of *aumby*, in the nineteenth. See Dr. Murray's *New Dictionary*. 2. *Upsy-freasy* is the

same as *upsee Dutch*, Frisian being equivalent to Hollander. It signifies being as drunk as a Dutchman.

"I do not like the dullness of your eye,  
It hath a heavy cast, 'tis upsee Dutch."

3. *Super naculum*. A mock Latin term, supposed to mean "upon the nail," a common phrase with drinkers. When a glass is emptied, the rim is placed upon the nail, to show that, when a toast has been drunk, no more than enough for one drop is left. *Pierce Penilesse*, sig. G 2 b, gives a full account of the custom of drinking *super naculum*; and Ben Jonson says, "He plays *super-naculum* with my liquor of life" (*The Case is Altered*, vol. vii. p. 348). 4. *Lance-prezade*. A commander of ten men; the lowest officer in a foot regiment. "The watchful corporall and the lansprezado" (Taylor the Water Poet). 5. *Gingle-boys*. Apparently gold coins; as we say "yellow-boys." 6. *Ass-fellow*. The word *fellow* is used after *ass* just as in the previous lines it occurs after *goose* and *woodcock*. Spurgius says, "Beef, mutton, veal, and goose, fellow Hircius." Hircius answers, "And woodcock, fellow Spurgius. Whereupon Spurgius keeps up the phrase by adding, "Upon the poor lean ass-fellow," referring only to the ass on which he rides. So soon as space permits the other words shall appear under "Queries."

C. LAWRENCE.—The lines commencing  
"Twas whispered in heaven, 'twas muttered in hell,"  
are not by Lord Byron, but by Miss Catharine Fanshawe. They were written in 1816, at Deepdene, the seat of the late Thomas Hope, and the original MS. was long preserved, and probably may still be found in the Deepdene album. We recall having seen the lines in a collection of miscellany poems printed somewhere near 1816 by Joanna Bailie.

W. B. C.—Instead of "often quoted" lines, say "often misquoted," and you will be correct. The real reading is—

"So naturalists observe a flea  
Has smaller fleas that on him prey;  
And these have smaller still to bite 'em,  
And so proceed ad infinitum."

Swift, *Verses occasioned by Whitshed's  
Motto on his Couch*.

ESTE ("Foreign Notes and Queries").—The paragraph from a Roman journal you forward is inaccurate. We cannot give currency to its misstatement.

LAMETON YOUNG.—("Our Eye-Witness on the Ice").—Thanks. The reference has, however, been supplied.

CRITO.—*Bingen on the Rhine* was written by the Hon Mrs. Norton.

C. L. BRANDRETH, M.D. ("Richard Le Davids").—No answer to your question has been received.

MRS. F. GREEN.—

"Ancestral voices prophesying war."

Coleridge, *Kubla Khan*.

G. M. FERROW ("Schubert's *Knight of Toggenburg*").—We can hear of no English version.

E. R. VYVYAN ("Date of Handel's Birth").—A full explanation of the discrepancies between the alleged dates of this event will shortly be given.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 5, 1884.

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## Notes.

## MS. ACCOUNT OF THE BATTLE OF TRAFALGAR BY A PARTICIPANT IN THE FIGHT.

The following interesting narrative appears in a duodecimo volume in MS. It is written with special neatness, and is entitled "Account of the Proceedings of His Majesty's Ship Bellerophon in the Battle of Trafalgar, in a Letter from William Pryce Cumby, Esq., who succeeded to the Command of the Bellerophon early in the Action." So far as I can ascertain it has not before been printed.

Heighington, 20th March, 1828.

MY DEAR ANTHONY,—Agreeably to your request I proceed to give you in detail the particulars of the Battle of Trafalgar, more especially where the Bellerophon or myself were individually concerned; the general proceedings of the fleet you can of course gather from the official and other accounts published at and since that time, but as your enquiries refer more particularly to my own personal services I shall offer no apology for what might otherwise appear gross egotism.

As in all such undertakings it is prudent to adopt the frenchman's suggestion of "commencens par le commencement," I must carry you back to the forenoon of Saturday, the 19th October, 1805, when the Bellerophon was one of a British Fleet of 27 sail of the Line, cruising under the command of the immortal Nelson off Cape St. Mary's, watching the movements of the combined French and Spanish fleets under the French Admiral Villeneuve, then lying in the harbour of Cadiz, where they were narrowly observed by our frigates station'd close to the harbor, with whom we kept up a constant

communication by means of ships station'd at proper intervals between those frigates and our fleet, for the convenient interchange of Signals: a system adopted by the consummate judgement of our incomparable Chief from the day he arrived and took the command before the port, by which he avoided the wear and tear of ships, sails, rigging, men and nerves which a close blockade with so numerous a fleet necessarily occasioned, and at the same time he kept the Enemy, who were known to be ready for sea at a moment's notice, in profound ignorance of our number and force.

Early in the forenoon of Saturday, the 19th October, 1805, the Captain of the Bellerophon was invited with some other Captains by signal to dine with the commander in chief, and on our answering in the affirmative, Bellerophon's Signal was made to close the Admiral, which we immediately made sail to accomplish, our station being in the lee Column, the fourth Ship astern of the Royal Sovereign bearing the flag of Vice-Admiral Collingwood, who led our division: while carrying sail for this purpose, I perceived flags flying at the Mast head of the look-out ship towards Cadiz, the Mars, and distinctly made out to my own satisfaction the numeral Signal 370—signifying "The Enemy's Ships are coming out of port, or getting under weigh"; this I immediately reported to Captain Cooke, and asked his permission to repeat it. The Mars at this time was so far from us that her topgallant masts alone were visible above the horizon, consequently the distance was so great for the discovering the Colour of flags that Captain Cooke said he was unwilling to repeat a Signal of so much importance unless he could clearly distinguish the flags himself, which on looking through his glass he declared himself unable to do. The conviction of the correctness of my statement, founded on long and frequent experience of the strength of my own sight, induced me again to urge Captain Cooke to repeat it, when he said if any other person of the many whose glasses were now fixed on the Mars would confirm my opinion, he would repeat the Signal. None of the officers or Signal men however were bold enough to assert positively as I did that the flags were 370; and I had the mortification to be disappointed in my anxious wish that Bellerophon should be the first to repeat such delightful intelligence to the Admiral. Soon afterwards the Mars hauled down the flags, and I said "Now she will make the distant Signal 370"—which distant Signals were made with a flag, a ball and a Pendant differently disposed at different Mast heads by a combination totally unconnected with the color of the flag or pendant used. She did make the distant Signal No. 370 as I had predicted, this could not be mistaken, and as we were preparing to repeat it the Mars Signal was answered from the Victory, and immediately afterwards the dinner Signal was annul'd, and the Signal made for a general Chase E.S.E.

Our joy at the prospect thus afforded of an opportunity of bringing the Enemy's fleet to action, and consequently terminating the blockade on which we had been so long and so disagreeably employed, was considerably checked by the apprehension that it was merely a feint on their part, and having no intention of giving us battle that they would re-enter the harbor of Cadiz so soon as they discovered us in pursuit. We continued the chase till nightfall without getting sight of our opponents, and about sunset the signal was made for Bellerophon, Polyphemus, and three or four others of the most advanced and fastest sailing ships to look out a head of the fleet during the Night and to carry a light. Soon after we had answered this signal Captain Cooke said to me he should not feel comfortable unless either he or I were constantly upon deck till we either brought the enemy to action or the chase was ended, on which I volunteered taking two

watches on deck that night, adding my hope that the events of the following day would render our watching the next night unnecessary; I accordingly remained on deck till midnight, when the Captain relieved me, as I did him again at four o'clock, and so the night passed and morning came but with it no sight of the Enemy's fleet. We had all this time been steering for the mouth of the strait of Gibraltar, as their having put to Sea with the wind at N.W. naturally led Lord Nelson to suppose their object was to go up the Mediterranean. Soon after daylight, in consequence of signals from ships in the N.W. quarter, our fleet hauled the wind to the Northward and stood on under easy sail, the weather being thick and hazy and continuing so through the day (Sunday the 20th), we were unable from our fleet to get sight of that of the Enemy.

Towards evening the frigate most advanced towards Cadiz made signal for the Enemy's fleet in that direction and communicated to the Admiral their force, but from the position of the Bellerophon those Signals could not be seen by us; we had however the gratification of seeing the Admiral telegraph to Captain Blackwood of the *Euryalus*, "I rely on your keeping sight of the Enemy through the night": this cheered us with the hope of an Action in the morning, and according to our previous arrangement Captain Cooke remained on deck till twelve o'clock, when I relieved him, and he relieved me again at four without anything particular having occurred through the night except the frequent burning of blue lights and false fires by our frigates to leeward, which assured us that the Enemy was seen by them. I had again turn'd in and "address'd myself to sleep," when about a quarter before six I was rous'd from my slumbers by my messmate Overton the Master, who called out "Cumby, my boy, turn out, here they are all ready for you, three and thirty sail of the line close under our lee and evidently disposed to wait our attack." You may readily conclude I did not long remain in a recumbent position, but springing out of bed hurried on my cloaths, and kneeling down by the side of my Cot put up a short but fervent prayer to the Great God of Battles "for a glorious Victory to the arms of my Country, committing myself individually to his allwise disposal, and begging his gracious protection and favour for my dear Wife and Children, whatever his unerring wisdom might see fit to order for myself": this was the substance and as near as memory will serve me the actual words of my petitions, and I have often since reflected with a feeling of pride how nearly similar they were to what our immortal leader himself committed to paper as his own prayer on that occasion.

I was soon on deck, whence the Enemy's fleet was distinctly seen to leeward standing to the Southward under easy sail, and forming a line on the starboard tack. At six o'clock the Signal was made to form the order of sailing, and soon after to bear up and steer E.N.E., we made sail in our station, and at twenty minutes past six we answered the Signal to prepare for battle, and soon afterwards to steer East; we then beat to Quarters, and cleared ship for action; after I had breakfasted as usual at eight o'clock with the Captain in his Cabin, he begged of me to wait a little as he had something to shew me; when he produced and requested me to peruse Lord Nelson's private Memorandum, addressed to the Captains relative to the conduct of the Ships in action; which having read he enquired whether I perfectly understood the Admiral's instructions; I replied they were so distinct and explicit that it was quite impossible they could be misunderstood; he then express'd his satisfaction and said he wish'd me to be made acquainted with it, that in the event of his being "*bowl'd out*" I might know how to conduct the ship agreeably to the Admiral's wishes.

On this I observed that it was very possible that the same shot which disposed of him might have an equally tranquilizing effect upon me, and under that idea I submitted to him the expediency of the Master (as being the only officer who in such case would remain on the Quarter Deck) being also apprized of the Admiral's instructions, that he might be enabled to communicate them to the next officer, whoever he might be, that should succeed to the Command of the Ship. To this Captain Cooke immediately assented, and poor Overton the Master was desired to read the Memorandum, which he did; and here I may be permitted to remark *en passant* that of the three officers who carried the knowledge of this private Memorandum into the action, I was the only one that brought it out.

In going round the decks, to see every thing in its place and all in perfect order before I reported to the Captain "the ship in readiness for action," the fifth junior Lieutenant (now Captain George Laurence Saunders), who commanded the seven foremost Guns on each side of the lower deck, pointed out to me some of the Guns at his Quarters where the zeal of the seamen had led them to chalk in large characters on their Guns the words "VICTORY OR DEATH," a very gratifying mark of the spirit with which they were going to their work: at eleven o'clock, finding we should not be in action for an hour or more, we piped to dinner, which we had ordered to be in readiness for the ship's company at that hour, thinking that Englishmen would fight all the better for having a comfortable meal, and at the same time Captain Cooke joined us in partaking of some cold meat, &c., on the Rudder head, all our bulk heads, tables, &c., being necessarily taken down and carried below: I may here observe that the Enemy's fleet had changed their former position, having wore together, and were now forming their line on the larboard tack; the wind having shifted a few points to the Southward of West their rear ships were thrown far to windward of their centre and van, and the wind being light they were many of them unable to gain their proper stations before the battle began: a Quarter past eleven Lord Nelson made the Telegraphic Signal "ENGLAND EXPECTS THAT EVERY MAN WILL DO HIS DUTY," which you may believe produced the most animating and inspiring effect on the whole fleet; and at noon he made the last Signal observed from Bellerophon before the action began, which was to prepare to anchor after close of day.

B. DOBELL.

Queen's Crescent, Haverstock Hill.

(To be continued.)

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 202.)

One of the most curious of the many stories connected with the more modern phase of the *Noce di Benevento* is that of a man of some note and property living in the little commune of Canemorto, near Rieti, to whom it was reported that his wife attended these mysterious night-gatherings, notwithstanding the distance at which they resided from Benevento. The wife succeeded for a long time in evading all the inquiries he directed to the point, but one day—when, instead of menacing her, he treated the matter as though it interested him and he desired to be initiated into the mysteries—she not only took him into confidence, but excited his imagination so much with

the tale of the joys of the swift ride through the air, the sumptuous banquets and enchanting dances at the journey's end, that, in part because she had raised his desires, and in part because he felt unable to credit her story without personal experience, he consented to accompany her on the occasion of her next attendance at the weird entertainment. When the day came round, he found she had not overstated the case. The dance of the witches was astounding; nothing could be more appetizing than the scent of the viands spread out in abundance upon the soil. One only thing which marred the feast was the absence of salt;<sup>a</sup> at his wife's instance, however, even this was procured. When it arrived he at the sight happened to exclaim, "Ha, the salt is come at last, thank God!" At sound of the holy name, the whole scene, witches, broom-torches, and viands, disappeared in the twinkling of an eye, and nothing remained for the unlucky husband but to pass the remainder of the night in blackest darkness on the cold ground. In the morning, falling in with some country people, who wore a costume and spoke a dialect to which he was unaccustomed, he learned that he was, indeed, at Benevento, though he had gone to bed at Canemorto. All these facts he declared on his oath before the judges of Rieti, nor could they by any means shake his depositions.

There is another instance cited by a number of writers on demonology,<sup>b</sup> which may find place here because it serves further to illustrate the line taken by Italian judges in dealing with witches at the very time when the kind of treatment which may be almost denoted persecution had begun to prevail in Germany. The accused in this instance had, with the infatuation common, though scarcely conceivable, in similar cases, deposed not only to having attended the witches' Sabbath under the Benevento walnut tree, but also to having participated in various more culpable acts of sorcery, such as having bewitched infants, &c. The judge, instead of ordering her to be condemned to the stake, being convinced of the absurdity of the confession, deter-

mined to punish her only for the evil intention, and at the same time cure her of her follies. Accordingly, he asked her in the first place whether she were minded to continue in her evil courses, and in particular whether she would ever again take a night flight to Benevento. On her boldly answering him in the affirmative, he replied that he would set her free from durance if she would undertake to go thither the very next night and give him a full and particular account the next day of all her experiences. It was then agreed that she should have liberty to go home in order that she might have free scope for using the ointments and incantations alleged to be necessary for the performance of the feat, but that certain appointed persons, who should be friends of her own, should remain with her in her room through the night. When night came the party supped together, the woman and the persons appointed to watch her, when, however, it must be observed that a great deal of wine was drunk. Supper over, the woman applied the ointments supposed to convey the power of reaching the witches' congress,<sup>c</sup> and went to bed, leaving the doors and windows open according to diabolical prescription.

The watchers now did their part, which was to bind her firmly to the bed with strong cords, so as to prove to her when she woke that she had not moved from the spot. Then they called to her with loud cries, but failed to wake her. Next they plied her with stripes and burnings; and when even that did not bring her to her senses they seem to have carried on the joke pretty severely, burning off her hair down to the roots,<sup>d</sup> without being able to wake her from her deep sleep. It was only when the morning light came that she gave any sign of sensation. When she had fully come to herself they carried her back to the judge, who asked her whether she had been to Benevento that night, and she strictly affirmed that she had. Interro-

<sup>a</sup> Giovanni Battista della Porta gives an explanation of the composition of the unguents used by witches, and the natural effects such medicaments might produce. Quoted by Cantù, xv. 454, and Tartarotti, lib. ii. cap. 12, § viii., who has there collected the testimony of other writers on the same point. Several instances of ointments used for effecting magic cures, &c., occur in the tales I collected in Rome.

<sup>b</sup> Moroni (xli. 303-4) says: "So much value was assigned to the magic power of hair, particularly the hair of women, and above all of maidens, that the judges were wont to order those believed to be enchantresses to be shaved." Dandolo (*Le Streghe del Tirolo, Processi Famosi del Secolo. XVII.*, Milan, 1855) mentions incidentally some women having their hair cut off at the moment of their arrest being understood by the people to mean they were charged with witchcraft. The practice is also mentioned in Del Rio, lib. v. sec. ix. p. 324, col. 2n. The use made of the maiden's tresses in "Filagiana," in *Folk-lore of Rome*, must also be reckoned to have been a magic use.

<sup>a</sup> Nicolas Remy, "conseiller intime du Duc de Lorraine," *Demonolatria*, lib. i. cap. 16, observes that though these banquets were said always to be well spread, salt was always wanting, because divinely ordered to be used in the Jewish sacrifice (Lev. ii. 13, &c.); and bread also, because elected to be the matter of the Holy Eucharist. But Tartarotti is of opinion that there is nothing in this argument, as it appears from Pliny (lib. xxxi. cap. 7) Ovid, and others, that salt was equally used in pagan sacrifices, from Tertullian (*De Præscriptionibus*, cap. 40) and Justin Martyr (*Apologia II. pro Christianis*) that bread was in use in Mithraic sacrifices.

<sup>b</sup> Bartolomeo Spina, *De Strigibus*, cap. 2; Bodin, *Demonomania*, lib. ii. cap. 5; Godelman, *De Magis Veneſicis et Lamiis*, lib. ii. cap. 4, Num. 23; Paolo Minucci, a Florentine writer, note to Lippi's *Mamantile Racquisato*, canto iv. stanza 78.

gated as to what had taken place there, she said that in consequence of the revelations she had previously made to the judge she had been beaten with red-hot rods; that the goat on which she had ridden home had burnt off her hair with a flaming broom; and that the marks of what she had thus had to endure might be seen on her person. The judge ordered the injuries she had received to be immediately dressed, while to her he said: "You can learn from your own friends that all that has happened to you took place in your own house and by my order, not the devil's; and that I ordered it for the purpose of convincing you of your folly, which if you will renounce I will set you free." Nor, according to Alfonso Tosti, was this an isolated instance of this mode of treating witches in Italy.

It is often difficult to decide which of two co-incident events, having manifestly a bearing on each other, has the decisive claim to figure as the *cause* and which is to reckon as mere *effect*. Thus it is not easy to say whether there was more witchcraft in Germany than in Italy because the persecution of it was fiercer, or whether the persecution became fiercer where the offence had made itself more dangerous. "That crimes are multiplied in proportion to the notoriety given them by punishment is a but too well known fact," observes Canthù in connexion with this very subject:—

"By constantly hearing that such and such things were done certain persons became persuaded that they themselves, too, had done them, and went and deposed to the fact.....The power of example on nervous persons is well known.....It became a habit to ascribe to sorcery the least result of contagion, as well as all evils that could not be readily accounted for otherwise. ....Some of the ointments described by Porta and Cardano were physically calculated to produce sleep and excite the imaginative powers. A magician would apply such an ointment, declaring that the result would be to take the patient to the *tregenda*,<sup>a</sup> and the patient would go to sleep and dream he had experienced all that was promised. One or two such facts were enough to set going the whole legal machinery of a trial. Men, and still more women, given over to the terrors of solitary confinement and of the ferocity of prosecutors hardened to the sight of suffering and glorying in being the instruments of destroying a terrible evil, would make what appeared to be spontaneous confessions, and thus public opinion was confirmed more strongly than ever in the truth of the accusation."

Muratori (*Della Forza della Fantasia Umana*, p. 131) says: "In countries where little attention was called to witchcraft few pretended to be witches." Tartarotti (pp. 119-21) writes much to the same effect as Canthù, but shows that the argument applies pre-eminently to witchcraft, which from its very nature was spread by the measures which are deterrents from ordinary crime. Persons could more easily be deceived by their

imagination concerning such acts as joining the witches' congress in sleep than concerning the commission of a theft or a murder when awake. Malebranche<sup>c</sup> also shows that witchcraft increased just in proportion as measures were taken against it.<sup>d</sup>

For the present purpose, however, the reason why they were more numerous in Germany matters less than the fact itself that witches and trials for witchcraft were comparatively few in Italy, and on this all writers are agreed.<sup>h</sup> The most notable Italian trials occurred in the Venetian districts and other northern states; Como, the seat of the most celebrated, if not actually under German government at the time, had been so till within a sufficiently recent period to be still acting under the influence of its institutions. R. H. BUSK.

(To be continued.)

#### THE BICENTENARY OF THE BIRTH OF HANDEL.

It is remarkable how tenaciously many persons cling to, and accept as true, erroneous statements of facts, long after they have been conclusively proved to be false. Such has been peculiarly the case in the dates of the birth and death of the illustrious composer, George Frederic Handel. As regards the latter, I have already disposed of Dr. Burney's myth, first put forth in 1785, that Handel died on Good Friday, April 13, by showing, first in the introduction to the word-book of the great Handel festival, 1862, and, secondly, in "N. & Q.," 3<sup>rd</sup> S. iii. 421, that all the contemporary testimony proves the real date to have been Saturday, April 14. To the latter I can now add another piece of evidence, since brought to light by my excellent friend, and your valued contributor, the late Col. Chester, viz., the "funeral book," an adjunct to the burial register

<sup>c</sup> *De Inquirenda Veritate*, lib. ii. p. 3, cap. 6, quoted by Tartarotti.

<sup>d</sup> The same would seem to have been the case with regard to the spread of Reformed doctrines in Italy, in Naples most notably of all. It was reported to Charles V. that more than two-thirds of Naples had accepted the doctrines of the Reformation, and he endeavoured to reintroduce the Inquisition, which had never been in force there for any length of time. It was introduced by the house of Anjou, but ere long its labours came to an end; Ferdinand the Catholic tried to revive it, but without success. Charles's attempt fared no better, and yet the Reformed ideas disappeared. In the island of Sicily the Inquisition was closed in 1782 (*Fatti Attenenti all' Inquisizione*, pp. 111-6). The first promulgation of the penalty of death against transgressions of the mind was by Frederic II., 1224 (*Fatti*, &c., p. 34), but this was for heresy; it was not extended to witchcraft till some centuries later.

<sup>h</sup> In addition to incidental testimony already cited see also Tartarotti, p. 153. Prof. Gams also says, "In Italy, especially Rome, trials for witchcraft were not only much more rare, but immeasurably more lenient."

<sup>a</sup> *Tregenda*, see previous note.

of Westminster Abbey, in which the date is given as April 14.

We have now to examine the evidence as to the date of Handel's birth.

The *Times* newspaper of Saturday, Feb. 23, 1884, and the *Weekly Times* newspaper of Sunday, Feb. 24, 1884, contained paragraphs inviting attention to Feb. 24, 1884, as the bicentenary of the birth of the great Saxon. But both writers were out by a year and a day. Upon Handel's grave-stone and upon his monument, both in Poets' Corner (the south transept), Westminster Abbey, the date of his birth is given as Feb. 23, 1684. But it must be borne in mind that at the time of Handel's birth the old style of treating March 25 as the commencement of the year pretty generally prevailed, and therefore the February of 1684 would be identical with what under the new style, when January 1 is reckoned as the commencement of the year, would be February, 1685. In the baptismal register of the Liebfrauenkirche, otherwise the church of Notre Dame de St. Laurent, at Halle, the place of Handel's birth, his baptism is recorded as having taken place on Feb. 24, 1685, and, as it is known to have been the custom at that period to administer baptism on the day after birth, it would appear that the true date of his nativity was February 23, 1685. This date is supported by at least one contemporary musical publication, viz., Walther's *Musikalisches Lexicon*, Leipzig, 1732. Moreover, Handel himself has confirmed the year date upon two several occasions. At the ends of the autograph scores of his oratorios, *Solomon* and *Susanna*, he has recorded the several dates of the completion of their composition, viz., on that of *Solomon*, June 13, 1748, and on that of *Susanna*, August 9, 1748, and on both has stated himself to be then sixty-three years of age.

This appears to be conclusive, and therefore I conceive we may safely accept Feb. 23, 1885, as the bicentenary of Handel's birth. Some, indeed, might contend that the omission of eleven days on the rectification of the calendar in England in 1752 ought to be taken into account, and March 6 or 7 regarded as the true date; but I think we must follow precedent, and accept the modern date as the old one, as we do with the quarter days, &c.

The substitution of February 24 for February 23 appears to have originated with Rev. John Mainwaring, who published (anonymously) a memoir of Handel in 1760, and his date was adopted by all succeeding writers until 1857.

The promoters of the celebration of the centenary of Handel's birth, living at a period when a careful investigation of dates and facts was all but unknown, gave performances at Westminster Abbey and the Pantheon, Oxford Street, in 1784, but the modern celebrators of the colossal genius of the

great composer, the directors of the Crystal Palace, will commemorate the bicentenary of his nativity in the course of the year 1885. W. H. HUSK.

BRIGHTON IN 1747.—In the face of the recent scandal at Brighton of hundreds of people lying drunk along the shore with liquor washed from a wrecked vessel, the following historical passage seems some proof that we cannot quite escape our ancestors. At any rate, the queen of English watering-places ought to see that such scenes never occur again. The index to the *Scots Magazine* of November, 1747, has: "Sussex in England, barbarity of the people there"; and on turning to the page the following occurs:—

"A letter from Brighthelmston, Sussex, of Nov. 17, bears, That that evening two lights appeared off the place, which the people well understanding to be signs of ships in distress, as there was a storm SSW, about sixty of them, with several lanthorns, went along the coast, watching the lights, as sharks do their prey, till one of the ships came ashore between Brighthelmston and Rottingdon. In three hours the cargo, consisting of chest-nuts, and most of the sails and rigging, were plundered; and at ten o'clock next morning half the vessel was carried away. She was a Dutch vessel, the Three Sisters."

T. S.

ETYMOLOGY OF ERYSIPELAS.—Some derive *ερυσίπελας* from *ερυθρος*, red, *πελλα*, skin. It comes rather from *ερω*, to draw, *πελας*, near, "because," as Mayne remarks, "it quickly encroaches on the neighbouring parts."

R. S. CHARNOCK.

Athens.

TRACES OF THE DANES IN SOMERSET.—I have just come upon an interesting group of names in the south-east corner of Somerset. They may be seen in the Ordnance map, close to Templecombe. We have not many traces of the Danes in this county, but I look upon these as an undoubted trace of a Danish settlement. They are Hoo Farm, Dirk Harbour, Throop, and Combe Throop.

1. Hoo Farm.—The Danish *hoe*, a hill. Cf. Cliffe-at-Hoo.

2. Dirk Harbour.—Miss Young gives this as a Dutch Christian name, meaning "people's ruler." The Danish form is Didrik (*Christian Names*, ii. 337).

3. Throop, formerly Wilkenthorpe.—Taylor, *Words and Places*, p. 105, gives *thorpe* as a useful test-word for discriminating between the settlements of the Danes and Norwegians, being confined almost exclusively to the former.

F. W. WEAVER.

Evercreech, Bath.

SUNSETS: AFTER-GLOW: BLUE AND GREEN SUN AND MOON.—In reference to the discussion as to the connexion between the late meteorological phenomena and the volcanic eruption at Krakataua, some one who has time or opportunity would render

service to science by searching the old magazines, and particularly the *Gentleman's*, the *Annual Register* Index, &c. If our good friends in Holland would set the *Navorscher* to work it would be useful.

HYDE CLARKE.

#### KEY TO "TALES OF A WAYSIDE INN."—

"The following key to the persons who figure in them (*ut supra*) was given to me by the late Mr. John Owen, Longfellow's first publisher and life-long Bohemian friend: The Landlord, Lyman Howe (the scene is laid in the Old Howe Tavern, near Sudbury, Mass.); the Student, Henry Ware Wales; the Spanish Jew, Isaac Edraeles; the Sicilian, Luigi Monti; the Musician, Ole Bull; the Poet, Thomas W. Parsons; the Theologian, Samuel Longfellow. Three of the persons are still living. It is perhaps hardly necessary to add that their meeting under such circumstances is wholly fictitious; they were not even all mutually acquainted, and their only common ground was in the poet's imagination. It is much to be doubted if most of them—possibly including the author himself—ever stopped at the Wayside Inn at all."—"A Study of Longfellow," by Mr. Henry Norman, *Fortnightly Review*, January, 1883, p. 110.

J. MANUEL.

Newcastle-upon-Tyne.

#### PARALLEL PASSAGES.—

"The Guardians, children went to aid,  
In vehicles like doves array'd,  
Their innocence to paint,  
Took each his infant Saint;  
'Twixt their soft wings to Heaven they swam,  
Like cygnets on a feather'd dam."  
Bishop Ken's *Christian Year*, "The Holy Innocents."

"Lo ! a sailing swan, with a little fleet  
Of cygnets by her side,  
Pushing her snowy bosom sweet  
Against the bubbling tide !  
And see—was ever a lovelier sight ?  
One little bird afloat  
On its mother's back, 'neath her wing so white !  
A beauteous living boat."

Thomas Noel, *Thames Voyage*.

JOHN CHURCHILL SIKES.

Chipstead, Kent.

**YORKSHIRE SAYINGS.**—My worthy housekeeper has supplied me with two more sayings from her native Yorkshire. The first is, "As mad as a tup," equivalent to our "Mad as a March hare"; the second is, "Come get agate and sam 'em up together," meaning "Pick up these scattered articles into a heap."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

[Both forms of speech are familiar in Yorkshire.]

**CITY POET.**—I take the following from a MS. in the Guildhall Library, London:—

SIR,—Upon the strictest search in the City Books, I cannot find there was such an officer as City Poet under that denomination. There are an account and several Records of a City Chronologer, and as Ben Johnson (?) was admitted to that office and after him Fran' Quarles (probably the writer of the *Emblems*) it is likely there were Poetical Chronologers.

Ben Johnson (?) was admitted by the Court of Alder-

men, the Citties' Chronologer in place of Mr. Thomas Middleton, deceased, and to have 100 Nobles per ann., 2<sup>nd</sup> Sept. 1623, the 4<sup>th</sup> of Charles.

And on the 10<sup>th</sup> Nov. 1631, the 7<sup>th</sup> of Charles the Chamberlain was ordered to forbear to pay him any more fee or wages until he shall have presented to the said Court some fruits of his labours in his place.

The last City Chronologer was Mr. Cornwell Bradshaw who surrendered his place on the 4<sup>th</sup> February, 1669, 22<sup>nd</sup> Charles the 2<sup>nd</sup> and was paid £100 upon his surrendering the same.

The enclosed remarks concerning Mr. Settle are copied from the Dunciad.

I am, with due Respect, Sir,

Your most obed<sup>t</sup> hble Servant,

(Signed) THO<sup>s</sup> WHITTELL.

Guildhall, 26<sup>th</sup> August, 1778.

DANIEL HIPWELL.

10, Myddelton Square, Clerkenwell.

**PEWS OF IRON.**—In turning over some old newspapers I met with the following passage, which I think worth noting: "It should be known that some pews at Newark have been cast of iron with the richest Gothic tracery, cheaper than wood" (*Drakard's Stamford News*, Feb. 4, 1831). I have visited Newark Church on several occasions. I do not remember to have seen the cast-iron pews here mentioned.

ANON.

**AN ANCIENT CUSTOM REVIVED IN DURHAM.**—The following, from the *Durham University Journal*, may be thought worthy a corner in "N. & Q."—

"An ancient custom has been revived, which must remind every one very forcibly that Durham is an ecclesiastical University, at least as far as its foundation is concerned. One of the Cathedral bells is now rung previous to Convocation. At the special Convocation summoned to confer the degree on the Duke of Albany, the big tenor bell sounded forth in solemn tones, just as it does on the occasion of a funeral. Perhaps this was because on the very same day, more than two centuries ago, Charles I. was executed by his subjects. In a university which has abolished tests, this trace of connexion with an ecclesiastical body is a striking (no pun meant) anachronism."

A.

**GREY AN UNLUCKY COLOUR.**—Is it generally known that grey is an unlucky colour for a race-horse? I suppose it is because a grey horse is rarely a winner. What brought this to my mind was hearing an old carter (*i. e.*, a waggoner), when talking about some local races, say that he was sure the favourite, a grey horse, would not win. He added that he had never known a grey horse to be of much good; it was an unlucky colour for a horse; they never won in a race. His remark about the favourite turned out to be correct.

JOHN R. WODHAMS.

**LION-YEAR.**—Several women attended by a local midwife having died in child-bed, a neighbour of this woman assured me that she was not to blame for these occurrences, because this was "the Lion-year." My informant explained to me

that every seven years "the lioness" had a litter of young, and that if anything went wrong with either mother or cubs on this occasion, many lying-in women died during the year; that "the" lioness had just cubbed, and that one of her offspring was dead, this being the sole cause of the deaths in the midwife's practice. She also said that she recollected a similar occurrence seven years previously, with like results. I find on inquiry that this belief is general in the district. Perhaps some of your correspondents who are learned in folk-lore can throw light on the origin of this superstition.

W. SYKES, M.R.C.S.

Mexborough, Rotherham, Yorks.

"NOT UNOFTEN."—For this awkward phrase see a leading article (on theatres) in the *Standard*, February 28.

CUTHBERT BEDE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PORT LE BLANC.—There is a passage in Shakespeare's *Richard II.*, which has not attracted much attention from commentators, to which I should like to draw the attention of your readers. It occurs in II. i. 277, 288 :—

"North. Then thus : I have from *Port le Blanc*, a bay In Brittany, received intelligence That Harry Duke of Hereford,..... All these well furnish'd by the Duke of Bretagne With eight tall ships, three thousand men of war, Are making hither with all due expedience And shortly mean to touch our northern shore."

The words to which I particularly wish to draw attention are those put in italics ; and the question to be determined is whether Port le Blanc, which Shakespeare apparently copied from Hollinshed, is not a blunder for Morbihan. Lingard thus describes Henry Bolingbroke's setting out for England :—

"To elude the suspicions of the French ministers, Henry procured permission to visit the Duke of Bretagne ; and, on his arrival at Nantes, hired three small vessels, with which he sailed from Vannes to seek his fortune in England. His whole retinue consisted only of the archbishop, the son of the late Earl of Arundel, fifteen lances, and a few servants. After hovering for some days on the eastern coast, he landed at Ravenspur in Yorkshire, and was immediately joined by the two powerful earls of Northumberland and Westmoreland."—Lingard's *History of England*, vol. iii. p. 383 (1883).

This is a very clear account, and Lingard is not generally inaccurate. As for Port le Blanc, it is not to be found in Bouillet's *Dictionary*, nor is it marked upon the map of Brittany in Bouillet's *Atlas*, nor in any of the numerous maps of France contained in that volume, nor is it to be found in the map of France in the *Royal Atlas*. The only

note that I can find with reference to this place is the following, in the Clarendon Press volume of *Richard II.* (edited by Clark and Wright), p. 108 :

"The first folio has 'Port le Blanc,' and the quartos 'le Port Blan.' Hollinshed has 'le Porte Blanc,' p. 1105, col. i., and he copied from *Les Grâdes Croniques de Bretagne* (Paris, 1514). Le Port Blanc is a small port in the department of Côtes du Nord, near Tréguier."

The commentator does not say whether in *Les Grâdes Croniques de Bretagne* it is stated that Bolingbroke embarked from this mysterious port ; but if he did, which I very much doubt, how can a miserable little place which is not marked upon such maps as those which I have mentioned be described as a "bay of Brittany" ?

Now, Morbihan is a well-known bay on the west coast of Brittany, on which Vannes is situated ; it also gives its name to a department. At first I thought Port le Blanc was a misprint for Morbihan ; but it is evident that Shakespeare copied from Hollinshed, and unless some very strong evidence can be produced that Bolingbroke did embark from Port le Blanc, I would suggest that Hollinshed, not for the first time, committed a blunder, and that in the above passage we should read, instead of Port le Blanc, Morbihan.

F. A. MARSHALL.

ALLYCHOLLY OR ALLICHOLY.—This form of melancholy occurs in two passages in Shakespeare :

"Host. Now, my young guest, methinks you're allycholly : I pray you, why is it ?"—*Two Gentlemen of Verona*, IV. ii. 27. and

"Quick. But indeed she is given too much to allycholy and musing."—*Merry Wives of Windsor*, I. iv. 164.

I cannot find an instance of its occurrence in any other writer. Is it a form recognized in any of the numerous provincial dialects in England ? We have Dr. Marigold's authority for *lemonjolly* as a facetious corruption of *melancholy*, and the form *lemancholy* used to be a common slang word. Perhaps some of your readers can tell me whether the form *allycholly*, or *allicholy*, is still in use in any part of the country.

F. A. MARSHALL.

[This word appears to be one of the omissions from the *New Dictionary*.]

QUOTATION FROM TENNYSON.—In which of Tennyson's poems does the line

"She saw the snowy poles of moonless Mars" occur ? It is quoted in the *Cornhill Magazine* for December, 1863, p. 679, but is not to be found in the collected edition of the Laureate's *Works*. Is its disappearance due to the discovery in 1877 of Deimos and Phobos ?

SALTIRE.

HERALDIC ENFIELD.—Many years ago I was told of this monster as an Irish bearing. I have since looked for mention of it in many heraldic works, but in vain ; and it may be unknown, even

by name, to many students of heraldry. At last I have met with it in Burke's *General Armory*, where "an enfield vert" occurs in the crest of O'Kelly, with the following description: "This animal is supposed to be composed as follows: the head of a fox, the chest [query, the trunk?] of an elephant, the mane of a horse, the fore legs of an eagle, the body and hind legs of a greyhound, and the tail of a lion." I wish to ask in what other works, English or foreign, this extraordinary creation is mentioned; and also, and chiefly, whence its name comes; the earliest example of the name, its various forms, and its foreign synonyms.

JOHN W. BONE, F.S.A.

HERALDIC.—I shall be much obliged to any fellow-worker in the pleasant fields of "N. & Q." who will assign for me the following arms: Azure, a fess ermineo between two lions passant or; crest, a demilion rampant of the first, langued and armed gules.

ALFRED WALLIS.

Elm Grove House, Exeter.

NEYTE BRIDGE.—A *Saturday* reviewer, lately (vol. lvi. p. 47), speaking of old London, says, "The Neyte Bridge still remains in a mutilated form." Is Knightsbridge the modern name referred to?

A. SMYTHE PALMER.

Woodford, Essex.

"THE THREE LADIES WALDEGRAVE."—The other day I bought in London an impression of this engraving, in a very poor condition, and from which the margins and title had been cut. Probably had it been in good condition and an early impression it would have been worth a considerable sum. Presumably the engraving is from a painting by Sir Joshua Reynolds, and in it are represented three very handsome young women, strongly resembling each other, and seated at a table. Their figures are three-quarter length, their powdered hair is raised on cushions, and the dress is apparently that of 1780. They were the three daughters of James, second Earl Waldegrave, who died in 1759, by Mary, his wife, illegitimate daughter of Sir Edward Walpole, and grandnieces of Horace Walpole.—Elizabeth Laura, Charlotte Maria, and Anne Horatia Waldegrave. In whose possession is the original painting?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE BIRD "LIVER."—Can any one give me an account of the liver, the eponymous bird of Liverpool?

A. SMYTHE PALMER.

Woodford, Essex.

FAMILY OF DOVE.—John Dove was appointed Bishop of Peterborough in 1600, died c. 1631. Frances, daughter of Thomas Dove, Esq., of Upton, co. Northampton, married Sir Richard Verney, Lord Willoughby de Broke, who was born Jan. 28,

1621, and died July 18, 1711. I shall feel much obliged if any of your readers can tell me what relative (if any) Thomas Dove was to Bishop Dove.

C.

WARDOUR CASTLE, SOUTH WILTS.—In one of the antiquarian journals there appeared, some twenty years ago, a paper on the defence and taking of this castle during the Civil War. I shall be greatly obliged to any reader of "N. & Q." who can furnish me with the name and date of the journal in question, and who can tell me what is the historical worth of its narrative of this episode in the Cromwellian conquest of England.

A. E. I. O.

PATTISON'S MILTON'S "SONNETS." — In "N. & Q.," 5th S. viii. 168, I quoted the following passage from Ticknor's *Life and Letters* (vol. i. p. 472):—

"Tieck told me to-day (Jan. 20, 1836) that he thinks Milton superintended the edition of Shakespeare to which his sonnet is prefixed, because the changes and emendations made in it upon the first folio are poetical, and plainly made by a poet. It would be a beautiful circumstance if it could be proved true."

I inquired if Tieck ever expressed this opinion in print; if so, where; and if the question had been considered elsewhere.

Mr. Pattison, in his edition (1883) of Milton's *Sonnets*, refers to the above note in "N. & Q.," but pronounces against the possibility (pp. 79, 80). The first part of my query has remained unanswered; may I, therefore, repeat it?

Sonnet 1:—

"Thy liquid notes that close the eye of day,  
First heard before the shallow cuckoo's bill,  
Portend success in love."

Mr. Pattison has this note:—

"*Success in love.*—Cf. George Gascoigne, trans. of *Ieronimi*: 'I have noted as evil luck in love, after the cuckoo's call, to have happened unto divers unmarried folks, as ever I did unto the married.'"

Does this illustrate the sonnet? I think not. Milton refers to a superstition that it is fortunate for a lover to hear the nightingale in spring before he hears the cuckoo. It is referred to in Chaucer's *The Cuckoo and Nightingale*. See "N. & Q.," 5th S. i. 387, 439; *Folk-lore Record*, vol. ii. (art. "Popular History of the Cuckoo," by James Hardy), pp. 47–91; Gubernatis's *Zoological Mythology* ("Contest between Cuckoo and Nightingale as to Superiority in Singing"), vol. ii. p. 235. Both birds seem favoured by lovers, for the cuckoo was called "Zeitvogel" not only because by its notes it told how long one had to live, but also "wie manches Jahr ein Mädchen noch warten müsse bis der erwünschte Freier es zum Altare führe" (Simrock, *Handbuch der Deutschen Mythologie*, 1878, p. 503; see also pp. 26, 461, 534, 575). Mr. Pattison seems to think that Milton had in mind Shakspeare's

"Cuckoo! cuckoo! O word of fear,  
Unpleasing to a married ear."

The quotation from Gascoigne illustrates this passage of Shakspeare, but it does not illustrate Milton. The poet seems to treat the nightingale to sing before the cuckoo can tell out the number of years his love must still be delayed. If the German superstition be known in England the explanation of the reference in the sonnet would be beyond doubt.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

**STRAY AS A NOUN SUBSTANTIVE.**—In the parish of Oare, near Faversham, is a creek named in the various maps Oare Creek, which joins Faversham Creek, both waters entering the East Swale, opposite to the Isle of Sheppy. The road over the water, where it is dry, or nearly so, at the ebb tide, is called Oare Stray, and the word *stray* does not occur in any similar sense in ordinary dictionaries. The oldest inhabitant informs me that it is a passage over a dry bed of water; and the expression "Oare Stray" is not only found in the parish documents at the beginning of this century, but is in common use in the parish at the present time to signify the road over Oare creek at the point where the stream narrows away at its opposite end from the Swale, into which it runs, and where it is very small, so as to be almost dry. Is it connected with *street*, *strata via*? It would be interesting to hear of other cases in which the word has the same sense.

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

**BLACK GUARDS.**—In Dr. Favour's *Antiquity Triumphant over Novelty*, published in 1619, I find:—

"If the *blache garde* be thus brought against us, we appeal to the great Guard, from them to the Pensioners, from them to the Nobles, from them to the King himselfe."

Some of your readers will perhaps interpret this.

T. C.

**FEA FAMILY.**—Can any reader of "N. & Q." afford some information respecting the origin of the above surname, and when it was first known in the Northern Isles? In a list of the most ancient family surnames it takes a prominent position, and is generally supposed to be of Gipsy (Egyptian) origin or derivation. Sir Walter Scott, in his preface to *The Pirates*, mentions that one James Fea, younger, of Clestron, was the means of securing Gow, the buccaneer. The paragraph runs as follows:—

"The common account of this incident further bears that Mr. Fea, the spirited individual by whose exertions Gow's career of iniquity was cut short, so far from receiving any reward from Government, could not obtain even countenance enough to protect him against a variety of sham suits raised against him by Newgate solicitors, who acted in the name of Gow and others of the pirate crew, and the various expenses, vexatious

prosecutions, and other legal consequences in which his gallantry involved him utterly ruined his fortune and his family, making his memory a notable example to all who shall in future take pirates on their own authority."

Any particulars on the subject will be much esteemed by  
W. A. P.

S. FERGUS.—Had any S. Fergus anything to do with the introduction of linen-weaving into Scotland?  
ST. SWITHIN.

CRETIN.—What other suggestions as to the origin of this word have been made besides the one discredited by Littré as to the first converts to Christianity having been locally called idiots?  
M.

[See "N. & Q." 1<sup>st</sup> S. iv. 190, 331, 337.]

**EXORCISM OF CURTIUS CORDUS.**—In the following exorcism of Curtius Cordus have the proper names any signification, or, at any rate, any more mutual connexion than, say, "Barbara celarent, darii," &c.? The verses are taken from an old book in my possession of, apparently, the seventeenth century, the orthographical errors being retained:—

"Ne te nocturni pulices pecusdesque fatigent,  
Hunc exorcismum candide lector habe:  
Manstula, Correbo, Budiposma, Tarantula, calpe,  
Thymmula, Dinari, Golba, Cadura, Trepon.  
Hos novies lectum scansurus concine versus,  
Tresque meri Calices, ebibe quaq; vice."

The essence of the charm seems to lie in the last line, and this part of the exorcism would certainly be effectual in preventing any one from being annoyed by *pulices* or anything else, I should think.

G. P. GRANTHAM.

COL. GREY.—At Orchardleigh House, near Frome, co. Somerset, there is a three-quarter length portrait of a gentleman to which this name is traditionally given; but nothing more is known. It belonged, together with the house and estate, to the late Sir Thomas Champneys, Bart. The gentleman is seated at a table, is dressed in a handsome morning robe, and wears a loose cap on his head, similar to that seen in the familiar pictures of Hogarth, or Edw. Harley, Earl of Oxford. On the table is a large volume of Nardini's *Antiquities of Rome*, on which one of the hands rests, and in the background is the Colosseum. Does the name of Grey occur to the memory of any reader of "N. & Q." in connexion with Roman antiquities?  
J. E. J.

PESTILENCE IN ENGLAND IN 1521.—My friend Mr. W. G. Stone has given me a quotation which would bear on the question of the date of *Measure for Measure* were we better informed. It speaks of "a swet" or "plage" apparently occurring in 1521. Now Baker, in his *Chronicle*, p. 297, says that there "was a great Mortality ['death,' Stow] in London and other places of the Realm"

in that year. My friend tells me that this was copied from Stow, adding "that Hall gives: 'This yere [1521] was a great pestilence and death,' &c., while Fabyan, Holinshed, and Speed make no mention of it." To make it more puzzling, Baker, in the same section, speaks of outbreaks of both "the sweat" and "the plague" in other years of Henry VIII. Hecker, in his *Epidemics of the Middle Ages*, does not refer to it. It adds still more to the difficulty that the "sweat" and the "plague" were then known as diseases distinct both from one another and from all others, and that of the occurrences of the "sweat" as recorded by Dr. Caius, none happened in 1521, the nearest date being 1517. As, however, the relevancy of the quotation depends on a more definite knowledge of what this "pestilence," "Mortality," "death," "swet," or "plage" was, I would be greatly obliged to any correspondent for such further information and authority.

BR. NICHOLSON.

**DOTHEBOYS HALL.**—It is often said that Charles Dickens struck out quite an original idea when he coined this name. But may he not have borrowed the form of it, more or less unconsciously, from Bulwer Lytton's *Pelham*, where the hero of the novel contests and carries the borough of "Buyemall"?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**THE "ASHBOURNE" PORTRAIT OF SHAKESPEARE.**—This portrait was fully described in Friswell's *Life-Portraits of William Shakespeare* (Sampson Low & Co., 1864), on pp. 103, 104, as being "in March, 1847, in the hands of Mr. Clement Kington, of Ashbourne, Derbyshire." Can any one say where the portrait is, and whether it can be seen?

SAM. TIMMINS.

Fillongley, Coventry.

**BATTLE OF LEIPZIG.**—Were any British soldiers present at this battle?

H. A. L.

**A QUESTION OF HERALDRY.**—My attention has been lately drawn to a square of stained glass in the window of an outhouse at Rothwell Haigh, near Leeds, Yorkshire, which in all probability has been placed there within the last forty years, and taken from Rothwell Church, about half a mile distant, during some restoration of the sacred edifice. It contains an emblazoned coat of arms, which I will attempt to describe as follows:—Surmounting the shield is a crest, a leopard rampant, erased, holding in its right paw a sword elevated; the animal is gorged with scarf azure, and chained or. Underneath, a helmet, with closed vizor, of an esquire or a gentleman. The shield is impaled, and on the sinister part of it Or, a chevron between three hinds tripping, two smaller ones in the chief and one larger at the base, the field gules; on the dexter part Arg., a chevron ermines between paly in chief gules, a garb between two leopards'

faces, and at the base a sword, point upwards, the field azure. Below are ribbons, but no motto. I shall be glad to learn to whom these armorial bearings belonged.

J. B.

East Ardsley, near Wakefield.

**NEWTON OF CHEADLE HEATH.**—Did the late James Newton, of this place, leave any issue; and who are the representatives of his sisters, Frances Sarah, wife of Rev. Travers Jones, and of Mary, wife of Robert Buckley? A continuation of the pedigree of this family which appears in the earlier editions of Burke's *Landed Gentry* would be a boon.

TRUTH.

### Replies.

**"ITINERARY" OF RICHARD OF CIRENCESTER.**  
(6th S. ix. 10, 118.)

The question of the authenticity of this work has been already touched upon in the earlier volumes of "N. & Q." in which references will be found 1st S. i. 93, 123, 206; v. 491; vi. 37; and 4th S. ii. 106, where it is stated that Mr. Jno. F. B. Mayor was then engaged upon an examination of the original treatise, *De Situ Britannie*. I may further refer to a series of papers, entitled "A Literary Forgery," in the *Gentleman's Magazine*, 1866, March (p. 301), May (p. 617), October (p. 458); and 1867, October (p. 443), where the subject is ably and exhaustively discussed by the late B. B. Woodward, of the Royal Library, Windsor Castle. The following passage occurs at the close of an article entitled "The Romans in Scotland," in *Blackwood's Magazine* for November, 1853, vol. lxxiv. p. 568:—

"There is, indeed, some reason to believe that the *Itinerary* of Richard is a hoax; but if it be, it is a very complicated and elaborate one. The existence of the MS. was first noticed to Stukeley, the antiquary, who received an account of it as a discovery made in Copenhagen by Mr. Charles Julius Bertram, who enclosed a specimen of it. This so excited the interest of the antiquary, that he insisted on having a copy of the whole. Mr. Bertram held the responsible place of English Professor in the Royal Marine Academy, and if it be the case that, having tried by the specimen and the description to 'take a rise,' as it is termed, out of the solemn antiquary, he found that he must support the story, or be in a position which it would be unpleasant for an instructor of youth to occupy, that of a perpetrator of practical jokes,—it must be admitted that he bore the task he had brought on himself bravely, and relieved himself from his predicament very successfully."

At the request of Dr. Stukeley, the alleged MS. of Richard of Cirencester was published, in very suspicious companionship, by Prof. Bertram at Copenhagen in 1757, in an octavo volume entitled *Britannicarum Gentium Historiæ Antiquæ Scriptores Tres: Ricardus Corinensis, Gildas Badonicus, Nennius Banchorensis, &c.* In the same year Stukeley published, in separate form (1757, 4to.), an analysis of the *Itinerary* with

extracts; but a more elaborate description of the work will be found in Centuria ii. of his *Itinerarium Curiosum*; or, an Account of the Antiquities and Remarkable Curiosities in Nature and Art observed in Travels through Great Britain (1724, folio), which was published after his death, together with a reprint of that earlier volume, in 1776.

The original edition having become so scarce that no copy could be procured either in London or Copenhagen, a reprint, with an English translation, was undertaken in the early part of the present century by Mr. Hatcher, a Wiltshire antiquary, under the title of *The Description of Britain, translated from Richard of Cirencester; with the Original Treatise De Situ Britanniae, and a Commentary on the Itinerary*, illustrated with maps (London, 1809), demy 8vo. pp. i-xxiii, 1-166, 1-127. The editor, who, in his preface, contends stoutly for the authenticity of the document, was assisted in preparing this handsome edition for the press by the Rev. Thomas Leman, whose annotated copy is preserved in the library of the Bath Institution. This edition was dedicated to the Rev. William Coxe, Archdeacon of Wiltshire, to whom Mr. Hatcher had acted as amanuensis for thirty years. The latter, who, at the death of Mr. Coxe, became a classical and general tutor of Salisbury, was author of the account of the cathedral of that city published by Dods-worth in 1814, 4to., and also wrote *An Account of Old and New Sarum*, 1834, 12mo.

Reference for further particulars of the *Itinerary* may be made to Whitaker's *Manchester* (vol. i. p. 158), a work which is supposed to have served Washington Irving as model for the immortal *History of New York* of "Diedrich Knickerbocker."

The Rev. J. A. Giles republished Richard of Cirencester, with Richard of Devizes as a companion, 1841, 8vo.; and H. G. Bohn has included the former among his *Six Old English Chronicles*, in 1848, in one of the volumes of his "Antiquarian Library."

A dissertation on Richard of Cirencester, by K. Wex, will be found in the *Rheinisches Museum für Philologie*, 1846.

Gibbon, in his *Decline and Fall*, makes use of the *Itinerary*, and states in a foot-note (ch. xxxi.) that, "though it does not seem probable that he wrote from the MSS. of a Roman general, he shows a genuine knowledge of antiquity very extraordinary for a monk of the fourteenth century."

For the original MS., which Prof. Bertram, in his preface, says "came into his possession in an extraordinary manner, with many other curiosities," search was made in vain some forty years ago by the then Earl Spencer, at Copenhagen. No one there could vouch for its existence, and many

expressed a doubt that there ever was such a document.

WILLIAM BATES, B.A.  
Birmingham.

This *Itinerary* was conclusively proved to be a forgery by the late Mr. B. B. Woodward, Librarian at Windsor Castle, in four articles contributed to the *Gent. Mag.* in 1866 and 1867. The references are, New Series, i. 301, 617; ii. 458; iv. 443. Richard, the chronicler, was a real person; but the *Tractate on Britain*, attributed to him, was a forgery of Charles Julius Bertram, Professor of English in an academy at Copenhagen. It was published by Dr. Stukeley in 1757, and again in the second volume of his *Itinerarium Curiosum*. Possessors of Bohn's "Antiquarian Library," where it is printed in *Six Old English Chronicles*, would do well to make a note in the volume of its want of genuineness, and of its exposure by Mr. Woodward.

C. R. MANNING.  
Diss Rectory.

[W. G. S. also refers to the above articles, the dates of which he supplies.]

ROCOCO=BAROCCO (6th S. ix. 166).—MISS BUSK is under a misimpression as to any connexion between these two words, which is purely fanciful, and will not bear a moment's examination.

First as to *rococo*. This word has never yet been naturalized amongst us. It is not to be found in any English dictionary previous to the issue of Ogilvie's *Imperial* in 1882, where no quotation is given, but a simple reference is made to Littré. The form of the word would indicate an Italian origin, but it is not given in the dictionaries of Florio and Baretti, nor am I aware of any Italian author in whose writings it can be found. In French, Littré derives *rococo* from *rocaille*, which is not probable. The French would hardly be likely to give an Italianized form to a word of their own. *Rocaille*, or *rochaille*, is an old French word, and will be found in Cotgrave with the same sense of rockwork as at the present day. *Rococo* is of comparatively recent origin. Although floating about in conversation, it is difficult to find it in print until quite modern times. Its origin is evident enough. The debased grotesque style of architecture introduced in the latter half of the seventeenth century by Bernini and Borromini, especially the latter, to which we give the name of Louis XV., is distinguished amongst other oddities by rock and shell work, which for half a century was all the rage. Hence the term *rococo*, which even in France superseded to some extent the old term *rocaille*.

*Barocco*, Fr. *baroque*, is of Spanish or Portuguese origin. Brachet (*Dictionnaire Etymologique*) gives a very clear account of its introduction. He says:—

"Ce mot, qui était à l'origine un terme de joaillerie (une perle *baroque*, perle qui n'était pas sphérique, qui

avait une forme bizarre), ne tarda point à prendre une extension importante, et à être appliqué à la forme de divers objets (un meuble baroque, une maison baroque), puis aux qualités intellectuelles (une pensée baroque). *Baroque* nous est venu au seizième siècle de l'Espagne et du Portugal, par suite du commerce des perles. *Baroque* dérive de l'Espagnol *barruco*—en Portugais *barroco*, perle qui n'est pas ronde."

*Barocco* in Italian is explained by Florio and Barretti is much the same way.

"Barocco, the Roman architect," belongs, I opine, to the same family as Betsy Prig's friend Mrs. Harris, of whom Sairey Gamp rather spitefully remarked that "there never was no sitch a person." Vignola's family name was Barozzi, sometimes erroneously quoted as Barocchio, but he had been gathered to his fathers a century before anything of the *rococo* made its appearance, and his style has nothing resembling it, being comparatively elegant and pure, and free from tawdry ornament.

So far from being identical, *barocco* and *rococo*, then, have nothing in common. J. A. PICTON.  
Sandyknowe, Wavertree.

Fanfani does not give *rococo* in his dictionary, but he gives *barocco*, and he describes it as a *bizarre* style of architecture, of no fixed form, prevailing in the seventeenth and eighteenth centuries. On what authority does Miss BUSK assert so decisively that Barocco gave the name to this style? Was there ever a man named Barocco? Barozzi was called Baroccio, but then he died in 1573, and the word was not used till the end of the following century, if, indeed, then. Beyle, in his *Promenades dans Rome*, distinctly says, "Le Bernin fut le père de ce mauvais goût." Littré says it is formed from *rocaille*—what we call grotto rock-work, which was employed largely in it. He is probably wrong in this. The Italian *barocco* is most likely the root of *rococo*; but has that anything to do with Baroccio? I think not. *Barocco* means originally illicit usury, called also *scrocco*; and the Schoolmen's argument in logic of the fourth mode was also called the argument in *barocco*. When scholasticism began to fall into contempt, anything uncouth in style, idea, or personal appearance, anything grotesque, came to be so nicknamed, the eccentric Renaissance style of architecture amongst the rest. Without pretending to dogmatize, this seems to me far more probable than any derivation I have yet met with. The word has always been considered of uncertain origin. We now must wait for some Italian etymologist to help us. *Barocco*, in Diez's *Romance Dictionary*, is *baro*, a rogue, from *barare*, to cheat; and this touches English *bargain*, which means to chaffer, shuffle, and cheat. C. A. WARD.

Haverstock Hill.

THE AUTHENTICITY OF OSSIAN (6th S. ix. 127).—No one, I suppose, has any doubt now that

there were original materials from which Macpherson's *Ossian* may have been produced. The book to which T. S. refers for evidence of the existence of such poems is the well-known translation into Gaelic of the *Book of Common Order* of the Kirk of Scotland. The only perfect copy of this book—the earliest existing Gaelic work in print—is in the possession of the Duke of Argyll, to whose ancestor in 1567 it was dedicated; and there are two imperfect copies known, one in the British Museum and the other in the library of Edinburgh University. A magnificent reprint of the original, with English translation, edited at the request of Dr. Reeves by the Rev. Dr. Macdlauchlan, was published at Edinburgh in 1873, and from this I extract Carswell's own words, which, as T. S. will see, are considerably different from the rendering of them given in his quotation. In the Epistle Dedicatory, speaking of the disadvantage to Gaelic-speaking people of having no printed literature, Carswell says:—

"But although some of the history of the Gael of Alban [Scotland] and Eireand [Ireland] is written in manuscripts and in the remains of poets and chief bards, and in the notices of the learned, it is great labour to write with the hand, when men see what has been printed rapidly and in how short a time it can be done, however much there may be of it. And great is the blindness and darkness of sin and ignorance and of understanding among composers and writers and supporters of the Gaelic, in that they prefer and practise the framing of vain, hurtful, lying, earthly stories about the Tuath de Dhanond, and about the sons of Milesius, and about the heroes and Fionn Mac Cumhail with his giants, and about many others whom I shall not number or tell of here in detail, in order to maintain and advance these, with a view to obtaining for themselves passing worldly gain, rather than to write and to compose and to support the faithful words of God and the perfect way of truth."—Pp. 18, 19.

Carswell, who calls himself "minister of the gospel of God," was of the family of Carnassery, born about 1520, and successively rector of Kilmartin and chaplain to Argyll, Chancellor of the Chapel Royal, and Superintendent, afterwards Bishop, of Argyll and the Isles, for accepting which last office he was rebuked by the General Assembly in 1569. His translation of Knox's Liturgy had been made by order of the Kirk. W. F.(2).

Manse of Saline, Dunfermline.

A correspondent inquires about Bishop Carswell's Gaelic translation of John Knox's Liturgy, commonly called "Bishop Carswell's Prayer-Book," printed at Edinburgh in 1567, 247 pages. For a long time there was no reprint. About 1820 only one perfect copy was known to be in existence; this was in the library of the Duke of Argyll at Inveraray Castle. In 1820 it was proposed by the Rev. James Macgibbon, minister of Inveraray, to issue a new edition, with a preface, a life of Bishop Carswell, the original Gaelic to be on one side, and another Gaelic version in modern

spelling opposite; to be in octavo, about 450 pages; price to subscribers, 12s. 6d. About this time Mr. Macgibbon died, and the plan was not carried out. For some time the volume could not be found. (See Reid's *Bibliotheca Scoto-Celtica*, and *Blackwood's Magazine*, June, 1820, vol. vii. p. 333.) In 1873 a reprint was issued at Edinburgh, edited by the Rev. Dr. Thomas Mac-lauchlan, one volume, small quarto. The proper way to publish the work is to give an exact copy of the original; opposite this, a copy in modern spelling; and thirdly, a translation. In 1567 the spelling of Gaelic was a little unsettled, but the Gaelic of 1567 and of 1884 are the same. In p. 19 of his work Bishop Carsewell finds fault with the Highlanders for spending too much time in listening to recitations of the poems of Ossian. The evidence of one living in 1567 is of value when one is arguing the point with those who do not believe in the authenticity of Ossian's poems. There is not room here to enter on the subject, but let me say that I am one of those who believe that the poems are authentic and the genuine productions of the son of Fingal.

THOMAS STRATTON, M.D.

Devonport, Devon.

The Gaelic book printed in 1567, alluded to by Dr. MacKinnon, is still in the Duke of Argyll's library at Inveraray Castle, and is understood to be the only perfect copy in existence.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

THOMAS JAMES, AN EARLY STEREOTYPYER (6th S. ix. 209).—The subject of MR. ATTWOOD's query was intimately associated in business with the Edinburgh goldsmith William Ged, to whom unquestionably belongs the honour of having produced the first complete works printed solely with stereotype plates. Thomas James was, in fact, the letter-founder with whom Ged entered first into a contract to supply him with type—from which the plates were prepared for "several books" (*Memoirs of William Ged*, Nichols, 1781, p. 7), including an octavo Prayer-Book, of which, it is stated, plates for five or six sheets were finished—and afterwards entered into partnership with him. Camus (*Histoire et Procédés du Polytypage et du Stéréotypage*, Renouard, 1802) mixes up the brothers, John James and Thomas James, with Fenner, the London stationer who supplied Ged with funds in the beginning of his career, and subsequently became also a partner in the concern: "Pour exécuter son projet, il [Ged] se transporta à Londres, où il contracta une société avec les frères Fenner [sic], dont l'un étoit fondeur de caractères, l'autre libraire" (*Histoire*, &c., p. 18). The partnership consisted of Ged the inventor, Fenner the stationer, Thomas James the letter-founder, and John James, his brother, an architect who built

the churches of St. George, Hanover Square, St. Luke, Middlesex, and others (Walpole's *Anecdotes of Painting*, 8vo., 1782, iv. 98). The partners seem to have worked each one "for his own hand," and a rupture occurred (which is chronicled in Ged's *Memoirs*), one pregnant cause of complaint on Ged's part being that Thomas James had supplied the firm with types that were "altogether unfit for their purpose." In proof of this person's incompetence, Ged also states that Thomas James "had been formerly employed by the King's Printers, but was rejected by them, because one Caslon had eclipsed him in his business." This reference to "one Caslon" is certainly worthy of notice. What became of Thomas James after his severance from Ged I do not know; but in or before the year 1735 Fenner died insolvent; Ged himself died at the latter end of 1749. The "obituary notice" quoted by MR. ATTWOOD seems to be founded upon a misconception of Thomas James's actual position in relation to the invention of stereotype printing; but for further information see Thomas Hodgson's *Essay on Stereotype Printing*, 1820. In this rather scarce and exceedingly interesting work, an example of Ged's *Sallust* is given, pulled from an original plate which has, unfortunately, received some injury; a better impression from the same plate will be found in the *Phil. Trans.*, x. 272. This *Sallust* is printed in 18mo., in brevier type, and consists of 150 pages exclusive of the title, the imprint being thus: "Edinburgi: Gulielmus Ged, Aurifaber Edinensis, non Typis mobilibus, ut vulgo fieri solet, sed Tabellis seu Laminis fuis, excudebat. 1739." The generality of copies, however, bear date in 1744; two were in the Caxton Exhibition. Another book, printed in 1742, *The Life of God in the Soul of Man*, has this imprint: "Newcastle: Printed by J. White from Plates made by W. Ged, Goldsmith, in Edinburgh."

James Ged, the son of the inventor, tried to carry out his father's work, and issued a prospectus in 1751; but his appeal was unsuccessful, and the art may be said to have died with him, or, rather, to have become dormant until the time of Dr. Alexander Tilloch, editor of the *Philosophical Magazine*, who may be said to have rediscovered it, circa 1779. See also Horne's *Introduction to the Study of Bibliography*, i. 213 et seq.; Johnson's *Typographia*, i. 657-8; *Catalogue of Caxton Exhibition*, 1877 (large paper), pp. 463-5, &c.

ALFRED WALLIS.

Elm Grove House, Exeter.

So early as 1698 J. van der Mey had printed in Holland a quarto Bible and other books from pages of type soldered together at the back. The plaster process (substantially the same as used at the present day) was invented by William Ged, a goldsmith of Edinburgh. He was employed by the University of Oxford in 1731 to manufacture

plates for Bibles and Prayer-Books. See Knight's *Practical Dictionary of Mechanics*, iii. 2379. It is, therefore, not impossible that the obituary notice of Thomas James may be correct.

G. F. R. B.

[We are obliged to MR. E. MACKAY YOUNG for information received later, much of it similar in character.]

"OH, BOLD AND TRUE" (6th S. ix. 133). — There is an old ballad with the refrain of "Blew-cap for me," given in Thomas Evans's *Collection of Old Ballads*, 1784, of which I have a copy in four volumes. The ballad is No. xxvi. vol. iv., and is in two parts, and ten rather long verses. I give the second, fourth, and last as specimens; the others relate how a Welshman, an Irishman, a Spaniard, a German, and a Netherland mariner all came as suitors to the same "lasse," and received the same answer:—

Blew-cap for Me; or,  
A Scottish lasse her resolute chusing,  
Shee 'l have bonny Blew-cap, all other refusing.

There lues a blithe lasse in Faulkland towne,  
And shee had some suitors, I wot not how many;  
But her resolution she had set downe,  
That shee 'd haue a Blew-cap, gif ere she had any.

An English man,  
When our good king was there,  
Came often unto her  
And loued her deare:  
But still she replide, "Sir,  
I pray let me be;  
Gif ever I haue a man,  
Blew-cap for me."

A Frenchman, that largely was booted and spurd,  
Long lock't with a ribbon, long points and breeches,  
Hee 's ready to kisse her at every word;  
And for further exercise his fingers itches

"You be pritty wench,  
Mitriz, par ma foy;  
Begar me do loue you,  
Then be not so coy:"  
But still she replide, "Sir,  
I pray let me be;  
Gif ever I haue a man,  
Blew-cap for me."

At last came a Scottish man (with a blew cap),  
And he was the party for whom she had tarry'd,  
To get this blithe bonny lasse 'twas his gude hap,  
They ganged to the kirk, and were presently marry'd.

I ken not weel whether  
It were lord or leard,  
They caude him some sike  
A like name as I heard,  
To chuse him from all  
She did gladly agree,  
And still she cry'd "Blew-cap  
Th' art welcome to mee."

I shall be happy to give the other verses if required. They are very quaint. H. P.

INSCRIPTIONS IN SCHOOL PRIZES (6th S. ix. 148). — The instance given by T. G., under date 1635, is certainly very early. I communicated one, also from Holland, dated 1727, in 3rd S. i. 210, more than twenty years ago. But as my

object in the communication was chiefly to identify the donor of the prize, Isaac Valckenaer, described as Rector of the Academy at the Hague, I appear to have headed my query "Valckenaer Family, of the Hague," so that its connexion with T. G.'s subject would not be obvious. T. G. must be wrong in thinking that "Traiecti ad R." does not stand for Utrecht in the imprint. The "Semi," which, seemingly, caused his error, is clearly the abbreviation of "Seminarium." I may, possibly, through some Utrecht friends, learn something about the seminary where Jacobus Steen was so diligent, and found that there were prizes for those who overcame their fellows in the race for learning.

I shall still be glad to hear anything about the "præstantissimus puer" of my own query, and the rector, his namesake. C. H. E. CARMICHAEL.

New University Club, S.W.

GOLD Poured into the MOUTH of a TRAITOR (6th S. ix. 150). — There are at least two stories bearing upon this. When Crassus was taken by the Parthians his head was cut off and sent to their king Orodes, upon which, "Ludibrio fuit neque indigno. Aurum enim liquidum in rictum oris infusum est: ut cujus animus arserat auri cupiditate, ejus etiam mortuum et exangue corpus auro ureretur" (Florus, III. xi. 11). When upon the defeat of M. Aquilius, one of the consular legates in the Mithridatic war, he was given up by the inhabitants of Mitylene to Mithridates, he was put to death by molten gold being poured down his throat. Tarpeia, who coveted, as the reward of her treachery, the golden bracelets upon the left arms of the Sabines, was killed by the shields, which were worn upon the same arm, being thrown upon her (Liv. I. xi.). There may be some confusion. ED. MARSHALL.

KONNBOUM TREE (6th S. ix. 169). — I would suggest that there is no real deception in regard to this tree, but that the abbé was merely drawing rather a marvellous picture of an acacia. Looking upon some species of this tree for the first time he would naturally give the reins to his fancy. In Burmah one of the acacias is known as the *kin-bwom*, a word which I take to be closely related to *konnboum*. In the non-Aryan languages of Asia this name is familiar enough. In Canton, where I formerly resided for some years, we spoke of the acacia as *kumfung*. The etymology and history of the word cannot here be discussed, but it may be remarked that the syllable *fung*, meaning a bird or phoenix, carries us back to the *Acacia ornithophora*, so called on account of the phyllodia bearing a strong outline resemblance to the figure of a bird, which the Tibetans would naturally compare with their characters. Tree of ten thousand images would be an expressive epithet.

HILDERIC FRIEND, F.L.S.

Brackley, Northants.

PLAYING FOR THE SOUL (6th S. ix. 208).—There is a story in the *Gesta Romanorum* in which St. Bernard is represented as playing at dice with a gambler for his soul:—

"Quidam lusor occurrit beato Bernhardo equitanti, dicens ei: 'Pater ludo tecum et animam meam pono contra equum tuum.' Sanctus Bernhardus statim de equo descendens dixit: 'Si plura puncta me jeceris, meus equus tuus erit; si ego plura projecero, anima tua mea erit.' Lusor concessit; statim taxillos tres arripiens, xvii puncta projecit; quo facto frenum equi tanquam equum tenuit. At sanctus Bernhardus: 'Fili, adhuc plus restat in tribus taxillis, quam istud.' Et accipiens projecit xviii puncta, uno puncto plus quam lusor. Quo viso lusor sub obedientia patris sui Bernhardi se dedit et post vitam sanctam fine felici ad dominum [sic] migravit."—Cap. 170, p. 560, von Hermann Osterley, Berl., 1872.

This is an early instance of the soul being made a stake to be played for; but it is different from Sir Thomas Browne's incident.

ED. MARSHALL.

"THE RINGING ISLAND" (6th S. ix. 228).—This is taken from *Rabelais*, bk. v.:—

"Some who pretended to explain these books, as Motteux says in his Introduction to that book, only by printing at the end of some French editions twenty or thirty names which (without the least reason) they call a key, either never read them, or had a design to impose on the reader more than our author; else they would never have said that the ringing island was England."

Those who so applied the name were influenced, as Motteux says, by the fact "that there is much ringing there, and that the English are famous for making that a recreation." But "the ringing island can mean nothing but the clergy of the Church of Rome, whose mysteries are all performed at the sound of large, middle-sized, little, and very little bells."

W. E. BUCKLEY.

I have a note that in Denison's *Lectures on Church Building*, second edition, p. 130, he states that this country

"has been called the ringing island, because we are the only people who ring our bells at full swing, the only way in which the full sound can be got out of them."

In Hotten's *History of Signboards*, p. 477, it is said that

"most probably bells were set up as signs on account of our national fondness for bell-ringing, which procured for our island the name of the 'ringing island,' and made Handel say, that the bell was our national musical instrument, and long may it be so."

J. T. F.

Bp. Hatfield's Hall, Durham.

So called because change-ringing is not practised in any other part of Europe.

H. T. E.

I find in a note-book, "Fuller says it [England] is so called by foreigners as having more bells than any other country." But I cannot find my authority. Perhaps, however, on this hint it may be traced to Fuller. Dr. Brewer gives reasons for Rome being called so.

KILLIGREW.

THE DUKE OF BUCKINGHAM BEHEADED 1483 (6th S. ix. 149).—The article referred to by R. is in the *Saturday Magazine*, vol. xiv. p. 129, and states that Buckingham, after the dispersion of his army owing to the floods in the Severn, took refuge with an old servant of his named Bannister, who lived near Shrewsbury; a reward of 1,000*l.* for the duke's apprehension was too strong a test for his faithfulness, and he betrayed his former master to the sheriff of Shropshire, who took him first to Shrewsbury, and from thence to Salisbury, where Richard had arrived with his army. The duke was condemned and executed without much ceremony; as stated by some authorities in the market place, but according to tradition in the courtyard of the Blue Boar. During some alterations in progress in 1838 at the Saracen's Head (which occupies part of the site of the former inn), a skeleton was found (minus the head and right arm), which Mr. Hatcher, a local historian, supposed to be the mutilated remains of Buckingham, interred near the spot where he suffered.

WM. GEO. FRETTON, F.S.A.

Coventry.

ARCHAIC WORDS (6th S. ix. 129).—*Pouliot* is to be found in modern French dictionaries. In botany it means "pennyroyal."

*Opopanicis* probably = *opopanax*, from *opopanax* = a drug "little used internally; though Etmuller ranks it among cathartics. Its chief use is in the cure of wounds, whence it enters the composition of unguentum divinum, with the galbanum, ammoniac, and bdellium" (*Chambers's Cyclopaedia*, London, 1741).

L. L. K.

Hull.

*Pouliot*.—Has not needless difficulty been made about this word? Surely it is merely the well-known simple pennyroyal, Fr. *pouliot*, "Pennyroyal, pulial royall, pudding-grasse, lurkydish" (Cotgrave), a diminutive of *poulie*, which is from Lat. *pulegium*.

A. SMYTHE PALMER.

Woodford, Essex.

UNUSUAL WORDS AND PHRASES IN 1618 (6th S. ix. 147).—For another and earlier instance of the proverbial expression relating to "bare buckle and thong," I would refer to the *Proverbs of John Heywood*, printed 1546, wherein occurs the following couplet, at p. 151 of the edition of 1874:—

"That little and little he delayed so long,  
Till he at length came to buckle and bare thong."

JULIAN SHARMAN.

*Hedge-betrothing*.—I find the following in Elisha Coles's *Latin Dictionary*, ed. 1749: "A hedge-marriage, nuptiae clandestinae." W. R. TATE.

Walpole Vicarage, Halesworth.

LORDS DANGANMORE (6th S. ix. 29, 195).—George Hennessy, of Ballymacnogy, married his cousin Anastasia, daughter of John Comerford, of

City of Cork, the descendant of the ancient family of Comerford. Edward Comerford was M.P. for Callan in 1634. The beginning of this century, April 16, 1803, one of my name married Mary, daughter of Patrick Comerford, of Sumnerville, co. Cork, and a sister of hers married a Mr. Law, of Bally Valley, co. Clare, of the family of Law of Lauristoun, who went to Ireland with Strongbow.

REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall, S.W.

B. F. SCARLETT might do well to apply to Mr. F. Langton, 12, Onslow Square, S.W.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ADDITIONS TO MR. H. B. WHEATLEY'S "DICTIONARY OF REDUPLICATED WORDS," 1866 (6th S. ii. 163; vi. 183, 202, 465).—At the last reference I mentioned that I was ignorant of the derivation of the common Indian word *tumtum*, which is employed to denote a two-wheeled vehicle of the dog-cart class. A correspondent, D. C., writing from Bahraich, suggests that it originates with *tandem*, which is pronounced by natives *tamdum*, thence *tumdum* or *tumtum*. This seems to me a plausible explanation of the word. W. F. P.

SOMERSET PLACE-NAMES (6th S. vii. 462; viii. 23, 123, 143, 261, 342, 403, 461; ix. 43, 101, 161).—Thorne Falcon, "2. Wm. le Falcon" (*Banbury's Surnames*, index). There are two fatal objections to this explanation of the suffix "Falcon." First, the lords of the manor from 1084 to 1884 are well known, and the name "Falcon" never occurs. Second, the family "de Thorne" held the manor from 1084 to 1286 (*Eyton, Som.*, i. 173), and then the suffix was "Fagon." In Pope Nicholas's *Taxation* (1291) it was "Faguex," and so continued to 1371, when Sir Richard presents to the church as "of Thornfaucou," and so it has continued unto this day. Can any of your readers explain "Fagon"? Can it be a Somerset form of "Facon," as "Bladon" has become "Blagdon"?

E. C. B.

MR. WEAVER (*ante*, p. 163) speaks of Wrekin as a Saxon name. Is it not connected with Uriconium, the name of a Roman town in the neighbourhood?

Leyland.

A. B.

NOSTRADAMUS (6th S. ix. 107).—There is a mistake in this query. The portrait is not that of Nostradamus, but that of "Theophilus de Garencieres, Doctor in Physick, Colleg. Lond., who translated and published the *Prophecies of Nostradamus*, in folio, London, 1672, to which this portrait forms the frontispiece. It is assigned by Bromley, in his *Catalogue of Engraved British Portraits*, 1792, p. 143, to W. Dolle. Bromley says that "the oval in the same print is the portrait of Nathaniel Parker of Gray's Inn," and might

have added, "to whom the translation is dedicated, having been a friend and benefactor to the writer, who applies to him the words addressed to Augustus by Virgil, *Ecl.*, i., 'Namque erit ille mihi,' &c." In another oval in the same print there is a portrait of Nostradamus, with the motto, "Ex antiquitate renascor." Both these ovals are introduced hanging on the wall of the room in which Garencieres is seated writing. Below the engraving are these lines, applied to the translator:—

"Gallica quem genuit retinetque Britannia tellus  
Calluit Hermetis quicquid in arte fuit."

With reference to the "bottle on the table containing faces of the sun and moon, and REBIS on the neck of the bottle," I find this passage in the Preface of Nostradamus to his *Prophecies*, on e 3 verso: "Now we are governed by the Moon, under the power of Almighty God; which Moon before she hath finished her Circuit, the Sun shall come, and then Saturn, for according to the Coelestial Signs, the Reign of Saturn shall come again." It may be noted that the moon, as engraved, is in her first quarter, or thereabouts, to indicate that the "Sun will come," as said above, "before she hath finished her circuit." May REBIS have reference to Virgil's "redeunt Saturnia regna" (*Ecl.*, iv. 6), for Ducange gives "Rêbire=*redire*," and the prophet may be imagined to be addressing Saturn, "Rebis, thou art on thy way back again"? This is offered only as a conjecture, "Si quid novisti rectius istis, Candidus imperti."

W. E. BUCKLEY.

"ÆNEID," BK. IX. LL. 296-299 (6th S. viii. 446).—The received reading and interpretation of these lines are, I think, correct, and consequently the conjecture of your correspondent is inadmissible. The force of the passage turns on "Genetrix," the mother that bare him, who will be for the future the adopted mother of Ascanius—Creusa, his real parent, in all but name—and, indeed, for the very fact of her having given birth to such a son as Euryalus no light acknowledgment is due: "Avoir mis au monde un tel fils" (Tissot, *Études sur Virgile*, Paris, 1830, iv. 51), "Tis merit sure to bear a son like thee" (Pitt). Even if the word *partum* could bear the meaning suggested, it would be post-Virgilian, as it occurs only in Petronius, so far as I am aware, in the sense of a mental conception: "Cæterum neque generosior spiritus vanitatem amat, neque concipere aut edere partum mens potest, nisi ingenti flumine literarum inundata" (c. 118). There is some error in the reference to Propertius, for though the word occurs four times in his poems it is always in the usual acceptation. What dictionary does MR. HAWLEY refer to? Facciolati and Smith both correctly cite Petronius, and him only, for the figurative application of the word.

W. E. BUCKLEY.

I cannot see any objection to the received

pointing and interpretation of this passage: "Your mother shall be also mine, in everything but the name Creusa, nor slight the acknowledgment that awaits [the mother of] such a son." That is to say, "We owe her no small debt of gratitude for having produced so generous an offspring." *Partum*, according to Forbiger, = τὸ τετοκέναι ἰδὼν τοιοῦτον, and the sense is thus complete. What authority has Mr. HAWLEY for the use of *partus* absolutely in the sense of conception in the mind? I think the reference to Propertius must be an error, or perhaps a misprint in the dictionary; but Petronius, § 118, has the words, "*neque concipere aut edere partum mens potest, nisi ingenti flumine litterarum inundata*," where, of course, the context makes all the difference.

C. S. JERRAM.

Windlesham.

REGIOMONTANUS PREDICTED THE ARMADA (6th S. ix. 88).—The prophecy of Regiomontanus is given in "N. & Q.," 3rd S. xi. 476, and is:—

"Post mille expletos a partu Virginis annos,  
Et septingentos rursus abire datos,  
Octuagesimus [sic] octavus mirabilis annus  
Ingruet, et secum tristia fata feret.  
Si non, hoc anno, totus malus occidat annus,  
Si non in nihilum terra fretumque ruat,  
Cuncta tamen mundi sursum ibunt ante deorsum  
Imperia, et luctus undique grandis erit."

ED. MARSHALL.

HERALDIC (6th S. ix. 207).—The following are the nearest coats that I can see in Papworth's *Ordinary* to those which form the subject of Mr. JOSSELYN's query: "Gu., three fishes naiant in pale arg., Lord Rorke, Harl. MS. 1603." "Gu., three fishes hauriant arg." is a coat ascribed by Papworth to the houses of Cahane or O'Cahane, and Keane, in Ireland, and Weye, or Waye, of Bickliford, Devon, as well as to Antony, Lord Lucy. The nearest to the impaled coat seems to be "Or, a griffin segreant sa," borne by Ivor ap Cadifor Vawr, Collins, Morgan of Penllyne, and other families.

NOMAD.

THE NEW ENGLISH DICTIONARY (6th S. ix. 224).—Mr. J. RANDALL is mistaken in saying that the word *alkalious* does not appear in the *N. E. D.* On p. 224, col. 2, it is thus printed: "*Alkalious*, also alc. = *Alkaline*."

W. E. BUCKLEY.

LORD MONTACUTE (6th S. ix. 207, 235).—In his query concerning the possible issue of "John Thomas Nevill, Lord Montacute," Mr. CLOTHIER appears to have rolled two distinct individuals into one, viz., Sir Thomas Neville, slain at Wakefield, who is recorded to have died *s.p.*, and his brother Sir John Neville, cr. 1470 Marquis of Montagu, whose male line became extinct in the next generation, in his sons George, Duke of Bedford, degraded for poverty, 1477, and John Neville, buried at Salston. It may be worth while to note,

*obiter*, that the first title under which the marquis was summoned, in 1460, was that of Nevill of Montague, not Montacute of Montacute, which, I apprehend, is a designation more properly belonging to the original Montacute barony of 28 Edw. I.

C. H. E. CARMICHAEL.

New University Club, S.W.

CHATEAU YQUEM (6th S. ix. 228).—The late Rev. W. G. Clark, Fellow and Tutor of Trinity College, Cambridge, and Public Orator of the University, best known by his edition of Shakespeare, informed me that this word *Yquem* was a corruption of the English name Higham. Perhaps Montaigne meant this. Mr. Clark gave no authority, but he had travelled much in France, and was too sound a scholar to have made such a statement without having good grounds for it. How great a loss his early death was to literature! "Multis ille bonis flebilis occidit"! W. E. BUCKLEY.

WEST AFRICAN PROVERB (6th S. ix. 188).—The point in the proverb is that the hand is tied; but there is no recondite deduction to be drawn from it, simply because it requires a hand to hold a vessel. Capt. Burton's simple explanation is the best.

C. F. S. WARREN, M.A.

"THE SOLITARY MONK," &c.: "STREAMS MEANDERING" (6th S. ix. 75, 139, 157, 179).—Robert Montgomery may have had some faint recollection of Pope's lines in *The Dunciad*, iii. 55:—

"As man's meanders to the vital spring  
Roll all their tides, then back their circles bring."

R. R. DEES.

Wallsend.

BP. BARLOW'S CONSECRATION (6th S. ix. 89, 131, 194).—May I respectfully ask AN ENGLISH ROMAN CATHOLIC how Canon Estcourt proves that Bishop Barlow must have been consecrated between the 12th and 30th of June *exclusive*; that is, how it is proved the consecration must have been on or after the 13th, and cannot have been on the 11th, as Mr. Haddan says? It is much disregarded that Barlow's words, to the effect that any layman nominated by the king should be as good a bishop as he himself, *have no meaning* if he himself were unconsecrated. Also that consecration was *legally required* by the Act of 1534, only two years old; so that Cranmer's Erastianism, often spoken of as if it might have led him to omit consecration, would, in fact, have led him the other way.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

THE TUPPER FAMILY (6th S. viii. 447; ix. 212).—I am tempted by this correspondence to add another theory (?) of the origin of the name, which came from a young lady engaged as a kitchen-maid, and is one of the most original accounts of the speaker's pedigree ever heard. Her mother's

maiden name, she asserted, was Tupper. Spanish blood "ebbed and flowed in the family"; and they were descended from the river Tupper, which flows between Spain and Italy, through a band of Spanish pirates, who came up the Thames to Redhill, and acquired enormous estates on both banks of the stream in that neighbourhood. "I say the tale as 'twas said to me." I certainly was surprised to find in this intellectual nineteenth century a human creature who could seriously believe a family to have descended from a river.

HERMENTRUDE.

NAPOLEON A DARWINITE (6th S. viii. 514; ix. 176).—An older reference to predecessors of Darwin occurs in the following passage in Newton's *Principia*:—

"The world is not God as the Pantheists affirm; it did not exist from eternity as the Peripatetics taught; it was not made by Fate, &c., nor by the spontaneous energy and evolution of self-developing powers, as some have affirmed in later days."

R. H. BUSK.

GEORGE III.'S WATCH IN A FINGER-RING (6th S. ix. 129).—In *Finger-ring Lore* we read the following:—

"In the *Annual Register* for 1764, we read that Mr. Arnold, of Devereux Court, in the Strand, watchmaker, had the honor to present His Majesty, George III., with a most curious repeating watch of his own making, set in a ring. The size of the watch was something less than a silver twopence; it contained 120 different parts, and weighed altogether five dwts., seven grains and three fourths."

E. LEATON BLENKINSOPP.

KING JAMES'S "BOOK OF SPORTS" (6th S. ix. 8, 133).—

The Book of Sports set forth by K. James I. and K. Charles I. (for compiling of which Archbishop Laud was beheaded). With Remarks upon the same in Vindication of King Charles the First,

was reprinted (pp. 5, and "Remarks," pp. 7) in an octavo volume:—

A Collection of (16) Choice, Scarce, and Valuable Tracts. Being taken from Manuscripts and Printed Books, very uncommon and not to be found but in the Libraries of the Curious. By a Gentleman who has searched after them for above Twenty Years. London, Printed for D. Browne at the Black Swan, without Temple Bar; and G. Strahan at the Golden Ball in Cornhill. 1721.

As the *Book of Sports* does not seem to be readily accessible, I shall be glad to send a copy for publication if the editor wishes to have it. ESTE.

Fillongley, Coventry.

THE PARENTS OF ST. JULIAN (6th S. ix. 49, 176).—St. Julian is the representative in mediæval mythology of the man who, in all mythologies, is fated to kill his parents. I have given the Roman version as well as a curious variant in *Folk-lore of Rome*, pp. 203-12. The belief that St. Julian, in penance for his involuntary crime founded a

hospice and became patron of pilgrims, gives the key to the prayer to him for *buono albergo* mentioned at the last reference; and the charitable habit of saying a prayer for the repose of the soul of his parents originated, of course, in their being cut off without time to "prepare for death."

R. H. BUSK.

ST. THOMAS'S DAY CUSTOM (6th S. ix. 168).—The practice of collecting alms in the shape of corn was, a quarter of a century ago, prevalent in many parts, if not the whole, of South and West Herefordshire, and is probably in some remote places hardly extinct. It was called *mumping* or *gooding*, and the *mumpers* were not widows only, but married women with their families. Sacks of wheat and barley were placed at the door of the farmhouses, and the dole was served in a basin, workpeople on the farm or parishioners having the preference. I can well remember, more than half a century ago, having seen poor women going from house to house with large bags containing grain upon their heads; and the children did not fail of their portions. The custom, I am told, still prevails in the neighbourhood of Monmouth, I never heard any reason assigned for it.

T. W. WEBB.

Hardwick Vicarage.

THOMAS LEVER (6th S. ix. 109, 215).—For data concerning those mentioned under this heading, see the *Life of Charles Lever*, by FitzPatrick (Chapman & Hall, London, 1878), pp. 2, 3.

FLORENCE EDGEWORTH.

BIRTHPLACE OF MATTHEW PRIOR (6th S. ix. 209).—When in Dorsetshire some time ago, I spent a pleasant afternoon in examining the grand old minster at the little town of Wimborne. At the west end of that church, and on the south wall, right under a very peculiar orrery, I saw a brass to the memory of Matthew Prior, stating, if my recollection serves me, that he was born at Pamphill, near to Wimborne. Unfortunately, I did not transcribe the inscription, but no doubt your correspondent MISS MARY F. BILLINGTON, who was with me at the time, would copy it for your querist. I find a similar statement in Lewis's *Topographical Dictionary*. T. CANN HUGHES.

Chester.

CODLING (6th S. ix. 209).—If EBORACUM will look at Yarrell's *British Fishes* (third edition), vol. i. p. 524, he will find that "the keeling" is given as one of the names of the cod. Is not the "codling" of Whitby and Scarborough the ling which is caught in the Orkneys, on the Yorkshire coast, in Cornwall, and the Scilly Islands? The ling is one of the numerous family of cod, and the origin of the word *codling* may, perhaps, have been the coupling of the generic and specific names of the fish.

G. F. R. B.

PILL GARLICK (6th S. viii. 168, 299, 398, 478).—To the quotations already given the following passage may be added, from J. Wilson's *The Projectors*, 1665. Leanchops, speaking about his master Suckdry, the usurer, says:—

"The devil's in him, and I am as weary of him as of our last journey, which both of us perform'd on the same horse! As thus:—In the morning, about two hours before him, out gets Peel Garlick, he jogs after, overtakes me, rides through the next town and a little beyond it, leaves palfrey agrazing for me and marches on himself."—II. i.

F. C. BIRKBECK TERRY.

"FRENCH LEAVE" (6th S. viii. 514; ix. 133, 213).—Permit me to hazard a suggestion, or rather a guess, for it is nothing more, that "French" in the above phrase may possibly have no closer reference to the French people than what is implied in the word *frank*, which means free. May not the phrase have been originally "to take *frank* leave," that is, to quit one's post as if one were master of one's own movements, and *free* to disregard the restraints whether of official superiors or of usual social observances? When "*frank* leave" became, as it might do, "French leave," and the connexion, or rather the identity, of the one with the other was forgotten (Dr. Murray will no doubt tell us by-and-by when, if ever, that happened), the phrase would be understood to mark some prominent peculiarity of leave-taking among the French people. What that peculiarity was, or is, no one has yet been able to explain, which is not to be wondered at if the above suggestion be correct.

A. C. MOUNSEY.

Jedburgh.

SAMIAN WARE (6th S. ix. 255).—Happily my worthy friend Mr. C. Roach Smith has no claim to be called "the late." He is still, or was a week or two since, here with "the minority."

E. WALFORD, M.A.

[Further correspondence to the same effect has been received.]

OLD ENGRAVING (6th S. ix. 249).—Our editor's "surmise" was not very rash; the description of the print in question answers exactly to that of the portrait of Margaret Lucas, Duchess of Newcastle, whose *Poems* were published in 1653, fol., with another portrait prefixed, also engraved by P. van Schuppen, after Diepenbeck. She died in 1673. Diepenbeck spent some time in England, where he was much employed by the Duke of Newcastle, for whom he made the designs for a book on horsemanship (see Bromley and Bryan).

JULIAN MARSHALL.

GRACE DARLING (6th S. ix. 142, 190, 217, 251).—In 1839 G. W. M. Reynolds wrote a story entitled *Grace Darling; or, the Heroine of the Farne Islands*, in his usual sensational style. It was illustrated by whole-page engravings, and the

frontispiece represented Grace Darling and her father rowing in an open boat on the rough sea in 1838 to rescue the crew of the Forfarshire steamer. In *Northumberland and the Border*, by Walter White, published some twenty years ago, may be found some interesting particulars of her heroic conduct, and an account of her tomb in Bam-borough churchyard. JOHN PICKFORD, M.A.

HORN (6th S. ix. 28, 98).—The A.-S. has been much trotted out lately, but I fear it will hardly furnish the required *horn*. Angles and Saxons together may have occupied, perhaps, about one-third of Britain; but several of the place-names are beyond their tether, e.g., Lochs Hourn and Kishorn, River Findhorn, &c. There are, apparently, more *horns* than one. On the Norse coast I find Fläewärs Orne, which may account for the watery side of the question. The *King* in Kinghorn (like several Lowland *Kings*) may be akin to Kinloch.

C. W. C.

PETTING-STONE (6th S. ix. 188).—This passage, from Hutchinson, is cited by Brand, *Popular Antiquities*, p. 397 (ed. 1877), who adds:—

"The etymology there given is too ridiculous to be remembered. It is called *petting* lest the bride should take pet with her supper."

Henderson (*Folk-lore of Northern Counties*, p. 38) speaks of a similar stone at the village of Belford, in Northumberland, and says:—

"This is called the louping stone, or *petting* stone, and it is said on the spot that the bride must leave all her pets and humours behind her when she crosses it."

Henderson refers to similar customs at Embleton, Bamburgh, and other places. I think it most likely, however, that the word *petting* is simply a synonym for stepping, just as in Ayrshire *pate* means step, probably from the French *piéd*. This custom, like many other of our wedding customs, is undoubtedly a relic of wife-capture. It used to be, and in many places still is, the threshold of the husband's house that the bride is carried over. The subject is fully discussed in McLennan's *Primitive Marriage*; Farrar's *Primitive Manners and Customs*, chap. vii.; Lubbock's *Origin of Civilization*, p. 68; Gomme's *Folk-lore Relics of Early Village Life*, p. 82, &c.

J. W. CROMBIE.

Balgownie, Aberdeen.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Story of the University of Edinburgh*. By Sir Alexander Grant, Bart., LL.D., D.C.L., Principal and Vice-Chancellor in the University. 2 vols. With Illustrations. (Longmans & Co.)

SIR ALEXANDER GRANT'S two interesting volumes are alike opportune and valuable. We have here not simply an ordinary *pièce de circonstance*, brought out for a ter-centenary, but a substantial addition to our knowledge of the history of a university which has a story worth

telling. The narrative is full of incident, and the appendices give evidence of long-continued and painstaking research. The portraits, sketches of the various picturesque bits of the old College, and the plans and views of Edinburgh in the olden time, are all alike worthy of the theme which they illustrate. We can only, with Sir Alexander himself, regret that the necessary consideration of expense prevented our having more of them. But the graphic style in which the Principal tells us of snowballing, in "Town and Gown" disturbances, of remonstrances by the students, at one time against "Anti-Christ, the Pope of Rome," at another against the wearing of gowns, invests the whole of his story with a picturesqueness that really needs little in the way of assistance from the pencil of the artist. The account which Sir Alexander prints of the disputation at Stirling before James VI., in which the king himself took part, now for the impugner, now for the defender, "in good Latin, and with much knowledge of the secrets of philosophy," is extremely characteristic of the monarch, as Scott has handed him down to us in his really very faithful portrait in the *Fortunes of Nigel*. In the result, his Sacred Majesty proclaimed himself openly "godfather to the Colledge of Edinburgh." From James VI. to Victoria is a goodly reach of the stream of Time, down which the bark of the College of Edinburgh has floated with varying fortunes, for whose story we must refer our readers to the pages in which Sir Alexander Grant has made it live. "Mater Oriel" may well exult over her distinguished son who rules over the College of Edinburgh.

*The Genealogist.* Vol. VII. Edited by George W. Marshall, LL.D. (Bell & Sons.)

WITH the volume before us Dr. Marshall's labours come to an end. The seven volumes which he has edited contain a large mass of authentic genealogical material which will prove of great use to the county historian. The extracts from parish registers are a most important feature, which, we trust, will be continued in future issues.

We have received *The Bible in Waverley; or, Sir Walter Scott's Use of the Sacred Scriptures*, by Nicholas Dickson (Edinburgh, Black). The writer is evidently very familiar not only with Holy Scripture, but also with the writings of the great novelist. He has gone through the whole of the sacred volume, and pointed out, step by step, how very much Sir Walter Scott was indebted to it for his illustrations. Mr. Dickson's labour will not have been in vain if it convinces any of his readers that the Bible is, apart from its sacred functions, the most important help towards style which we possess.

THE Derbyshire Archaeological and Natural History Society's *Journal*, Vol. VI., for 1884, comes before us after a *hiatus valde defendendus* in its receipt. The present issue is fully as interesting as the last which was sent, and should certainly be in the hands of genealogists as well as of the lovers of natural science. "The Darleydale Parish Registers," communicated by Mr. Sleigh, contain many quaint entries and not a few remarkable Christian names. We should like, however, to see them printed in full, instead of being tantalized by extracts. Mr. S. O. Addy contributes an important "List of Vills and Freeholders of Derbyshire, 1633," and an interesting account of a last-century worthy, Charles Balguy, M.D. The Balueys, or Balgays, we incline to agree with Pegge in considering a Scottish family which attempted to father itself upon an English stock, the Cheshire Baguleys, without the slightest proof. Balgay is, we believe, a place-name near Dundee.

A PAPER of high interest, read by our valued contributor Mr. Frederick E. Sawyer before the Brighton and Sussex Natural History Society, on *Numbers in Connexion*

with Science and Folk-lore, contains much curious information. What is said about the number nine is especially significant.

IN the third part of Messrs. Cassell's *Encyclopædic Dictionary* the list of compound words commencing with *Alder*, though, of course, not complete, is of creditable fulness. Under "Amphitheatre" excellent information is supplied.

Two essays in *Macmillan* have special interest for our readers. The first is Mr. Harrison's "Historic London," in which it is claimed for us that we possess in London the "most historic castle, the most venerable church and burial-place, and the most memorable hall of justice now extant on the earth." Let us hope that the concluding prophecies will not come true. The second is "An Oxford College under James I. and Charles I.," by the Warden of Merton.—The prelude to what seems likely to be a valuable and readable essay on the "Forecastings of Nostradamus" appears in Mr. Bogue's *Antiquarian Magazine and Bibliographer*. The Rev. J. Pickford's account of "An Old Cheshire Family" and "The Treasures of the Record Office" also attract attention.—In the *Contemporary Canon* Westcott writes on "Euripides as a Religious Teacher" and Mr. Traill on "Neo-Christianity and Mr. Arnold."—Mr. Swinburne's essay on "Wordsworth and Byron" in the *Nineteenth Century* is sufficiently outspoken to provoke considerable controversy.

By the regretted death of Mr. Nicholas Trübner, who expired at his residence, 29, Upper Hamilton Terrace, Maida Vale, London has lost one of the most intelligent and spirited of her publishers. In him "N. & Q." deplores an occasional contributor. A communication signed by his well-known initials appeared in our last number. Mr. Trübner's manly physique and general strength of system gave promise of prolongation for many years of his useful and valuable life.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

F. HOPKINSON, F.S.A. ("Ballad of the Four Maries").—Under different headings the ballad in question may be found in Scott's *Minstrelsy of the Scottish Border*, Kinloch's *Scottish Ballads*, Motherwell's *Minstrelsy*, and Child's *English and Scottish Ballads* (Boston, 8 vols., reprinted by Sampson Low, 1861). A fragment is to be found in Maidment's *North Country Garland*, and is reprinted in Buchan's *Gleanings*, p. 164. In Buchan's larger collection (ii. 190) is an inferior version, with a different catastrophe, called "Warenston and the Duke of York's Daughter." Child, in his admirable collection noted above, reprints "The Queen's Marie" (from Scott assumably), Motherwell's "Marie Hamilton," and, in an appendix, Maidment's fragment, "Mary Hamilton."

A. ("Duke of Albany").—See current number, p. 266.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 12, 1884.

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## Notes.

## MAGYAR FOLK-TALES.\*

Who are the Magyars? According to Hungarian history—which is supported by contemporaneous evidence in the shape of German chronicles, Greek, Arab, and Latin writers, and the annals of several monasteries—they are a tribe who some thousand years ago came into Europe, and, having conquered the races dwelling in the country which is now called Hungary, settled down there. When they arrived they found the land peopled by the ancestors of the various nationalities which still dwell in Hungary, such as the Slovaks, Bulgarians, and Roumanians, and probably by remnants of former nations which had sojourned there, but of which well-nigh every trace but the name had vanished, *e. g.*, Kazars, Avars, and Gepidæ. The Magyars were not, however, allowed to enjoy undisputed possession of their new home, which they regarded as their inheritance from Attila, for soon new hordes poured in from Asia, amongst them being the Bysseni and Cumanians, followed later on by the Tartars, one horde under Batu Khan, in 1285 A.D., depopulating great parts of the country, and this was the reason that King Béla IV. invited immigrants from Western Europe to fill up the void,

and thus founded the Saxon settlements in Transylvania, which keep their nationality distinct to the present day. After the Mongolians came the Turks, with whom an almost unceasing struggle was carried on until the end of last century. During this period the capital, Buda, was taken several times, being in one instance under Turkish rule for 167 years. Besides all this there were large immigrations from Western Europe, brought in by the several foreign dynasties who were elected to the throne of Hungary after the male issue of Arpád\* died out, which occurred in the fourteenth century. Nor must it be forgotten that there was a continuous infiltration from the small nationalities lying to the south and south-east of the country, and so we find Servians and Croats dwelling in Hungary; then, again, Armenian, French, Italian, and even Spanish colonies have been founded in the south during the last century. Bearing all this in mind, and not overlooking the cosmopolitan contingent of Jews and Gipsies, it will readily be understood how many and formidable are the difficulties that beset the writer who attempts to give an ethnographical description of the people dwelling in Hungary. Some of the above-named races have died out, others have amalgamated with their neighbours, still a great number retain their own language and customs. The Hungarian Home Office on this account is obliged to have a department called the "Bureau de Traduction," whose only business is to translate the Government notices into the various tongues that are spoken in the land. During the late trial of Jews at Nyiregyháza great and almost insuperable difficulties were caused by the numerous languages which the witnesses used.

Out of all this babel of 16,000,000 souls dwelling in Hungary, 6,000,000 avow themselves Magyars, *i. e.*, descendants of the people who came in with Arpád; they speak Magyar, which is a Turanian tongue; whilst the rest speak one or other of the Indo-European languages. And now, having cleared the way so far, and trusting that the reader will understand who the Magyars are, I will proceed by another question, Who are the ancestors of the Magyars? This is a question more easily asked than answered, for over the reply a fierce controversy rages, and on both sides are ranged men of knowledge and learning.

According to popular tradition the Magyars are direct descendants of those Huns who, after their defeat near the river Netad,† went back to

\* Arpád is regarded as the founder of modern Hungary, being the son of Almos, who led the Magyars over the Carpathians on their way from the Ural. The thousandth anniversary of the founding of the nation is to be held in 1894.

† So soon as Attila died (A.D. 453) his sons began to quarrel over their inheritance; then the various dependent nations rose in rebellion, and a great battle, in

\* *Vadrőszák*, by János Kriza, 1863, 1 vol.; *Népdalok és Mondák*, by János Erdélyi, 1846, 3 vols.

their old home in Asia, returning to Europe about A.D. 884. The Székelys\* claim to be the descendants of those Huns who remained in Europe after their great defeat, and aver that when the Magyars came back to Hungary they found the Székelys there. Kriza† quotes several sayings of the people referring to a Székely-Magyar relationship, such as "A Székely has borne the Magyar"; "If there were no Székelys in the world, there would be no Magyars"; "There is the same difference between a Székely and a Magyar as there is between a man's son and grandson," &c.

On the other hand, men of high authority in such matters, such as Budenz and Hunfalvy, disclaim the Hun origin altogether, maintaining that both people are of Finn-Ugrian descent; others, as Prof. Vámbéry,‡ assert that they are of Turkish-Tartar descent. Which party is right is still unsettled, and so one must be content to state the facts, and proceed to the tales, in which many points and details seem to bear out one or other view of the origin question.

Familiar already to many as the land of Louis Kossuth, I propose to consider some of the vast folk-lore treasures that lie imbedded amidst the Magyar people—treasures which, beyond some German translations,§ and one or two stories that have appeared in English, seem to be, so far as I know, entirely ignored by the world at large. Not that the Hungarian *savants* have neglected the work, for since Henszlman read his paper on the "Popular Tales of Hungary" before the Kisfaludy Society in 1847 until the present time, the work has gone on steadily, and there are now several excellent collections of folk-tales and songs, notably the two from which the majority of the tales referred to hereafter are taken, viz., Erdélyi's *Folk Songs and Tales*, in three volumes, and Kriza's *Wild Roses*.|| But the great stumbling-block is the language, so entirely different in its construction and mode of expression from any of the Western tongues that it is well-nigh, if not quite impossible for the unaided foreigner to fully grasp the exact meanings of the long and involved Orientalisms with which the tales abound. The poor benighted student

stumbles on amid darkness that increases at every step, as new dialects crop up on every side, till at length he stands in despair amid strange words that find no place in his dictionary, or surrounded by hopeless piles of English equivalents that seem to be possessed with some villainous and ever-increasing centrifugal force. The true-born Magyar would repudiate the term "dialect," it being his boast that rich and poor speak the same tongue; so be it, but the *shades* of the language are shades indeed, clouds of Cimmerian darkness,\* and deeply grateful are we to those sympathizing friends who guide our feeble steps from darkness into light, and in these days, when the lore of the people is no longer regarded as merely meaningless tales, unworthy of any consideration, we may hope that any attempt to open new paths, or to show the way to new treasures that lie waiting for the student, will be found of interest.

Many features in the tales, as Prof. Vámbéry has pointed out, can be found in Chinese and other Asiatic stories, and the characteristics of the heroes show most distinctly that they have been brought from the old Asiatic home, modified, of course, by the surrounding Slavonic and other influences. The same tale, too, will often bear internal evidence of the district from which it has been collected, being full of snowclad mountains if from the Székely region, amid the mountains of Transylvania, or praising the beauties of the Hungarian prairies if from the banks of the Danube. Ever and anon we meet allusions to their feuds with their neighbours, remains of the fierce struggles that made the country the "cockpit of Eastern Europe"; for instance, very dark wine, such as that grown at Eger (Erlau), is called "Turks' blood," and memories of a barbarous and savage past survive in the rhymes of the little children, such as in the lady-bird verse, where they sing:—

"Lady-bird, lady-bird, fly away, fly away,  
For the Turks are coming!  
They will throw you into a well full of salt water;  
They will then take you out and break you on a wheel."

We constantly find, too, the Turks and Tartars as enemies of the Magyars; now it is the Turkish Sultan, and now the "dogheaded" Tartar, who sends three problems to the Magyar king, threatening to fill Hungary with as many soldiers as there are blades of grass in the field, and that he will

which Ellak, Attila's eldest son, and over 30,000 of his people were slain, was fought (near the river Netad), and the great warrior's empire crumbled away.

\* Dwellers in Transylvania who speak a dialect of Magyar.

† Unitarian minister, born 1812, died 1875, poet, author, and collector of folk-tales.

‡ In his *Origin of the Magyars*.

§ *Magyarische Sagen, Märchen, und Erzählungen*, von Johann, Grafen Mailáth (Stuttgart und Tübingen, 1837); *Märchen der Magyaren*, von Gaal (Wien, 1822); and a translation of some of Erdélyi's by Stier, 1850.

|| The *Hungarian Language Guardian* (*Magyar Nyelv-őr*) is a magazine especially devoted to the collection of tales, proverbs, children's rhymes, &c.

\* This paper could never have been written but for the generous help of my learned Hungarian friend Mr. L. L. Kropf, for whose unceasing kindness I desire to offer my warmest thanks and the fullest acknowledgment of his invaluable aid. Nor must I omit the late Prof. Augustus Greguss, Vice-President of the Kisfaludy Society, who was ever ready to help an Englishman, and whose death has taken from amongst us a true scholar and gentleman.

impale the king and seize his daughter, and lay waste the whole land, if answers be not at once sent back. In one tale an arrow comes whizzing through the air, shot by the "dogheaded" Tartar from Tartary; it strikes the wall of the Magyar king's palace, and shakes the whole town as it falls. On the feathers there are threats of vengeance if it is not shot back again without delay. The terrified king summons all his court, and "every child born with a caul, or under a lucky star, or with a tooth, or with a grey lock," to help him; but all in vain, no one can do anything. But at length the problems are answered, and every catastrophe averted, by the hero of the tale—a lad who has been alternately coaxed and threatened all his life, on account of a dream he had when young, which he would never reveal. In the end it appears that he had then dreamt of all that was to happen, and so was able to answer the questions put by the enemy. Of course he slays the Tartar, marries the handsome Magyar princess amid the rejoicings of king and people, finally ascends the throne, and "is alive yet, if he has not died since."\*

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

(To be continued.)

#### MS. ACCOUNT OF THE BATTLE OF TRAFALGAR BY A PARTICIPANT IN THE FIGHT.

(Concluded from p. 262.)

We were now rapidly closing with the Enemy's line, and at ten minutes past noon the battle was begun by the Royal Sovereign opening her fire on the Enemy, who had for several minutes been firing upon her, and at twenty minutes past twelve the Royal Sovereign, with the Signal for close action flying, passed thro' the Enemy's line under the stern of a Spanish three-decker, bearing an Admiral's flag, and engaged her closely to leeward; she was followed by the Mars, Bellisle, and Tonnant, and then by Bellerophon, each passing under the stern of their respective opponents, and engaging them at the muzzles of their Guns to leeward. It had been Captain Cooke's original intention not to have fired a shot till we were in the act of passing through the Enemy's line; but finding that we were losing men as we approached their ships from the effect of their fire, and also suffering in our masts and rigging, he determined on opening our fire a few minutes sooner, from the double motive of giving our men employment and at the same time of rendering the ship a less ostensible mark to be shot at by covering her with smoke. At twenty minutes past twelve we opened our fire, and at half-past twelve we engaged on both sides, passing through their line close under the Stern of a Spanish seventy-four, into whom, from

the lightness of the wind being still farther lulled by the effect of the cannonade, we fired our carronades three times, and every long Gun on the larboard side at least twice. Luckily for us by this operation she had her hanging Magazine blown up and was completely beaten, for in hauling up to settle her business to leeward we saw over the smoke the Top-gallant sails of another Ship close under our starboard bow, which proved to be the French seventy-four L'Aigle, as the name on her stern shewed us; and although we have all aback to avoid it, we could not sufficiently check our ship's way to prevent our running her on board with our starboard bow on her larboard quarter, our fore yard locking with her main yard, which was squared. By the Captain's directions I went down to explain to the Officers on the main and lower decks the situation of the Ship with respect to this new opponent, and to order them to direct their principal efforts against her. Having so done, as I was returning along the main deck I met my poor messmate Overton the Master carried by two men with his leg dreadfully shattered, and before I reached the Quarter-Deck ladder, having stopped to give some directions by the way, I was met by a Quarter Master who came to inform me that the Captain was very badly wounded, and as he believed dead.

I went immediately on the Quarter Deck and assumed the command of the Ship,—this would be about a quarter past one o'clock,—when I found we were still entangled with L'Aigle, on whom we kept up a brisk fire, and also on our old opponent on the larboard bow the Monarca, who by this time was nearly silenced, tho' her colours were still flying; at the same time we were receiving the fire of two others of the Enemy's ships, one nearly astern the other on the larboard quarter. Our Quarter Deck, Poop, and forecabin were at this time almost cleared by musquetry from troops on board L'Aigle, her poop and gangway completely commanding those decks, and the troops on board her appearing very numerous. At this moment I ordered all the remaining men down from the poop, and calling the boarders had them mustered under the half deck, and held them in readiness to repel any attempt that might be made by the enemy to board us, their position rendering it quite impracticable for us to board them in the face of such a fire of musquetry so advantageously situated. But whatever advantage they had over us on these upper decks was greatly overbalanced by the superiority of our fire on the lower and main Decks, the Aigle soon ceasing entirely to fire on us from her lower deck, the ports of which were lowered down whilst the fire from ours was vigorously maintained, the ports having by my orders been hauled up close against the side when we first fell on board her to prevent their being torn from their hinges when the Ships came in contact. While thus closely engaged and rubbing sides with L'Aigle, she threw many hand grenades on board us, both on our forecabin and gangway, and in at the ports; some of these exploded and dreadfully scorched some of our men; one of them I took up myself from our gangway where the fuse was burning, and threw it overboard.

One of these grenades had been thrown in at a lower deck port, and in its explosion had blown off the scuttle of the gunner's store-room, setting fire to the store-room and forcing open the door into the Magazine passage; *most providentially*, this door was so placed with respect to that opening from the passage into the Magazine that the same blast which *blew open* the Store-room door, *shut* to the door of the Magazine, otherwise we must all in both ships inevitably have been blown up together. The Gunner, who was in the Store-room at the time, went quietly up to Lieutenant Saunders on the lower deck, and acquainting him the store-room was on fire, requested a few hands with water to extinguish it; these being

\* A favourite termination. In one tale, "The Secret-keeping Little Boy and his Little Sword" (Erdélyi, viii.), the tale opens by describing a little boy who is born with a scabbard on his left side; at the same time the tip of a sword appears in the garden, and keeps pace with the growth of the scabbard. This sword had a peculiar habit of revolving and cutting any one who went near it save the little boy, and it was by the side of this sword that he dreamed the dream which was hereafter to save his country.

instantly granted, he returned with them and put the fire out without its having been known to any person on board except to those employed in its extinction.

At forty minutes past one L'Aigle hoisted her Jib and dropped clear of us under a tremendous raking fire from us as she paid off; our ship at this time was totally unmanageable, the main and mizen topmasts hanging over the side, the jib-boom, spanker-boom, and gaff shot away, and not a brace or bow line serviceable; we observed that L'Aigle was engaged by the Defiance, and soon after two o'clock she struck. On the smoke clearing we observed that several of the enemy's ships had struck their Colours, and amongst them our first opponent the Monarca, of whom we took possession. We were now without any opponent within reach of our guns, and our fire consequently ceasing, I had a message from the Surgeon stating that the Cock-pit was so crowded with wounded men that it was quite impossible for him to attempt some operations which were highly requisite, and begging I would allow him to bring some subjects up into the Captain's Cabin for amputation if the fire was not likely to be renewed for a quarter of an hour. I gave him the requested permission with an understanding that he must be prepared to go down again if any of the Enemy's Van who had not been engaged should approach us. It had been my unvarying rule from the commencement of the action to avoid speaking to any of my Messmates and friends who might be wounded, not wishing to trust my private feelings at a time when all my energies were called for in the discharge of my public duty, and on this ground I had passed poor Overton, as I have already related, without exchanging a word. But now my much esteemed Messmate, Captain Wemyss of the Marines, whom you will remember to have seen at Portsmouth, came up the Quarter deck ladder wounded just at the moment I approached it, and not being able to avoid speaking to him without apparent unkindness, I said, "Wemyss, my good fellow! I'm sorry you've been wounded, but I trust you do well"; to which he replied with the utmost cheerfulness, "'Tis only a mere scratch, and I shall have to apologize to you by and by for having left the deck on so trifling an occasion":—he was then entering the Cabin to have his right arm amputated.

At four o'clock, observing that five ships of the Enemy's Van, under a French Rear-Admiral, had tacked in succession and were making off to windward, I ordered the Cabin again to be cleared, and at ten minutes past four we opened our fire upon those five ships, the sternmost of which (a Spanish two-decker) was cut off and struck to the Minotaur; the other four ships escaped; at seven minutes after five the firing ceased; counted nineteen of the enemy's line of battle ships who had struck, one of which (the Achille, seventy-four) took fire and blew up: at half-past five took possession of the Spanish seventy-four Bahama, ten sail of the Enemy's line, six frigates and two brigs, making off to leeward towards Cadiz: at half-past seven we observed that the Euryalus, to which ship we knew Vice-Admiral Collingwood had shifted his flag, carried the lights, and that there were no lights on board the Victory, from which we were left to draw the melancholy inference that our Gallant, our beloved Chief, the incomparable Nelson, had fallen; but so unwilling were we to believe what we could scarcely bring ourselves to doubt, that I actually went on board the Euryalus the next morning, and breakfasted with Admiral Collingwood, from whom I received orders, without being once told, or even once asking the question whether Lord Nelson was slain.

Having now brought the Action to a close, you will say it is high time I should bring this long-winded story to a close also; but I cannot and must not omit to record the

spirited and gallant conduct of a young midshipman named Pearson, of about fourteen years of age, 'tis so creditable to our profession and to our country. This youngster, the son of a Clergyman in the West of England, who held, I believe, the living of Queen's Camel, had joined Bellerophon as his first ship just before we left England in the preceding May; he was stationed on the Quarter Deck, and when he saw Captain Cooke fall, he ran to his assistance, but ere he reached his Captain he was himself brought down by a splinter in the thigh. As I was coming up to take command of the ship I met on the Quarter-deck ladder little Pearson in the arms of a Quarter Master, who was carrying him to the Surgeons in the Cockpit. I here made an exception to my general rule of silence on such occasions, and said, "Pearson, my boy, I'm sorry you've been hit, but never mind! You and I'll talk over this day's work fifty years hence, depend upon it." He smiled and I passed on. Three days afterwards ten sail of the Enemy's line came out of Cadiz in good condition, and made a demonstration of attacking some of our crippled ships and prizes who had been driven near Cadiz in the Gale. When the Signal was made to prepare for battle and our drums had beat to quarters for the purpose, the first person that caught my eye on the Quarter deck was little Pearson dragging with difficulty one leg after the other. I said to him, "Pearson, you had better go below; wounded as you are you'll be better there"; he answered, "I had rather stay at my quarters, Sir, if you please!" on which I replied, "You had much better go down, some one will be running against you and do you farther mischief"; to this he exclaimed, the tears standing in his eyes, "I hope, Sir, you will not order me below, I should be very sorry to be below at a time like this"; I instantly said, "Indeed I will not order you down; and if you live you'll be a second Nelson." Poor fellow, he did live to be made a Lieutenant some years after, and then died of fever.

In justice to the memory of my gallant friend and Captain Cooke, I must also add that more zeal, judgement, and gallantry could not have been displayed than marked his conduct from the moment we saw the Enemy till the close of his honourable and valuable life. At eleven minutes past one o'clock he received a musket ball in his breast and fell; to the Seamen who went to raise him he merely said, "Let me lie a minute," and immediately breathed his last. On the evening of the following day I had the painful duty of reading the funeral service over his body, and that of my valued friend Overton, as they were committed to the deep amidst the heartfelt regrets and unbought tears of their surviving shipmates. A similar sense of justice to the officers and crew of the Bellerophon compels me to record, as a proof of their steadiness and discipline, that in the course of the Action the ship was three times on fire without its ever coming to my knowledge (except in one instance where I put it out myself) until it came out in the course of conversation long after the Action was over. Our loss in the Bellerophon was twenty-six killed, and a hundred and twenty-six wounded, out of five hundred and forty at the commencement of the action; and on our arrival in Gibraltar Bay I addressed the following official letter to Admiral Collingwood:—

Bellerophon, Gibraltar Bay, 30th October, 1805.

Sir,—In consequence of the death of Captain Cooke, I feel it my duty to represent to you the highly spirited conduct of every officer, man, and boy on board the Bellerophon in the action of the 21st Instant. The gallantry with which the ship was placed in Action by our much regretted Captain, and the animated support I received from every individual on board after his fall, left nothing to me but the honor of having succeeded by

Seniority of Commission to the command of such men. I beg leave to enclose a list of such of the Petty Officers as have passed their examination for Lieutenants, humbly but earnestly recommending them to your notice and protection.—I have the honor to be, Sir, your very obedient Servant,

WM. PRYOR CUMBY.

Vice-Admiral Collingwood.

Having thus detailed to you the principal occurrences on board Bellerophon during the Battle of Trafalgar, I have now only to refer you to your brother Charles for an explanation of such technical terms as I have been compelled to introduce into the details of an exclusively nautical proceeding; and hoping that my dear Children may feel interested in its perusal many years after the period when I shall be "gathered to my fathers"—an interest grounded, as I trust it will be, on the "fair fame" and unsullied reputation of their parent.—I am ever, my dear Anthony, your fondly affectionate Father,

WILLIAM PRYOR CUMBY.

B. DOBELL.

Queen's Crescent, Haverstock Hill.

#### A LETTER OF LORD BYRON.

Under this heading (6th S. ix. 186) *MUS RUSTICUS* publishes a letter in the possession of the editor of the *Antiquarian Magazine*. Laying aside all spirit of emulation (however wholesome), I think I can equal him in interest, and tail on to that letter with one in my own collection, which seems to be (as we say in the north) "marrows to it"; at all events it bears date only six days later, Oct. 13, 1823, and is also addressed to Dr. Bowring:—

Dear Sir,—Since I wrote to you on y<sup>e</sup> 10th Inst. the long-desired Squadron has arrived in y<sup>e</sup> waters of Messolonghi, and intercepted two Turkish Corvettes—ditto transports—destroying or taking all four, except some of the Crews escaped on shore in Ithaca, and an unarmed vessel with passengers chased into a port on the opposite side of Cephalonia. The Greeks had fourteen sail, the Turks four, but the odds don't matter, the Victory will make a very good puff, and be of some advantage besides. I expect momentarily advices from Prince Mavrocordato, who is on board, and has (I understand) dispatches from the Legislative to me, in consequence of which, after paying the Squadron (for which I have prepared and am preparing) I shall probably join him at Sea or on Shore. I add the above communication to my letter by Col. Napier, who will inform the Committee of everything in detail much better than I can do.

The Mathematical, Medical, and Musical preparations of the Committee have arrived, and in good condition, abating some damage from wet, and some ditto from a portion of the letterpress being spilt in landing (I ought not to have omitted the Press, but forgot it a moment, excuse the same) they are pronounced excellent of their kind, but till we have an Engineer and a Trumpeter (we have Chirurgeons already) we're "pearls to swine," as the Greeks are ignorant of Mathematics, and have a bad ear for our Music; the Maps, &c., I will put into use for them, and take care that all (with proper caution) are turned to the intended uses of the Committee, but I refer you to Colonel Napier, who will tell you that much of your really valuable supplies should be reserved till proper persons arrive to adapt them to actual service. Believe me to be, my dear Sir,

Yr's ever,  
N(OLL) B(YRON).

P.S.—*Private.*

I have written to our friend Douglas Kinnaird on my own matters, desiring him to send me out all the further credits I can command (and I have a year's Income, and the sale of a Manor besides (he tells me) before me) for till the Greeks get *their* Loan, it is probable that I shall have to stand partly Paymaster, as far as I am "good upon Change," that is to say. I pray you to repeat as much to *him*, and say that I must in the interim draw on Mess<sup>rs</sup> Ramsden most formidably. To say the truth, I do not grudge it, now the fellows have begun to fight again, and still more welcome shall they be, if they will go on.

But they have had or *are* to have some four thousand pounds (besides some private Extraordinaries, for widows, orphans, refugees, and rascals of all descriptions) of mine, at one "swoop," and it is to be expected the next will be at least as much more, and how can I refuse if they *will* fight? and especially if I should happen ever to be in their company? I therefore request and require that you should apprise my trusty and trustworthy trustee and banker and Crown and Sheet Anchor, Douglas Kinnaird the Honourable, that he prepare all monies of mine, including the purchase money of Rochdale Manor, and mine income for the ensuing year, A.D. 1824, to answer and anticipate any orders or drafts of mine for the Good cause in good and lawful money of Great Britain, &c., &c., &c. May you live a thousand years! which is 997 longer than the Spanish Cortes Constitution.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

MACAULAY ON THE LAW OF PROPORTION.—Macaulay, in his *Essays*, 8vo., ed. 1850, p. 227, gives the following statement: "Rushton says that when Elizabeth came to the throne the Catholics were two-thirds of the nation, and the Protestants only one-third." I may assume that the substitution of the word Rushton for Rishton is a mere slip of the pen, though I cannot term it a printer's error, inasmuch as a number of editions of Macaulay's *Essays* have already been published. If we compare this with the words of Rishton (continuation of Sanderus, *De Schismate Anglicani*, 8vo., Ingolstadt, 1588, p. 290, translated by David Lewis, 8vo., London, 1877, p. 265) we shall arrive at a diametrically opposite conclusion. The very converse is said by Rishton, who argues that one-third of the three parts (erroneously translated "parties" by Mr. Lewis) was Catholic. Macaulay, by the employment of what I suppose it would be impolite to describe as more than a mere figure of speech, converts the sum of the numbers added in his mind into two-thirds. A careful reference to the original of Sanderus and Rishton will probably show how this error has been arrived at by a hasty glance at the index, wherein the second reference might have led a very careless reader, who did not take the trouble to look at the original reference, to arrive at some conclusion analogous to that which is issued to students of English "light and leading" as an historical guide. The original book of Sanderus, however, is accessible to many.

C. CARTER BLAKE.

## REMARKABLE MONUMENTAL INSCRIPTION.—

The following epitaph occurs in the *Champion of the East* for January 12, 1830, a newspaper which I believe was very short-lived. Whether it really exists, or ever existed, on a gravestone, or whether it is but a piece of newspaper satire, I must leave to some Cumbrian reader to inform us:—

*Copy of a Remarkable Inscription on a Monument lately erected in Horsley-down Church, Cumberland.*

Here lieth the Bodies  
of THOMAS BOND and MARY his Wife.  
She was temperate, chaste, and charitable;  
*But*, she was proud, peevish, and passionate.  
She was an affectionate wife and tender mother;  
*But*, her husband and child, whom she loved,  
seldom saw her countenance without a disgusting frown;  
Whilst she received visitors whom she despised with  
an endearing smile.

Her behaviour was discreet towards strangers;  
*But*, imprudent in her family.  
Abroad, her conduct was influenced by good breeding,  
*But*, at home, by ill temper.

She was a professed enemy to flattery,  
and was seldom known to praise or commend;  
*But*, the talents in which she principally excelled,  
were difference of opinion, and discovering flaws and  
imperfections.

She was an admirable economist,  
and, without prodigality,  
dispensed plenty to every person in her family;  
*But*, would sacrifice their eyes to a farthing candle.  
She sometimes made her husband happy with her good  
qualities;  
*But*, much more frequently miserable with her many  
failings;

inasmuch, that, in thirty years' cohabitation,  
he often lamented, that, maugre  
all her virtues,

he had not, in the whole, enjoyed two years of  
matrimonial comfort.

*At length*, finding she had lost the affections of her  
husband,

as well as the regard of her neighbours,  
family disputes having been divulged by servants,  
she died of vexation, July 20, 1768,  
aged 48 years.

Her worn-out husband survived her four months and  
two days,

and departed this life Nov. 28, 1768,  
in the 54th year of his age.

William Bond, brother to the deceased, erected this stone  
AS A WEEKLY MONITOR

to the surviving Wives of this parish,  
that they may avoid the infamy  
of having their memoirs handed down to posterity with a  
Patch-work Character.

ANON.

SHOAL : SCHOOL.—Prof. Skeat says in his *Dictionary* that *shoal* and *school* are doublets, and that A.-S. *scōlu*=(1) a school, (2) a multitude. I have just found an interesting and rather late proof of this; see also *scull* (3), a variant of *shoal*. "[In Cornwall] The Pilchard is taken, who in great *skuls* swarmed about the Coast" (chap. x. of "*A Prospect of the Most Famous Parts of the World*." London. Printed by M. F. for Wm. Humble, and are to be sold at his shop in Popes-head Palace. 1646").

Cf. *school* (2), a shoal of fish, probably a corruption of the word *shoal*. Linc. (Halliwell). *Scull* (1), a shoal. Generally of fishes, but Lilly mentions "a *scul* of pheasants," ed. 1632, sig. x. xii. (Halliwell). I suppose *scull* and *school*, in this sense, are only different spellings of the same word.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

LAMBETH DEGREES.—Lambeth degrees were conferred in 1883 by Dr. Benson, Archbishop of Canterbury, on the following:—

D.D. The Rev. John Troutbeck, M.A. Oxon., Minor Canon of Westminster Abbey, Secretary to the Company of Revisers of the English Version of the New Testament, at the special request of the Bishop of Gloucester and Bristol.

D.D. Rev. Bransby Lewis Key, coadjutor Bishop of Caffraria, missionary of St. Augustine's Mission in the diocese of St. John, Caffraria.

B.D. Rev. Alfred Chiswell, late Archdeacon of Madagascar, in recognition of his long services as a missionary of the Society for the Propagation of the Gospel there, and of his work in connexion with the translation of the Prayer Book into Malagasy.

Mus.Doc. Mr. George C. Martin, Mus.Bac. Oxon., sub-organist of St. Paul's Cathedral.

Mus.Doc. Mr. Longdon Colborne, Mus.Bac. Cantab., Organist of Hereford Cathedral.

M.A. OXON.

LITERARY PARALLEL.—Perhaps some of your readers may be interested in the following parallel to Tennyson's line in *Locksley Hall*:—

"And our spirits rushed together at the touching of the lips."

Εὐρώπης τὸ φίλημα καὶ ἦν ἄχρι χεῖλεος ἔλθῃ  
ἥδ' ὅ γε, κἄν ψάσῃ μόνον ἄχρι στόματος  
ψαύει δ' οὐκ ἄκροῖς τοῖς χεῖλεσιν· ἀλλ' ἐρίσασα  
τὸ στόμα, τὴν ψυχὴν ἐξ ὀνύχων ἀνάγει.

*Anthol. Gr.* v. 14.

A German parallel is quoted in the *Athenæum* of February 9.

DENHAM ROUSE.

SYMBOLISM.—A pretty little volume before me may be classified under the head of "Symbolica" or that of "Emblemata." It is entitled, "*The Divine Panoply; or, a Suit of Armour for the Soldier of Christ*. With an Introduction by the Rev. Hugh Stowell, M.A., &c. London. The Religious Tract Society. 1846." 8vo. pp. 278. I take the following description from a notice in the *British Quarterly Review* for November, 1846:

"This is in every respect a beautiful book. The paper, printing, engraving, and binding are all in a high style of taste and elegance. The engravings are eleven in number, representing the different portions of ancient armour. Each engraving is followed by historical notices relating to the piece of armour represented in it, and by sections under the title of 'Scripture Illustration' and 'Doctrinal Instruction.'"

I mention the book here, because, mine being a presentation copy, I am able, from MS. statements within, to supply the information, not otherwise given, that it was "edited by John Walker," and that the engraved illustrations are from the pencil of "John Gilbert." WILLIAM BATES, B.A.  
Birmingham.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SAINT GOLDER.—Who was St. Golder? There is a small common near Newlyn West, in the Land's End district, called by this name. Was there any Cornish saint so called? There might be only a recapitulation of the word *saint*, for *gol* is Cornish for holy, and *dre* or *der* for enclosure, i. e., holy enclosure, the *holy* being expressed both in English and Cornish (as in Castle-an-Dinas the castle is repeated, *dinas* being Cornish for castle). I know of St. Gudwal, Gurwall, Gulval, Guduol, Guidgall, Godwold; but can Golder be a variant of these?  
W. S. LACH-SZYRMA.

KEEPER OF ST. SWITHIN'S GATE, WINCHESTER.—In the Government estimates, under the head of "Commutation of Annuities," in a note appears the following item: "For the keeper of St. Swithin's Gate, Winchester." What were the duties and privileges of this office.  
B. C.

HENRY NORRIS.—Was Henry Norris, who was beheaded in the reign of Henry VIII. of England for making love to Annie Boleyn, a married man? If so, what family did he have? The Norris family of Lancaster county, Virginia, U.S., claim direct descent from him through his *grandsons*! John and Henry Norris, who were patentees under land grant from King James of a large tract in Lancaster county, Virginia. I have never been able to verify the Norris claim.  
S. HENRY.  
Philadelphia.

"FELLING OAKS."—This seems to have been once a popular expression for sea-sickness. See Withal's *Dict.*, ed. 1608, p. 39, "They call it *felling of oakes merilie*." Cf. Cotgrave, s. v. "Chien," "Tirer du foin aux chiens, to vomit, *fell oakes*, pull hay for dogs." What is the origin of this "merry" saying? Is it still in use in any part of England?  
A. L. MAYHEW.

18, Bradmore Road, Oxford.

REV. JOHN (OR SAMUEL) PERKINS.—Is anything known of the Rev. John (or Samuel) Perkins, Rector of Harrington, Northampton, who died in 1709, and was buried in the chancel of Harrington parish church? He was notorious in his day for

claiming the right to marry "all comers," and I have been informed that 1,200 marriages were solemnized by him at his village church during his incumbency. Does Baker mention him, or is anything further to be gathered concerning him?

S. J. MARRIOTT, M.A.

Netherton Vicarage, Dudley.

DR. JAMES KEITH.—Can any one oblige me with information as to the ascendants or descendants of Dr. James Keith? He got his M.D. at Aberdeen in 1704; was made Licentiate of the College of Physicians, London, Sept. 30, 1706; was "of the parish of St. George the Martyr"; but when buried there, on Nov. 4th, 1726, is described as from St. Margaret's, Westminster. He names his books in Spanish, Polish, High and Low Dutch. He left three children, Elizabeth, Peter, and Anne.  
M. G.

Burnham, Bucks.

VOLTAIRE.—When Voltaire was in England his letters from France were always addressed to Lord Bolingbroke's house in London, and, indeed, he generally lived there. What house in town was this? Was it that famous and still fine old house of the St. Johns at Battersea, that has clinging to it the reputed glory of having sheltered Pope when he wrote that great poem of aphoristic epigrams the *Essay on Man*, that has never, perhaps, in any language been equalled as a catena of pithy wit and philosophic quotability?  
C. A. WARD.

Haverstock Hill.

A BACHELOR'S ARMS IMPALED WITH HIS QUARTERINGS.—Last summer, while taking notes from the church of Long Stanton, St. Mary's, Cambridgeshire, I came across an instance of the above. The inscription records the death of Sir Thomas Dingley Hatton, Bart., who died unmarried 1812, and is surmounted by his arms, viz., Per pale, Azure, a chevron inter three garbs or (Hatton); quarterly, 1 and 4, Azure, a chevron inter three garbs or (Hatton); 2 and 3, quarterly, 1 and 4, Gules, a fess inter three dolphins naiant embowed or; 2 and 3, Azure, an eagle displayed arg. Can any one furnish me with a precedent for similar marshalling?  
CHARLES L. BELL.

HELEN, ELLEN, ELEANOR, &c.—1. Is the name that is variously spelt Helen, Helena, Ellen, Elena, Elyne, &c., a distinctly different name from that spelt Alianore, Eleanor, Eleanora, Helenor, Helenora, &c.? 2. If so, What is the origin of the second set of names? 3. When were the two names introduced into this country? 4. As regards Scotland, both names seem to have been of rare occurrence before the fifteenth century, the following being the earliest instances I have noticed: Elena Lennox (c. 1280), daughter of Malcolm, son of Alwyn, second Earl of Lennox. Lady Elyne Marr (c. 1300), daughter of

Gratney, Earl of Marr. Eleanor, fourth daughter of King James I., married 1468 to the Archduke Sigismund, but died *s.p.* Lady Eleanora St. Clair (c. 1480), eldest daughter of William, third Earl of Orkney, and wife of Sir John Stewart, first Earl of Athol. Among the female descendants of this lady, the name, variously spelt, has been common and is still in use.

5. Is the second name known to have been used in England before 1151, when Henry II. married Eleanor of Aquitaine? SIGMA.

"SUSPENSIONS ON THE DOMINANT."—A lady, a friend of mine, wishes much to obtain a volume of poems, entitled "*Suspensions on the Dominant*. Privately printed, London, 1883." This book was noticed in the October number of *Blackwood*, under the heading of "A New Poet." The lady will be very glad to be allowed to purchase a copy, and will undertake to preserve most honourably the incognito of the author. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ROMAN CATHOLIC BURIAL-GROUND.—Can any of your readers inform me where there was a burial-ground at the East-end of London in 1790, in which a Roman Catholic, dying in the parish of St. Dunstan's, Stepney, would be likely to have been buried? W. M. B.

ALEXANDER POPE.—Administration of the goods of Alexander Pope, of Stepney, was granted in the Prerogative Court of Canterbury, October 5, 1665, to Alice, his relict. The similarity of name between this man and the poet is curious. Can any of your correspondents identify him?

GEORGE W. MARSHALL.

LIVINGSTON FAMILY.—Wanted, the father of the Rev. Alexander Livingston, minister at Monyabrock (Kilsyth), Stirlingshire, in 1574, deposed in 1596, and succeeded in the ministry by his son William, afterwards minister at Lanark. His grandson, the celebrated Rev. John Livingston, of Ancrum, says in one version of his autobiography that his great-grandfather was a son of (Alexander) Lord Livingston, and that he fell at Pinkie in 1547; while in another version he describes him as being nearly related to the house of Callendar, adding that he was killed at Pinkie, anno 1547, "being a souldier of my Livingston's regiment." The only member of the family that I can trace as having fallen in this battle was John, Master of Livingston, the eldest son of Alexander, Lord Livingston, but though married he left no children, and his younger brother William succeeded to the title at his father's death in 1553; therefore he could not have been the father of the Rev. Alexander, as some modern writers make out. That he was of the house of Callendar is proved by his grandson William having used the armorial bearings of that branch of the family on his seal (see Laine's

*Scottish Seals*), but his name and identity I cannot trace. As the information is wanted to complete a pedigree, I will gladly give five pounds for authentic proof of who he was.

E. B. L., F.S.A.Scot.

Walthamstow.

FOLK-LORE OF DEATH.—Can any of your correspondents tell me if the following piece of folk-lore still survives, and if so, where?

"*Flamineo*.—I do not like that he names me so often,  
Especially on's death-bed: 'tis a sign  
I shall not live long."

J. Webster, *The White Devil*; or, *Vittoria Corombona*.

F. C. BIRKBECK TERRY.

Cardiff.

FEMALE PAPER-HANGERS.—Can any one tell me if the custom of women being employed regularly as painters and paper-hangers is common in other parts of England or Europe besides West Cornwall? In the Land's End district there are professional female painters and paper-hangers, and the trade is followed just as regularly as dress-making or tailoring. I do not think these women have a regular apprenticeship, but are taught by each other the art, and follow it as a business. As has been explained in "N. & Q." (6th S. iii. 144, 197), numbers of women have been soldiers and sailors, and also bricklayers and grooms. I have seen female masons at Cracow and elsewhere. Paper-hanging is, however, a more feminine occupation, and I understand that some tradeswomen do their work better and cheaper than the men.

W. S. L. S.

MRS. GRUNDY.—Can any one inform me who was the original "Mrs. Grundy"?

S. T. LEBRUN.

[The phrase "What will Mrs. Grundy say?" comes from Morton's comedy *Speed the Plough*, first played Feb. 8, 1800. No such character is in the comedy, but references to her are frequent. Mrs. Grundy is thus a species of Mrs. Harris, and doubts as to her ever having existed are pardonable.]

THOS. BATES, F.R.S.—Can any reader furnish me with any particulars (including, if possible, date of death) of Mr. Thos. Bates, surgeon, who was elected a fellow of the Royal Society in December, 1718? H. M. C.

ANTHONY PEARSON.—Can any one tell me where I can see a copy of the coat of arms of Anthony Pearson, a Justice of the Peace in Westmoreland? He became a Quaker in 1652.

C. J. HOLDSWORTH.

QUAVIVERS.—Can any one tell me what are quavivers? I find them mentioned in an old cookery book, *The Modern Cook*, dated 1736. They are a kind of fish, and the instructions are: "Take

quavivers, gut, wash, and wipe them; cut off the heads and the ends of the tails, open them, take out the bone, and cut them in four"; and then follow various ways of cooking them. O. M.

**COSTUME OF MINIATURE.**—Owning a miniature, probably *temp.* Queen Anne, of a young man (head and shoulders) in a flowing wig, scarlet gown, full dark-blue hood covering chest and shoulders, long white ends of necktie without lace above the hood, I am anxious to learn what degree or profession this dress indicates. F. N. R.

**GORDON FAMILY.**—Can any of your readers inform me where a copy of *Table of Pedigree of the Family of Gordon*, 1056–1748, may be consulted? It is a quarto book with no date; author, Dr. Wm. Gordon, of Harperfield. W. D.

**COIN OR WEIGHT.**—A small brass piece has just been brought under my notice, the identity of which I should be glad to have settled. Probably one of your readers will be able to enlighten me on the matter. It was dug up in a garden at Yarmouth, and appears to be a small piece of brass about five-eighths of an inch square and one-eighth of an inch thick. There is an inscription on one side only, as if impressed with a steel or iron die. The impression is circular, and contains a full-length figure in the centre, crowned, and holding an orb in the right hand and a battle-axe in the left. The letters N D are placed on each side of the figure. The reverse bears the marks of the impression only. I would ask, Is this a coin or a weight? If neither, what is it, and whose effigy and initials are here represented? I shall be pleased to send an impression in wax to any correspondent who will kindly communicate with me.

W. H. K. WRIGHT, F.R.H.S.,  
Editor of *Western Antiquary*.

Plymouth.

**AN OLD PROVERB.**—I find the following given among a quantity of proverbs relating to health, diet, &c., in the *Entertaining Magazine* for 1814. What is its meaning? It fairly puzzles me: "You should never touch your eye but with your elbow. *Non patitur ludum fama, fides, oculus.* El mal del ojo curarle con el codo. *Hisp.*"

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

[The meaning obviously is never touch your eye at all, and the advice is sufficiently sensible. In the *Anthologie*; ou, *Conférences des Proverbes* the same proverb appears as "A oeil ou nez malade ne touche que du coude" (MS. quoted by Le Roux de Lincy, i. 270).]

**HEYWOOD: PARR.**—Information is wanted concerning Nathaniel Heywood (brother of the celebrated Nonconformist Oliver Heywood), Vicar of Ormskirk, Lancashire, from 1656 to 1662, who married Elizabeth, daughter of Mr. Parr, of Wood,

in Eccleston, of the family of Bp. Parr. She died 1677. T. C.

**MRS. HENRY LYNCH.**—Any information about this authoress will oblige. She wrote *Lays of the Sea*, and other *Poems*, in the year 1846, and was connected with the West Indies. ENQUIRER.

**ESTHER FAA BLYTHE, THE GIPSY QUEEN.**—In "N. & Q.," 6th S. viii. 106, COL. FERGUSSON refers to two Edinburgh papers containing descriptions of the death and burial at Yetholm of the above. Could he, or some other gentleman or lady in the neighbourhood, favour the readers of your valuable paper with the epitaph of this person, or of any other of the Romany tribe across the Border? T. CANN HUGHES.

The Groves, Chester.

**LYCHNOSCOPE.**—This is generally a small window in a church under a larger one, but I believe its use is not yet thoroughly made out. The late Dean Hook speaks of a paper by Mr. Lowe in vol. i. of the *Transactions of the Northamptonshire, Lincolnshire, and other Architectural Societies*, as enunciating the theory that lychnoscopes were ventilators (*Church Dict.*, s. v.). The term itself is (like *hagioscope*) only of this century, and may have been coined on the erroneous idea that the windows were constructed that lepers (or anchorites) might behold the altar lights. On the other hand, that idea may be correct. Another theory is that of a confessional. There is a lychnoscope in Addington Church, Surrey. Those who are in possession of Church documents would be best able to solve the question, perhaps, as the use they were originally put to would most likely crop up, directly or indirectly. What were they called before the present modern word was coined?

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

**SALVATOR ROSA.**—On a friend's shelves I find a folio volume, bound in green parchment, containing a large number of etchings by this master. For title-page is a symbolical figure pointing to a tablet, on which is the following:—

"Salvator Rosa  
Has Ludentis otii  
Carolo Rubeo  
Singularis amicitiae pignus.  
D D D."

The book is excellently preserved, there is no date nor pagination, and the impressions are good. Salvator Rosa was, I believe, a prolific etcher. Can any of your readers tell me of this book, its rarity and value?

T. Q. COUCH.

Bodmin.

**CARTLECH.**—Can any theatrical reader of "N. & Q." give me a few particulars of the life of Cartlech, an equestrian actor, who "created," I

believe, the character of Mazeppa at Astley's? Where can I find a detailed biography and portrait?

ASTERISK.

EXECUTIONS.—Has there been an execution at Execution Dock, Wapping, since 1812? I can find no trace of one, but have an impression that the last was in 1829.

NEMO.

Temple.

#### AUTHORS OF BOOKS WANTED.—

*Most Basic Instructions for Reading, specially Penned for the Good of those who are Come to Yeares.* By S. W. A.—An ancient spelling-book of four leaves, oblong 16mo., no place or date, found in a cover of a book with the date of 1592.

JNO. CLARE HUDSON.

#### AUTHORS OF QUOTATIONS WANTED.—

"The Master hath need of the reapers,  
And, mourner, he calleth for thee," &c.

The lines will be found in Allibone's *Poetical Quotations*, with an author given; but I should add that the English lady to whom Allibone apparently ascribes the verses has disclaimed the authorship of them. Can any one supply the actual writer?

W. F. K.

#### Replies.

##### SCOTTISH REGIMENTS.

(6th S. viii. 496; ix. 51, 172, 197.)

I think F. G. must be mixing up the history of one of the "independent companies" with the Black Watch (42nd Royal Highlanders) when he says that the regiment was raised by his "ancestor the Laird of Grant, and it wears, and always has worn, the Grant tartan." Six "independent companies" were raised in the Highlands in 1729, one of which was commanded by Col. Grant of Ballindalloch, and as these "independent companies" wore the tartans of their respective commanders, the one commanded by Col. Grant would have the Grant tartan. In 1739 the Government ordered four additional companies to be raised and constituted into a regiment—the Black Watch. The colonel was the Earl of Crawford, the lieutenant-colonel Sir Robert Munro of Fowlis, the major George Grant, brother of the Laird of Grant.

"When the companies acted independently each commander assumed the tartan of his own clan. When embodied, no clan having a superior claim to offer a uniform plaid to the whole, and Lord Crawford, the colonel, being a Lowlander, a new pattern was assumed, which has ever since been known as the 42nd or Black Watch tartan, being distinct from all others."

The pipers and band wear the Stewart tartan (see *Stewart's Sketches and History of the Scottish Highlands*, &c., published by Fullarton & Co., Edinburgh).

The "letter of service" for forming the regiment was dated Oct. 25, 1739, and addressed to John, Earl of Crawford and Lindsay, who accord-

ingly may be said to have raised it. The regiment was one thousand strong, and was "partly formed out of the six independent companies," and "the remainder wanting to complete the above number to be raised in the Highlands with all possible speed; the men to be natives of that country, and none other to be taken."

To complete the lists given by me (*ante*, p. 172), I now subjoin a list of the Highland Fencible regiments. I have followed chronological order, the first years named being those in which the regiments were raised, the second in which they were disbanded:—

1. Argyll Fencibles, No. 1, 1759—1763.
2. Sutherland Fencibles, No. 1, 1759—1763.
3. Argyll Fencibles, No. 2, 1778—1783.
4. Gordon Fencibles, 1778—1783.
5. Sutherland Fencibles, No. 2, 1779—1783.
6. Grant, or Strathspey, Fencibles, 1793—1799.
7. Breadalbane Fencibles (3 battalions), 1793—1802.
8. Sutherland Fencibles, No. 3, 1793—1797.
9. Gordon Fencibles, No. 2, 1793—1799.
10. Argyll Fencibles, No. 3, 1793—1799.
11. Rothesay and Caithness Fencibles (2 battalions), 1794—1802.
12. Dumbarton Fencibles, 1794—1802.
13. Reay, or Mackay, Fencibles, 1794—1802.
14. Inverness-shire Fencibles, 1794—1802.
15. Fraser Fencibles, 1794—1802.
16. Glengarry Fencibles, 1794—1802.
17. Caithness Legion, 1794—1802.
18. Perthshire Fencibles, 1794—1802.
19. Argyll Fencibles, No. 4, 1794—1802.
20. Argyll Fencibles, No. 5, 1796—1802.
21. Ross-shire Fencibles, 1796—1802.
22. Lochaber Fencibles, 1799—1802.
23. Clan-Alpine Fencibles, 1799—1802.
24. Regiment of the Isles, or Macdonald Fencibles, 1799—1802.
25. Ross and Cromarty Rangers, 1799—1802.
26. Macleod Fencibles, 1799—1802.

From the above it will be seen that about 15,000 men were *on duty at one time*. One important fact should be mentioned—they were *volunteers*, whereas the militia in the South were raised by ballot. The conduct of the men as a rule was most exemplary, several of the corps not having had a man punished during the whole period of their service.

JOHN MACKAY.

Herriesdale.

A LETTER OF LORD BYRON (6th S. ix. 186, 254).—I am sure that ESTE will confer a favour on all those interested in the Byron correspondence by inserting the document in question. I may safely affirm that, at all events up to 1865, and probably up to the present time, the letter dated "Messolonghi, March 30, 1824," has not been printed. The last published communication from Byron to Dr. Bowring bears date Dec. 26, 1823, and contains two postscripts, written presumably at the same time. Without wishing to impugn the authenticity of the document in question—the reputation of ESTE as a Byronic expert being, of course, an all-sufficient guarantee in its favour—I

should like to point out that, while Mr. Hobhouse spelt the name of that ill-fated spot Mesolonghi, Byron, Gamba, and Prince Mavrocordato invariably spelt it Missolonghi. That ESTE's letter may point the exception which "proves the rule" I cannot doubt. ESTE tells us that it is dated March 30, 1824. Good. On that day the Primates of Missolonghi presented Lord Byron with the citizenship of their town. In all probability some allusion to that ceremony occurs in the letter, which I hope we may be privileged to see in the columns of "N. & Q."

Now for a word to MUS RUSTICUS. The letter reprinted from the *Antiquarian Magazine* has already appeared in Moore's *Life and Letters of Lord Byron*. It was not written on Oct. 7, 1823, but on Dec. 7, 1823, and refers to a letter which Byron encloses from Mr. Millingen—who was about to join, in his medical capacity, the Suliotes, near Patras—requesting an increase of pay. Moore seemed doubtful as to the reading of the date, "10<sup>bre</sup> 7, 1823," and inserts the letter immediately after one dated December 2, and immediately before another dated October 10, which was a happy-go-lucky method of giving the reader his choice. But a close observer of the Byron correspondence cannot for a moment suppose that 10<sup>bre</sup> meant the tenth month. In Moore's *Life* we have the most positive proof (see letter dated from Ravenna, "8<sup>bre</sup> 17<sup>o</sup>, 1820," immediately preceding one dated October 17, 1820, which is followed in its turn by another dated "8<sup>bre</sup> 25, 1820," and another "9<sup>bre</sup> 4, 1820," followed by November 5, 1820) to the contrary. Byron wrote the note in question at Cephalonia, on December 7, 1823. It may interest ESTE to know that, so far as I have been able to discover them, Byron wrote four letters of a later date than the one in his possession. The unfinished one, intended for Mrs. Leigh, which Trelawny found in Byron's room after the poet's death, and which is supposed to have been "the last of Byron's writings," was followed by no less than sixteen other letters to different people.

RICHARD EDGUMBE.

33, Tedworth Square, S.W.

[We shall, of course, be glad to print the letter of which ESTE speaks.]

TITUS OATES (6th S. viii. 408, 499; ix. 213).—More than one or two individuals named Samuel Oates lived at the beginning of the seventeenth century; but I am inclined to think we are not yet in a position to "fix" them, as the Americans say.

(1) There was Samuel, the son of Titus and Anne, baptized in September, 1614.

(2) Samuel, who was Rector of South Repps, in Norfolk, from 1588 to 1620, or thereabouts. He was chaplain to the Lord Chief Justice Hobart, and was the author of "*An Explanation of the*

*General Epistle of St. Jude*. Delivered in forty Sermons.....Preached in the Parish Church of North Walsham, in the same county, in a public Lecture." This was published in folio in 1633 by his son.

(3) Samuel, who succeeded his father in one of his preferments, being presented to the rectory of Marsham, in Norfolk, in 1605, and still holding that living in 1633.

Now it is quite certain that (2) could not have been the father of Liar Titus, who must have been born, as I have said, about 1650.

Nor is it likely that (3) could have had the honour of begetting such a son, for he must have been upwards of seventy in 1650, though he *may* have married a young wife late in life, and he *may* have gone away from Norfolk to a better living in Hastings, and if so, the entry of the Liar's birth *may* be found in the parish register. Samuel (2), to judge by his unctuous, servile, cringing style of writing, was quite capable of begetting such a son as the Liar, and if he had such a son it is no more than might have been expected of him. He had a brother Titus, who was baptized at Marsham Jan. 26, 1583/4, and he married Anne Dix, of Heavinghorn, on Nov. 3, 1608. He seems to have lived on at Marsham for some years after 1635 at any rate, and when and where he died I cannot tell.

There remains Samuel (1), whom C. G. O. seems inclined to identify with the Sussex parson. He may very well have been the father of the Liar, and if he was, I hope he liked it.

My friend Mr. Fitch has refreshed my memory by referring me to his paper on "Norwich Brewers' Marks," which appeared in the fifth volume of the Norfolk Archaeological Society's *Original Papers*, p. 313. Here it appears that one Titus Oates, probably the same man whom I have referred to before, was a brewer in Norwich in 1621. But this family were, it seems, possessed with the presentiment that some day a Titus would be born to them whose name should become great and his fame world-wide, and they never ceased naming their boys Titus till the right one came at last.

AUGUSTUS JESSOPP.

ALLONBY (6th S. ix. 207).—Lysons (*Mag. Brit., Cumberland*) records Allonby of Allonby among Cumberland families extinct before 1500. It should be noticed that there is also an Allerby, or Alwardby, in Cumberland, which gave name to a family of Allerby, likewise extinct *ante* 1500. I presume Allerdale=Alwardsdale, as Allerby=Alwardsby. The supposed eponymous chief Allan of A.'s query has a very mythical look. The "Allan" may be simply a water-name, like the various rivers Allan. A. may perhaps have heard of "Allan water," and also of Allankbank and Allanton, and other similar place-names in

Scotland. Where A. found it recorded that King Robert Bruce "got his lands by his wife, who was a daughter of Alan Steward, Lord of Galloway," I have not the remotest idea. When he shall have proved the marriage, and the existence *temp.* Robert I. of an "Alan Steward" as Lord of Galloway, it will be time enough to discuss his hypothesis of that Alan's connection with Allonby.

C. H. E. CARMICHAEL.

New University Club, S.W.

The name Allerdale doubtless means "the dale of the river Aller," another form of Iller (whence Illertissen in Germany), a name derived, by metathesis, from Keltic *Uli*=water. As a river name, Allon or Allan is from same root.

R. S. CHARNOCK.

Paris.

SOURCE OF NURSERY RHYME WANTED (6th S. ix. 248).—Our authorities on nursery rhymes are Ritson and Halliwell. The former, in his *Gammer Gurtons Garland*, 1810, p. 19, prints this rhyme as follows:—

"The man in the moon  
Came tumbling down,  
And ask'd his way to Norwich.  
He went by the south  
And burnt his mouth  
With supping hot pease porridge."

In Halliwell's edition, no date, p. 27, the last line is:—

"With supping cold pease-porridge."

There is no note or suggestion of any political significance in either edition. Halliwell arranges the nursery rhymes in eighteen classes, placing

this in the third, viz., "Tales"; and as he strongly insists in his preface on "the 'imagination-nourishing' power of the wild and fanciful lore of the old nursery," it may be inferred that he would not connect it with matter of fact, and least of all with such as is implied in "political satire."

W. E. BUCKLEY.

[A large correspondence on this subject has been received.]

THE RODINGS (6th S. ix. 246).—As an Essex man I feel bound to say that persons living in the middle of the three concentric circles used, when I was young, to say of a silly fellow, "He comes from the Rodings," or rather from the "Roothings," as that district is called locally. I have heard other people say of the same person that "he comes from the shires," an amusing instance of "double-barrelled" self-conceit. Be that as it may, the Roothings are regarded as the Boootia of Essex.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

DOUBLE CHESS (6th S. ix. 249).—What is wanted will be found in *Four-handed Chess*, by Capt. George Hope Verney (G. Routledge & Sons).

NE QUID NIMIS.

East Hyde.

GOULD FAMILY (6th S. ix. 187).—Sir B. Burke is entirely in error, in his pedigree of Gould of Frampton, in making Sir Henry Gould the son of John Gould of Dorchester and Frome Bellet (*Landed Gentry*, 1879, vol. i. p. 667). The correct pedigree is subjoined.

S. BARING GOULD.

Lew Trenchard, North Devon.

Henry Gould, of Winsham, Somerset, Yeom. = .....

James Gould, admin.=Edith  
Mar. 24, 1639 (P.C.C.). ....

Andrew Gould, Gent.,  
of Winsham, s. and h.

Maud Limbeare, of Crewkerne, mar.  
July 12, 1632 (S. Mary Maj., Exeter).

Mary = Henry Gould, will  
.... pr. 1646 (P.C.C.).

Sir Henry Gould, Knt., Chief Justice King's Bench; ent. Mid.  
Temple May 24, 1660; named as son of Andrew in entry and in  
will of his uncle Henry; d. March 26, 1710; will pr. P.C.C.

...., dau. of ....  
Dauide, Esq.,  
of Dorchester.

Andrew. William. John.  
Named in their father's  
will.

Davidge Gould, barrister of Middle-  
Temple; adm. June, 1743 (P.C.C.).

Honora Blackmore, of Buck-  
land Baron, Devon.

Sarah = Edmund Fielding, Lieut.-  
Gen., d. 1740.

Willm. Gould, D.D.,  
Rector of Stapleford  
Abbot, Essex, d.  
1799, aged 80.

Thomas G.,  
barrister, d.  
unmar.

Sir Henry Gould, Chief-  
Justice Com. Pleas, d.  
March, 1794, aged 84;  
will pr. 1794 (P.C.C.).

Elizabeth, dau. of  
... Walker, Archd.  
of Wells; will pr.  
1797 (P.C.C.).

Richard = Susan, dau.  
G., of of .....  
Wells. Maundrell.

Henry = Ed-  
Fielding, munda, the no-  
d. s.p. d. s.p.  
velist.

Elizabeth, mar. Hon.  
Temple  
Lutterell,  
s. of Earl  
of Cavan.  
She d. s.p.

Honora = Richard,  
Marga- Earl of  
retta, Cavan,  
first d. 1837,  
wife. aged 74.

Henry  
Gould,  
Canon  
of Wells,  
d. un-  
mar.

Wm. Gould,  
d. s.p.; mar.  
Elizabeth,  
da. of Henry  
Strangways,  
of Shapwick,  
Esq.

Sir Davidge  
Gould, Adm.,  
K.C.B., died  
1847; mar.  
Elizabeth, d.  
of Archdea-  
con Willes.

Susan

Christo-  
pher  
Butson,  
D.D.,  
Bp. of  
Clon-  
fert.

Jane, mar.  
Lucas Puls-  
ford, of  
Wells, Esq.,  
They left  
issue.

Frances, mar.  
John Payne  
Tredway,  
Esq., M.P. for  
Wells, d. 1836.  
They left is-  
sue.

George Frederick Augustus,  
Lord Kilcourse, d. 1828.

Honora Elizabeth Hester, mar. 1. Capt.  
Woodgate; 2. Capt. Harvey.

J. S. Butson, M.A., Arch-  
deacon of Clonfert.



**BOOKS WANTED :** BAXTER'S "INVISIBLE WORLD" AND "THE PHANTOM WORLD" (6th S. ix. 68).—I should not expect that it would be a matter of much difficulty to find either of these works among the old bookshops. Of the former, a cheap reprint is before me :—

The Certainty of the World of Spirits fully evinced. By Richard Baxter, &c. To which is added The Wonders of the Invisible World. By Cotton Mather, D.D. and F.R.S., &c. With a preface by the Editor. (Pp. iii-xxviii.) London, Printed and Published by Joseph Smith, 193, High Holborn, 1834. 24mo.

Of the latter the title is :—

The Phantom World; or the Philosophy of Spirits, Apparitions, &c. By Augustine Calmet. Edited with an Introduction and Notes by the Rev. Henry Christman, M.A., F.R.S., F.S.A., Librarian and Secretary of Sion College, &c. In two volumes. London, Richard Bentley, 1850. 8vo.

This book was in "remainder" twenty years ago, but may probably now require a little looking up.

WILLIAM BATES, B.A.

Birmingham.

**PRICKING FOR SHERIFFS** (6th S. ix. 250).—Simply a description of what actually took place in former times. The names of persons eligible being set out in a list, those selected were designated by the puncture of a pin. Shakespere and Bacon both allude to this custom. Whether actually done now, I know not, but in my father's time the undergraduates attending chapel at Trinity College, Cambridge, were "pricked off" as they entered; say 1828-30.

HIC ET UBIQUE.

The fact that the Queen pricks the list of sheriffs with a bodkin (usually, it is understood, taking the first in order of the names submitted) was placed on record in 5th S. x. 446, under the heading "Sheriffs, when they begin office." The discussion was continued in xi. 68, 98, 153.

NOMAD.

*Pricking* here means nominating by a puncture or mark. On the morrow of St. Martin (November 12) in every year, the judges report to the Privy Council the names of three fit persons in every county. On the morrow of the Purification (February 3) the names are finally determined on, the first on the list being generally chosen, unless some valid excuse has been given. The list is thereupon presented to the Queen for approval, who, at a meeting of the Privy Council, pierces the list with a punch opposite the name of the sheriff selected for each county. The counties of Cambridge and Huntingdon are exceptions to the rule, and possess one and the same sheriff between them. The sheriff for Cornwall is appointed by letters patent of the Prince of Wales as Duke of Cornwall, and the sheriffs of the Irish counties by the lord lieutenant.

G. F. R. B.

[Other correspondents are thanked for similar information.]

"THE FIRST COMMONER OF THE REALM" (6th S. ix. 206, 236).—Allow me to point out to your fair correspondent that the position assigned by statute to the Speaker, viz., that of ranking next after barons (who are Lords of Parliament) does not give him precedence over commoners who rank above such barons, and therefore the Speaker is the first commoner in the House of Commons, but not the first in the realm. C. S. K.

[Many other correspondents are thanked for replies to the above effect. It has been suggested that the Speaker is the first untitled commoner in the realm, courtesy titles being, of course, those indicated.]

**BROAD ARROW AS MARK OF THE BOARD OF ORDINANCE** (6th S. ix. 206).—The origin of this seems to be involved in much uncertainty. The following passage is taken from Mr. E. Edwards's *Words, Facts, and Phrases* :—

"The broad arrow used as Government mark is thought to have had a Celtic origin; and the so-called arrow may be the  $\zeta$  or  $d$ , the broad  $a$  of the Druids. This letter was typical of superiority either in rank or authority, dignity or holiness, and is believed also to have stood for king or prince."—Wharton, *Law Lexicon*.

The Rev. J. P. Smith, in his *Glossary of Terms and Phrases*, says :—

"It is illegal—9 and 10 William III., 1698—to use, for private ownership, the B.A. Said by some to have been suggested by the three nails of the cross."

F. C. BIRKBECK TERRY.

Cardiff.

**OIL PAINTING OF THE REFORMERS** (6th S. ix. 249).—About twenty years ago I instituted an inquiry in your columns about a picture similar to the above, then and still in my possession, and I will refer H. A. D. to the correspondence respecting the same published in 3rd S. ii. 87, 137, 175, 258, 313, 476. My painting is there fully described. Its dimensions are 5 ft. 3 in. in length by 2 ft. 1½ in. in width. It is on canvas, not panel.

H. C. F.

Herts.

This painting is hanging in the dining-hall at Hertford College here. It is placed above the door by which you enter—not the best place, as the picture wants more light. Those trying to put out the light are (taking them from the left), (1) a priest in white; (2) a cardinal in scarlet hat and cloak; (3) the Pope in pontifical robes, and with the triple tiara on his head; (4) a monk or friar in brown dress. The names of the Reformers (fifteen or sixteen in all, I think) are painted along the foot of the painting in groups of three, but when lately I was looking at the picture I could not read them for want of light. Given more light, the names are legible enough.

GIBBES RIGAUD.

18, Long Wall, Oxford.

There is an oil painting, answering fairly to the

description given by your correspondent H. A. D., in the hall of Hertford College, Oxford. I saw some time ago an engraving of it in a magazine, but have not yet been able to find it.

WILLIAM W. MARSHALL, B.A.

Guernsey.

A painting exactly such as your correspondent describes is, or was some years ago, in the gallery at Park Hall, near Oswestry, Shropshire.

JOHN HAMERTON CRUMP.

"WILHELMUS FILIUS STUR" (6th S. ix. 49, 254).

—In my answer at the last reference I find I have fallen into two essential blunders. My correction should have been "cognate with Dan. *stor* = big." The man named "le Stur," "of Honeton," is hence "the Big," &c., instead of as given at present.

F. T. NORRIS.

THE SECONDS' HAND ON WATCHES (6th S. ix. 248).—It is asked, Who invented the seconds' hand on watches? It was Sir John Floyer, M.D., born in Staffordshire in 1649; died at Lichfield in 1734. He wrote several medical books, and published a work entitled *The Physician's Pulse-Watch*, 1707 and 1710. See Gorton's and other biographical dictionaries.

THOMAS STRATTON, M.D.

A SUN-DIAL INSCRIPTION (6th S. ix. 248) is what may be termed a *réchauffage*, possibly by a Cornishman, though certainly not of "the Queen Anne period," as the original lines are in Young's *Night Thoughts*, Night ii., "On Time, Death, and Friendship." Line 292, on man's supineness, is this:—

"Time flies, death urges, knells call, Heaven invites."

And then, *longo intervallo*, ll. 306-7, are these:—

"A moment we may wish

When worlds want wealth to buy."

FREDK. RULE.

Ashford, Kent.

[Other correspondents are thanked for the same information.]

MRS. SCHIMMELPENNING (6th S. ix. 248).—C. A. B. is welcome to the following particulars, which I condense from some materials prepared for my forthcoming book on "The Victorian Era." She was born Nov. 25, 1788, in a country town in Staffordshire, her father, a Mr. Galton, being a manufacturer, and her family members of the Society of Friends. Soon after growing up she joined the Moravian body, and married, in 1805, Mr. Lambert Schimmelpenninck, who was presumably of the same religious creed. She thenceforward lived at or near Bristol. She published the *Theory of Beauty* in 1815, and subsequently *Memoirs of Port Royal*. She died at Clifton, near Bristol, in August, 1856.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

A life of this lady (*née* Galton, of Duddleston Hall, Birmingham, and a relative of Mr. F. Galton) was issued in two volumes by Mrs. C. C. Hankin (Longmans & Co., fourth edition, 1860), and re-issued in Philadelphia in 1865. ESTE.

Mary Anne Schimmelpenninck, daughter of Samuel Galton, was born Nov. 25, 1778; she married Mr. Lambert Schimmelpenninck, of Bristol, in 1806. She died at Bristol, Aug. 29, 1856. A life of her, by her relative, C. C. Hankin, was published in 1858.

JAMES FAWN.

Bristol.

Life and Letters. Edited by Hankin. Fourth edit., Longmans, 1860.

Principles of Beauty in Nature, Art, &c. Longmans, 1859.

Sacred Musings. Longmans, 1860.

Select Memoirs of Port Royal. New edit., 3 vols. Longmans, 1858.

Cates's *Biographical Dictionary* contains a short notice.

WM. H. PEET.

BOWLING (6th S. ix. 48, 116, 178, 257).—MR. F. A. TOLE is quite right in correcting my statement at the last reference but one. "The Character of a Bowling-Ally and Bowling-Green" is not only to be found in the *Compleat Gamester* (1680), as he says, but also in both of the previous editions (1676 and 1674), as MR. TOLE would doubtless have added if he had happened to see them. "The Character," is, however, as already pointed out by me, only a plagiarism from Bishop Earle's *Microcosmographie* (1628), and treats more of the moral than the physical aspect of the game.

JULIAN MARSHALL.

PETTY FRANCE: CROOKED USAGE: PIMLICO (6th S. ix. 148, 253).—There are two statements as to the change in name of Petty France, Westminster, into York Street. Hatton, in the *New View of London*, 1708, states that the house of his Grace the Archbishop of York (Sharp, 1691-1714) was in Petty France. Probably the mansion was then called York House, and this name may have lingered long in the locality. Ralph Thoresby visited the archbishop there in 1709 (*Diary*, ii. 17), but in 1712 the archbishop was living in Bloomsbury Square (*Diary*, ii. 96). From this fact Cunningham was led to state, in his *Handbook of London*, 1850, 562, that the name of York Street was thus derived, and this view was adopted by Jesse in his *London*, 1871, i. 185. On the other hand, the Rev. M. E. C. Walcott, in his *Westminster*, 1849, says that the name was changed by desire of the parish of St. Margaret from Petty France to York Street in honour of the Duke of York. In his book Mr. Walcott in error said son of George II., but this he afterwards corrected to George III. ("N. & Q.," 2nd S. xi. 377). Frederick, second son of George III., created Duke of York and

Albany, and Bishop of Osnaburg, bought the mansion in Whitehall, between the Horse Guards and the Treasury, about the year 1788. The house was rearranged and improved by Holland, and the duke took possession of it in 1789 (see plate in the *European Magazine* for March, 1789); but two years later he exchanged his home for Lord Melbourne's in Piccadilly, afterwards known as the Albany. It is presumably about this time that the parish of St. Margaret's changed the name of Petty France into York Street, and probably about the same time that Osnaburg Row, in Pimlico, was named in honour of the Duke Bishop.

EDWARD SOLLY.

"*Pimlico*.—A noted Cake-house formerly, but now converted into a Bowling-green of good report at Hogsden, near London" (*A New Dictionary of the Terms, Ancient and Modern, of the Canting Crew*, London, without date, but published at beginning of eighteenth century). The old Pimlico was not a place "of good report." Ben Jonson, in the *Alchemist*, Act V., uses the word both as the name of a place and the name of a man. A house resorted to by all sorts of men and women is described as "another Pimlico," and further on it is said that—

"Gallants, men and women,  
And of all sorts, tag-rag, been seen to flock here  
In thraves, these ten weeks, as to a second Hogsden,  
In days of Pimlico and Eyebright."

Isaac Taylor, in his *Words and Places* (fourth edit., p. 195), says that Pimlico (the district now so called) takes its name from a celebrated character, "one Ben Pimlico, who kept a suburban tavern, first at Hoxton, but afterwards in the neighbourhood of Chelsea." I do not know his authority for bringing Ben Pimlico down to Chelsea. All the early allusions, if I mistake not, point to Hoxton.

G. F. S. E.

"PREVENTION IS BETTER THAN CURE" (6th S. viii. 517; ix. 76, 217).—Add *Her.* ix. 23 ("Deianira Herculi") to "Ovid" as the reference for "Ultima primis cedunt." The passage from the *Rem. Am.*, 91, as cited by various correspondents, is given in Jahn's *Persius*, l.c., and also in Conington's, who says that it was quoted by Madan, so the parallelism is fairly made out. May I suggest that more precise reference to authors may be given? While on the subject of this proverb, I venture to hint that "In salutem consulere" is just doubtful in the meaning given to it on p. 77. I have long given up speaking *ex cathedra*, but it appears to me that "Valetudini consulere medicinæ præstat" is a little more pithy. *Praestare*=to surpass, is, according to Andrews's *Lexicon*, but rarely found with an accusative. Livy, however, will supply two instances, iii. 61, *med.*, "Agite, iuvenes, præstate virtute peditem," and v. 36, *sub. init.*, "Ut nuntiare possent quantum Galli virtute

ceteros mortales præstarent" (the latter reference is from Andrews). I hope that I shall not be considered at all dictatorial or presumptuous in correcting the Latinity of others.

P. J. F. GANTILLON.

P.S.—Is not "Ultima primis cedunt" misunderstood, *ante*, p. 77?

BIRTHDAY BOOKS: THE IDEA NOT MODERN (6th S. ix. 186).—The custom referred to by Howell was more on the lines of the albums of fifty years ago than of the birthday books of nowaday, which have already in print the verse or sentiment to which a person of note and eminency, or of neither, is asked to attach his name. In Howell's time the victim had to supply a motto as well as an autograph. ST. SWITHIN.

MR. BIRKBECK TERRY's quotation from *Instructions for Forraïne Travell* refers rather to "visitors' books" than to birthday books. In 1845 Owen Jones produced a facsimile of the calendar in *The Hours of Anne of Brittany*, a magnificent Prayer-book, preserved in the Bibliothèque Nationale in Paris. Messrs. Longman published it, and at the time it was considered to be a masterpiece of printing in colours. The publishers presented an early copy of the work to my father, the late Sir Henry Cole, in 1845. They thought that the volume with its blank spaces for entries relating to every day in the year, would be acceptable as a "Home Calendar," in which "interesting occurrences and home events" might be recorded. My father, however, as he has noted in the book, used it as a diary or calendar in which "the friends and relations and others who came to see us should record their birthdays." We have upwards of 282 signatures. I should be glad to hear of any earlier "Birthday Book" than this.

HENRIETTA COLE.

THOS. WEST, THIRD LORD DE LA WARR, WHO DIED 1618 (6th S. ix. 207).—According to the pedigree of Sherley, of Wiston, in Sussex, given by Mr. E. P. Shirley in his *Stemmata Shirleiana*, second edit., p. 235, Cæcilia, the youngest daughter of Sir Thomas Sherley the elder and Anne his wife, married Thomas West, seventh Baron De la Warre. On p. 258, in a foot-note, is given the following extract from the parish register of St. Dunstan's-in-the-West, London:—

"1596. Nov. 25.—Thomas Weste, esquire, sonne and heyre of Thomas West Knyght, Lord Delawarre, and Cecillye Sherley, daughter of Sir Thomas Sherley knyght." Sir Thomas Sherley the younger, Sir Anthony Sherley, and Sir Robert Sherley were all three brothers of this "Cicely Laware, late wife of Thomas Lord Laware, deceased."\* Thomas West, who is

\* So described in the will of her mother Dame Anne Sherley.

described by Mr. Shirley as the seventh Baron De la Warre, succeeded to the title on the death of his father in 1602, and died himself on June 7, 1618.  
G. F. R. B.

MUFTI (6th S. ix. 207).—See "N. & Q.," 1st S. vii. 529; 2nd S. xii. 180, 199, where two ingenious, but not very probable explanations are suggested.  
G. F. R. B.

SIR JOHN ODINGSSELLS LEEKE, BART. (6th S. viii. 448; ix. 16, 57).—As compiler of the article in the *Herald and Genealogist*, vol. vii. pp. 481-502, I am desirous of pointing to a statement at p. 496 which appears to have escaped notice; and, for the information of those of your readers to whom a reference to that statement may be inconvenient, permit me to add that Francis Leeke, first Lord Deincourt, was also first baronet of that family. It therefore follows that John Odingsells Leeke had no more valid right to the baronetcy of 1611 than he had to the baronetcy of 1663.  
Q. F. V. F.

Some twenty years ago I inserted a query as to the family of this person in a local publication\* with which I was connected, and obtained the following replies:—

"He called himself a descendant of the Leekes, Earls of Scarsdale, and I have heard was a son of Robert Leake, Rector of Great Snoring and Thursford from 1734 to 1762. He held a subaltern's commission in the West Norfolk Militia prior to the great revolutionary war. He owned and resided at the mansion in East Dereham known as Quebec many years ago, of which an engraving may be found in the eighth volume of Armstrong's *Norfolk*. His widow made a claim for dower on some part of the Quebec estate. His baronetcy was not universally acknowledged. (Answered by a Norfolk genealogist.)"

"Peter Heylin's *Help to English History*, edited 1773 by Paul Wright, records that Sir Francis Leke, Knight, of Sutton, in Derbyshire, was created a (the sixth) baronet May 22, 1611, and Earl of Scarsdale in 1645. Both titles became extinct on the death of the fourth earl in 1730. (Answered by B. G.)"

The gentleman to whose memory the gravestone in St. Stephen's churchyard was erected must have come down very considerably in the social scale, for at the time of his death he was hostler at the Old Lobster Inn in Norwich, and his wife was a washerwoman. I have heard persons who remembered them say that, although in such humble positions, they bore unmistakable signs of having once belonged to refined society.  
T. R. TALLACK.

Cringleford, Norwich.

SAMIAN WARE (6th S. ix. 87, 137, 216, 255, 279).—Kindly afford me an early opportunity for correcting an error which has inadvertently crept into "N. & Q." A corre-

\* The *East Anglian*, which circulated in Norfolk, where the parishes named in the first reply are situated.

spondent writing on the subject of Samian ware refers to the late Charles Roach Smith. It is gratifying to know that our good friend is yet well and vigorous; he is hard at work at his second volume of *Retrospections*, and, so far from being late in any sense, he was very punctual a few days since. I had the pleasure of meeting him at Lewisham on the occasion of one of his dramatic readings, and heard him rehearse, for nearly a couple of hours, both from Shakspeare and Planché; next morning he was up betimes and ready for healthy exercise. This is about the third time he has been killed. That he may long continue in the good health which he at present enjoys is the hearty wish of many, many others in addition to

JOHN E. PRICE, F.S.A.

27, Bedford Place, Russell Square, W.C.

[G. R., writing to the same effect, states that the *Collectanea Antiqua* of Mr. Roach Smith contains more matured information upon Samian ware than his earlier essays, and adds that his *Roman London* has a yet further account, illustrated in the best style by the late F. W. Fairholt.]

QUOTATION FROM TENNYSON (6th S. ix. 267).—

"She saw the snowy poles of moonless Mars"

is from the original *Palace of Art*. However, it was never published in the body of the poem, but (with its context) in a foot-note to the first edition of 1833. From that of 1842 it had disappeared—thus long before Deimos and Phobos were found. If SALTIRE wishes it I will copy him the verses in question.  
C. F. S. WARREN, M.A.

"THE THREE LADIES WALDEGRAVE" (6th S. ix. 268).—This painting, by Sir Joshua Reynolds, of the ladies Elizabeth Laura, Charlotte Maria, and Anne Horatia Waldegrave, is in the possession of Lord Carlingford, and was recently lent by him for the exhibition of Sir Joshua Reynolds's works at the Grosvenor Gallery. A full account will be found in the Catalogue.

LILIAN C. M. CRAVEN.

[Communications to the same effect have been received from W. E. BUCKLEY, G. F. R. B., E. WALFORD, M.A., E. SOLLY, O., &c. F. G. states that the mezzotint engraving by Val Green is too well known to require description, and expresses his belief that the original picture is for sale. KILLIGREW says a print sold in 1875 for 247l.]

"ONCE AND AWAY" (6th S. vii. 408; viii. 58, 133, 253).—As "N. & Q." should never be inaccurate, even in a small detail, I think it right to draw attention to the fact that the reference to the original query, as given above, is omitted at the head of the last two replies in S. viii. It may not be out of place to add here another example of the phrase "once and away," especially as the last words hitherto said on the subject would seem to imply that "once in a way" is the correct form. Mrs. Oliphant, in her monograph on *Sheridan*, in

"English Men of Letters" (p. 161), quotes from a letter, in which Prof. Smyth recounts, *inter alia*, how Mrs. Canning spoke to him regarding Sheridan's whims and their effect on Mrs. Sheridan's comfort. "The folly, however, Mrs. Canning said, was not merely *once and away*, but was too often repeated."

THOMAS BAYNE.

Helensburgh, N.B.

PETTING STONE (6th S. ix. 188, 279).—Your correspondent can obtain information respecting the *loussing* or *petting* stone by referring to Mr. W. Henderson's *Folk-lore of the Northern Counties*, p. 38, edited for the Folk-lore Society, 1879.

F. C. BIRKBECK TERRY.

CHÂTEAU YQUEM (6th S. ix. 228, 277).—Most probably the late W. G. Clark relied upon Montaigne as his authority; for that author, "in his *Essay on Glory*, remarks, that his own ancestors had been surnamed Heigham or *Eyquem*, which seems to afford a curious illustration of the nags' heads in the arms of Heigham, of Suffolk." See Gage's *History of Thingo Hundred*, p. 12. The family of Heigham takes its name from Heigham, a hamlet of Gaseley, in Suffolk.

WILLIAM COOKE, F.S.A.

"WORTH A JEW'S EYE" (6th S. ix. 209).—Dr. Brewer, in his *Handbook of Phrase and Fable*, says that "as a matter of serious philology the word *Jew's-eye* is simply a corruption of the Italian *gióia* (a jewel)."

G. F. R. B.

TENNYSON'S "MAUD" (6th S. ix. 208).—Notices occurred in *Edinburgh Review*, cii. 498; *Blackwood*, lxxviii. 311; same article in Littell's *Living Age*, xlvii. 51; *Fraser*, lii. 264; *National Review*, i. 377; *Bentley*, xxxviii. 262; *Westminster Review*, lxiv. 596; *Irish Quarterly*, v. 455; *Eclectic Review*, cii. 568; *Boston Review*, ii. 25; Littell's *Living Age*, xlv. 654; *British Quarterly*, xxii. 467; *Dublin University*, xlv. 332; *London Quarterly*, v. 213; *New Quarterly*, iv. 393; *Macmillan*, i. 114; *National Quarterly*, v. 75. The first number indicates the volume, the second the page. This list is taken from the "*Index to Periodical Literature*, by William Frederick Poole, LL.D., third edition, brought down to January, 1882" (Boston, James R. Osgood & Co., 1882). It is an invaluable book for references of this class.

WM. W. MARSHALL, B.A.

Guernsey.

HERALDIC (6th S. ix. 129, 177).—MR. S. G. STOPFORD SACKVILLE will probably be able to identify the portrait he describes of a member of the Merchant Adventurers by referring to the names in the tracts or broadsheets mentioned below, which are in the British Museum:—

1. An Epitome of the Life and Death of Sir William Courten and Sir Paul Pyndar.....Together with a Brief

Narrative of the Case and Tryal of certain Persons for Pyracry and Felony on the 10th. of February 1680. London, 1681.

2. The Humble Address and Petition of the Creditors and Legatees of Sir William Courten and his Son, and of Sir Paul Pyndar; together with their Partners and Adventurers to the East Indies, China and Japan. [1677.]

3. A Brief Narrative and Deduction of the several Remarkable Cases of Sir William Courten, and Sir Paul Pyndar, Knights; and William Courten late of London Esquire, Deceased: Their Heirs, Executors, Administrators and Assigns, together with their Surviving Partners and Adventurers with them to the East-Indies, China and Japan, and divers other parts of Asia, Europe, Africa, and America. London, 1679.

4. A Brief Remonstrance of the Grand Grievances and Oppressions Suffered by Sir William Courten, and Sir Paul Pyndar, Knts. deceased; As also by their Heirs, Executors, Administrators, and Creditors. London, 1680.

5. The Humble Petition of William Courten, Esq, Grand-child and Heir of Sir William Courten Knight, Deceased; George Carew Esq; Administrator of the Goods and Chattels of Sir Paul Pyndar Knight, Deceased; with his Will annexed; Thomas Coppin Esq; Gilbert Crouch Gent. one of the Executors and Assignee of Francis late Earl of Shrewsbury; and James Boeve Merchant, on behalf of Themselves, and divers other Families in England.

6. The humble Petition of Sir Paul Pyndar, Sir John Jacob, Sir Job Harby, Sir Thomas Dawes, Executor to Sir Abraham Dawes, late deceased, Sir Nicholas Crispe, Sir John Nulls, and Sir John Harrison, Knights; late contracted Farmers of the Customes, together with their Creditors.

JOHN TAYLOR.

Northampton.

A SILVER MEDAL (6th S. ix. 108, 214).—I own a similar medal, but apparently of some compound material. Obv. the same; but on the reverse the inscription is clearly GLORIOUS . REVOLUTION . JUBILEE. Perhaps "Davies" is only a guess for *glorious*.

H. ISHAM LONGDEN.

St. Michael and All Angels, Northampton.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM (5th S. vii. viii. *passim*; ix. 37, 369, 391).—I have lately been looking through the pros and cons in the discussion as to whether the archbishop's patronymic was Scott or Rotherham, and confess that at the end of so doing I am exactly in the same position as I was when I commenced. At the last reference Mr. W. ROTHERHAM mentions, first, that in 1449, in Pote's *Catalogus Alumnorum*, there is a John Rotherham proceeding to King's College, and that it is extremely probable that he was a brother of the archbishop. I ask, Where are the probabilities? There is absolutely nothing pointing to such a fact. Secondly, he presumes that the John Scott mentioned in the quit claim, dated Jan. 14, 1493/4, "is the John Scott, consanguineus, of the archbishop's will; if so, we have a fair starting point for further investigation." I shall be glad to hear if any further researches into this matter

have been made. MR. ROTHERHAM's article is most delightfully vague; at one part of it he seems to think that the name was Rotherham, whilst at the latter he seems to work round to the probability of its being Scott. STWL.

CHITTY-FACE (6th S. ix. 149, 215).—Litré defines *chiche-face* as the name, in the Middle Ages, of a fabulous monster, like *croque-mitaine*, and derives it from *chiche* and *face*. There is nothing very monstrous about a "lean cow." Le Roux de Lincy (*Proverbes Français*, i. 165) gives a quotation from the seventeenth century, and then adds the following note:—

"*Chiche-face* was a symbolical monster that fed on women that obeyed their husbands: hence her extreme leanness and the employment of her name to designate a hectic person. To *chiche-face* was opposed another monster prodigiously big and fat, *Bigorne*, that eats up all the men that do the bidding of their wives."

He then refers to Montaignon's *Recueil de Poésies Françaises*, ii. 191, "*Bibl. Elzévir.*" The above note of Le Roux de Lincy exactly explains the *chiche-face* of Chaucer in the *envoi* to the *Clerkes Tale*.

A. C. MOUNSEY.

Jedburgh.

The following passage is from *The Downfall of Robert of Huntingdon*, February, 1597-8, printed in 1601:—

"Starve, therefore, Warman; dog, receive thy due.  
Follow me not lest I belabour you,  
You half-fac'd groat, you thick-cheek'd chitty-face;  
You Judas-villain! you have undone  
The honourable Earl of Huntingdon."

Dodley's *O.E. Plays*, vol. viii. 183, ed. Hazlitt.

The Rev. A. S. Palmer, in his *Folk-Etymology*, connects the word with the mediæval monster *Chichevache*; *vide s.* "Chitty-faced."

F. C. BIRKBECK TERRY.

ARMISTICE (6th S. ix. 128).—Dr. Murray says that this word appears in a dictionary in 1708, by which I suppose that he means the *Dictionary Anglo-Britannicum*, by John Kersey. I have found the word also in the *Glossographia Anglicana Nova*, 1707: "*Armistice* (Lat.), a Cessation from Arms for a time; a short Truce." *Armistitium* is given, *s.* "truce," in *Phræseologia Generalis*, 1693.

F. C. BIRKBECK TERRY.

YEOVIL (6th S. ix. 163).—The river name Yeo comes from the British *wy* (Welsh *gwy*), like A.-S. *ea*, Fr. *eau*, corrupted down, through Gothic *ahwa*, from Latin *aqua*. R. S. CHARNOCK.

Nice.

TRIAL BY ALMANAC (6th S. ix. 209).—I believe the following is the answer to MR. WALFORD's query. The general rule of law is that questions of fact are for the jury, but there are cases where a question of fact which can be determined by a reference to a book or document may be tried by the judge. This is termed "trial by inspection" (Black-

stone, *Comm.*, vol. iii. p. 331). "Trial by almanac" is merely an example of "trial by inspection," and means that if a plea states a certain day was Sunday, the judge may decide the question after consulting an almanac. In some recent cases it is true that the almanac in the prayer-book is stated to be part of the law of England (see per Pollock, C.B., 5 H. & N., 649 [1860]; R. v. Dyer, 6 Mod., 41; Brough v. Perkins, 6 Mod., 80, 81), but Fish v. Boket (*Plowd.*, 264, 265a, decided in 1562, 4 Eliz.) shows that this was not always so. See also Page v. Faucet, *Croke Eliz.*, 227; Hoyle v. Cornwallis, 1 Str., 389. HORACE W. MONCKTON.

Temple.

SCAMBLANDS (6th S. ix. 249).—There are four places which may contain the first part of this word. Scablesby, Linc.; Scammonden, York (? Scammandun, Kemble, vi. 329); Scampton York; Scampton, Linc. Halliwell gives, "*Scamb-ling*, sprawling, Heref." Can the *scamblins* mean the large, irregular, straggling field?

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

The meaning of Scamblands is the lands which were excambed or escambd, or scambd, or exchanged, the term being used in regard to land only. Deeds of *excambion*, or *excamb*, or *scamb* are not uncommon, nor are charters proceeding upon such. M. GILCHRIST.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Six Centuries of Work and Wages: the History of English Labour.* By James E. Thorold Rogers, M.P. 2 vols. (Sonnenschein & Co.)

It is safe to assume that all our readers who are interested in the social history of the English people are familiar with Mr. Rogers's *History of Agriculture and Prices*. It is a work that has done more to help forward our knowledge of the home life of our ancestors than any single book that has issued from the press in our time. Its dry tables are not interesting in themselves, but they contain the crude material of a hundred striking pictures. The present book follows on the same lines, but goes down to a lower period and is more popular in its structure. Almost every page can be read and will well repay the reader.

There are points—some of them of grave moment—on which we are at issue with the author; but however much we may differ from him on this or that detail, the fact remains that Mr. Rogers's *Six Centuries of Work and Wages* is a most important contribution to our knowledge of the past. We hope we are not trespassing on the forbidden land of politics when we say that it may prove a useful guide for the future. We are, we apprehend, stating a truth common to all who know anything of history in saying that the poor—especially the rural poor—have in times past undergone much unmerited suffering. For our own part we do not believe that, except in rare cases, they have been intentionally wronged, but the fact remains that the more defenceless portion of our people have suffered because those in a higher position have not been well acquainted with economic laws. We think that a careful study of what

Mr. Rogers has to tell may be useful in directing the lines on which future movement should be made.

The author is very hard on the old laws of parochial settlement, which, it must be conceded, were a most cruel hardship on the agricultural poor. We doubt, indeed, if he realizes the full extent of the mischief that was done thereby. We believe that any one of our readers who is not an athlete would think he had done a fair day's work if he had walked on bad roads a distance of fourteen miles. We have, however, known in an Eastern county men who had to walk seven miles to and from their work and do a full day's ditching between sunrise and sunset. Mr. Rogers has realized what few moderns seem to be aware of—that the ideas of reverence, though undoubtedly as great in the Middle Ages as we find them to-day, were of a different character. Most persons would now be shocked if it were proposed that a secular lecture should be given in the parish church. In the mediæval time we have the fullest evidence to prove that it was the common hall of the village. Mysteries were performed there, "processions marshalled, and perhaps even secular plays exhibited..... Sometimes it was employed as a storehouse for grain and wool, a small fee being paid to the parson for the convenience."

There is a slight mistake as to the meaning of the word *osemond*. We are told that it was "as dear as steel, and appears to have been identical with it." *Osemond* was not steel, nor was it, as other writers have suggested, iron ore or pig iron. It was the very best iron in use, and probably only employed for delicate purposes, such as arrow-heads, fish-hooks, and the works of clocks. It seems to have been imported from Sweden. An account of it, illustrated by a long array of quotations, is to be found in the *Proceedings of the Society of Antiquaries of January 22, 1880*. There is also a paper in the *Antiquary* for October, 1883, which contains some additional information.

*The Town, Fields, and Folk of Wrexham, in the Time of James I.* By Alfred Neobard Palmer, F.C.S. (Manchester, Gray.)

THIS is a useful contribution to our acquaintance with common tenures in relation to the manorial system, and we hope that Mr. Palmer will be encouraged to continue his researches, as he almost promises us in his preface, for the subject is one which demands careful attention and local knowledge. The present pamphlet is based upon Norden's survey, made while Charles, Prince of Wales, was Lord of the Manor of Wrexham, in 1620. The field-names, mostly Welsh, give indications of some of the olden occupations of Wrexham folk. Thus we have still existing the "Tenters' field" and "Tenters' lane," representing the "Field of the tenter hooks" of Norden's day, and both leading up to the lost memory of an old Wrexham manufacture. The "Cripples' fields," Mr. Palmer argues, are probably connected with the patron of the church, St. Giles, in Welsh "Silin," who is, moreover, clearly commemorated in "St. Silin's acre." Mr. Palmer's account of Wrexham should be studied by all who are interested in the history of land tenure, one of the most important questions of the day.

*The Gold-headed Cane.* Edited by William Munk, M.D., F.S.A. (Longmans & Co.)

THE gold-headed cane the memoirs of which are here related reposes under a glass case in the library of the College of Physicians. It was carried by no less than five eminent doctors in succession, viz. Radcliffe, Mead, Askew, Pitcairn, and Baillie. Unlike most physicians' canes of those days, instead of a rounded top, it has a crook for its handle. On this crook are engraved the arms of the five doctors who used it. Such a cane could not help having many interesting reminiscences, and

under the title of *The Gold-headed Cane* the late Dr. William Macmichael published biographical sketches of its five successive possessors, which appeared so long ago as 1827. A second and enlarged edition of this book soon followed, but it has been long out of print, and we therefore heartily welcome the republication of these charming sketches. They have been edited by our valued correspondent Dr. Munk, who has also contributed three additional chapters, containing memoirs of Sir Henry Hallford and Drs. Paris and Mayo. *The Gold-headed Cane* is a thoroughly interesting little book, and we shall be much surprised if Dr. Munk's fascinating account of the treasures of the College of Physicians does not for some time to come considerably increase the number of visitors to the College in Pall Mall East.

A FACSIMILE of the charter granted by Richard III. in the first year of his reign to the Company of Wax Chandlers has been executed by Mr. Griggs, of Peckham, and published by Messrs. Mitchell & Hughes as a supplement to the *Miscellanea Genealogica* for April. It has, of course, been executed by permission of the Master and Wardens of the Company. A finer or more successful piece of work has not been accomplished. It is printed in no less than nineteen colours; and may claim, on account of the remarkable character of the illuminations, to have an interest extending far beyond the heraldic and antiquarian circles to which it directly appeals.

"N. & Q." has lost an old and a valuable correspondent in the person of the Rev. J. F. Russell, F.S.A., Rector of Greenhithe, who passed away on Sunday last, at his house in Ormonde Terrace, Regent's Park, aged seventy years. He was the author and editor of very many books of an antiquarian, and of more, perhaps, of an ecclesiastical character; and he was well acquainted with all questions of ritual. He was an active vice-president of the Archaeological Institute.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

J. B. JACQUES ("Big fleas have little fleas," &c.).—If you can furnish us with the reference to these lines in Peter Pindar, or elsewhere than in Swift, we shall gladly quote them. Our impression that they do not exist, and that had they done so we should have heard of them before now, is so strong we do not care to insert a query concerning them.

M. A. ("Pouring oil on troubled waters").—See *ante*, p. 200. With aggressive regularity this question presents itself every two or three weeks.

J. SMITH ("Marriage with Deceased Brother's Wife").—We do not answer questions of the kind.

W. J. GREENSTREET (Woolwich).—Please send full address.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 19, 1884.

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## Notes.

## THE TRUE YEARS OF THE BIRTH AND DEATH OF CHRIST.

Notwithstanding all that has been said and written about the turning-point of Christian chronology, the true era of the nativity of Christ, I would venture to ask you to publish the following remarks, leading to further consideration on the subject. Hitherto I have accepted what of late years has been regarded as proved, that Herod the Great died early in B.C. 4 of our ordinary chronology, and that Christ was born towards the end (probably in the autumn) of the previous year, B.C. 5. But a recent examination of the question has led me to waver in this view.

Josephus tells us that during Herod's last illness there occurred an eclipse of the moon (this, by the way, is the only eclipse of either sun or moon referred to by him in any of his works). Petavius (who has since been generally followed) considered that this was an eclipse which happened on the night of March 12-13, in the year of Rome 750, although that eclipse was only a partial one, the greatest obscuration (at a time which would be about 2<sup>h</sup> A.M. at Jerusalem) not exceeding six digits or half the moon's diameter. Scaliger had, however, already called attention to a total eclipse which occurred nearly three years

later, on the night of January 9-10, year of Rome 753, corresponding to B.C. 1. Undoubtedly, as Mr. Galloway remarks in his *Chain of Ages*, this eclipse would be far more likely to be the one in question, if other circumstances would admit of it. Now early in the reign of Archelaus, Herod's successor in Judæa, disturbances occurred, during the progress of which Josephus tells us the Passover, or feast of unleavened bread, was approaching. It was quite impossible that the various events mentioned by the historian between the eclipse and the feast should have taken place between March and April, and therefore Whiston concludes (translation of Josephus, *Ant.*, bk. xvii. c. ix. § 3, note): "This passover was not one, but thirteen months after the eclipse of the moon already mentioned." But surely if one month is too short an interval, thirteen months would make it too long; whereas three, from January to April, would be just about what seems to be required, so that, were we limited to these considerations alone, there would be little or no doubt that B.C. 1 was the true era of Herod's death.

The importance, however, of the date in fixing the limits of the life of Christ has caused it to be examined from several points of view, which have been supposed to settle the question in favour of the other hypothesis. Now it is remarkable that the first and most obvious consideration, and that on which the original Christian chronology was founded, points rather to the acceptance of the year B.C. 1 as that of the death of Herod, and of B.C. 2 as of the birth of Christ. The only exact note of time in any of the four Gospels is that in Luke iii. 1, where we learn that the ministry of John the Baptist began in the fifteenth year of the reign of Tiberius Cæsar. From verse twenty-three of the same chapter it appears that the baptism of Christ (probably in the autumn of the same year) took place about thirty years after his birth. Now this would fix the nativity at about fifteen years before the commencement of the reign of Tiberius, and if the authorities were agreed as to how that is to be reckoned, the question before us would admit of no doubt. Augustus died, it is known, in the month of August of the year A.D. 14. If we count from that, the fifteenth year of Tiberius would commence in August of A.D. 28, and would be current until August of A.D. 29. If, then, John the Baptist began his ministry in the spring of the latter year, and our Lord was baptized in its autumn, this would carry the Passover mentioned in John ii. to A.D. 30. And if (as I believe) the "feast" of John v. was a Passover, as we know another is alluded to in John vi., we should bring the Passover of the Crucifixion to A.D. 33.

This view, however, is not at present generally accepted. It is agreed, for reasons which I shall mention presently, that St. Luke does not reckon

the years of the reign of Tiberius from the death of Augustus, but from some previous year when Augustus admitted him to a share in the empire. I imagine, however, that few would have thought of using this argument if it had not been found necessary on other grounds. It certainly would be more natural to reckon from the death of Augustus, and we know that Josephus reckoned the reign of Augustus himself (see *Antiquities*, bk. xviii. chap. ii. § 2, where he assigns fifty-seven years as the duration of his reign) from the death of Julius, year of Rome 710, although Augustus did not become sole emperor until after the battle of Actium in B.C. 30 (year of Rome 724).

The principal reasons for the view now generally accepted appear to be (1) the duration of the reign of Herod as assigned by Josephus, and (2) the testimony of certain coins. Now, with regard to (1), Josephus gives as the length of the reign of Herod, *thirty-seven* years if counted from the time when he was made king by the Romans, *thirty-four* if counted from the time when he procured Antigonus (the representative of the Asmonean dynasty) to be slain. It is usually assumed that the first of these epochs means his nomination to the Judæan kingdom by the Roman senate, and the second his capture of Jerusalem in conjunction with the Roman general Sosius, when his reign actually commenced. But it has been recently pointed out by Mr. Galloway, in the work before referred to, that it is at least quite as likely that these may mean respectively from the time of the Romans putting him in possession of the kingdom by the taking of Jerusalem and that of the execution (or rather murder) of Antigonus (whom many would still regard as king *de jure*) by Antony at the instance of Herod. Mr. Galloway shows the probability that this took place some considerable time, and very probably so much as three years, after the taking of Jerusalem; and reckoning thirty-four years from the murder, or thirty-seven from the capture, for the duration of the reign of Herod would bring the end of it down to B.C. 1 as before.

Now, with regard (2) to coins. Certain coins of Herod Antipas (Herod the Tetrarch) have been mentioned from Eckhel, which seem to give the duration of his rule as forty-three or even forty-four years. Counting backwards from the known date of his banishment, this would make it to commence at least so early as B.C. 4, so that it is assumed that his father, Herod the Great, died at least so early as that. Mr. PLATT states in "N. & Q." (6th S. vii. 478) that Prof. Sattler, of Munich, claims to have settled the question by means of "three coins struck in the reign of Herod Antipas"; but I presume these are the same coins as those already referred to by Greswell, and discussed in Eckhel, who, by the way, seems to doubt the genuineness of one of them.

Even, however, if we assume them all to be correct, is it not as likely that the tetrarchy of Antipas was reckoned from before his father's death as that the empire of Tiberius was from before the death of Augustus, to which conclusion the other hypothesis would drive us?

I do not claim to have *settled* this important question; but I hope that it will be yet again discussed, and must say that at present I tend to the view that the original Christian chronology of Dionysius Exiguus is more nearly correct than that which has been generally accepted of late years; in other words, I regard it as more probable that the birth of Christ took place towards the end of the year B.C. 2, and his death and resurrection in the spring of A.D. 33, than that these epochs occurred in the years B.C. 5 and A.D. 30 respectively. If this be so, the Crucifixion took place on April 3, and the first Easter Day on April 5 of the year 33; so that we shall, on that supposition, be observing its anniversary on the right day next year, and did *not* do so the year before last, as many (including myself) then thought we were doing. I should be glad to know whether the coins referred to by Prof. Sattler are really newly-found ones, or whether they are the same as those discussed by Eckhel, two of which are marked LMI' and LMA' respectively. And with regard to those in which we know that MI' stands for 43, and MA' for 44, what does the L represent? Florian Riess suggests it as possible that the years may be those of Augustus, and that the Caius Germanicus may be his grandson, and not Caligula, the successor of Tiberius. It occurs to me that the L probably stands for 300, reckoning from the era of the Seleucidæ, which commenced B.C. 311 (year of Rome 442). Then LMI' and LMA' would be 343 and 344 respectively of that epoch, corresponding to A.D. 32 and 33, and having no reference to the years of the reign of Antipas as tetrarch.

W. T. LYNN.

Blackheath.

#### A FEW WORDS ON "ANGLO-SAXON."

With regard to the language commonly called Anglo-Saxon, I have already pointed out in my *Dictionary* that it means one of the three main dialects of the oldest English, viz., the Southern, or Wessex, dialect. The other two are the Old Northumbrian and the Old Midland.

I now wish to draw particular attention to the fact that there are also two distinct kinds of Anglo-Saxon. The former is the real language, as exhibited in extant manuscripts, in trustworthy editions that are not manipulated, and in the *best* dictionaries only. The other Anglo-Saxon is a pure fiction, a conglomeration of misleading rubbish, but is to be found only too plentifully, being fully and freely cited in various etymological works. The chief inventor of this language was

Somner, and it is fully recorded in the *old* editions of Bosworth's *Dictionary*, the *new* edition (now being edited by Prof. Toller) being very sparing of it. It is cited *ad nauseam* by Bailey, Skinner, Johnson, and the rest, and is extremely familiar to those who learn Anglo-Saxon only from books. It is highly prized by some etymologists, because it provides them with etymologies ready made; and no wonder, seeing that it was expressly invented for the purpose!

I give three specimens of this wonderful language, and perhaps may some day give more; they are plentiful enough.

"*Adastrigan*, to discourage; hence *dastard*, a coward" (Somner).—Clearly invented to account for *dastard*. Bosworth records it in his old edition; from the new one it has, happily, disappeared.

"*Piga*, a little maid" (Somner).—The impudence of this is surprising. In the first place, it should have had a long *i*; secondly, it should have ended in *e*, supposing it feminine; and thirdly, it is clearly suggested by the Danish *pige*. But what is *pige*? It is the Danish form of Icel. *pika*, a girl, of which Vigfusson says that it is "a foreign word of uncertain origin, first occurring in Norway about the end of the *fourteenth* (!) century, and in Iceland about the *fifteenth*." A pretty word this to make "Anglo-Saxon" out of! Of course Somner "wanted" it to account (wrongly) for *piggessie* in Chaucer, and it has also been used to derive *Peggy* and "please the *pigs*" from (see *ante*, p. 232). Unluckily, by the ordinary phonetic laws, A.-S. "*piga*" would become *pye* in Middle English, and *pie* in modern English; so the usefulness of it even for *piggessie*, *Peggy*, and *pigs* is not apparent. Only it must be remembered that those who utilize these curious forms do so because they are not familiar with A.-S. manuscripts, and do not sufficiently heed phonetic laws, which are very discouraging to working by guess.

"*Rascal*, a lean worthless deer; hence a *rascal*" (Somner).—The impudence of inserting into an A.-S. dictionary a word which is so plainly Anglo-French!

I hope it may some day occur to those who set so much store by this singular language that these three specimens, and many more of the same character, are such as old Ritson would, without any hesitation, have denounced as "lies." Strong language is at times necessary.

WALTER W. SKEAT.

#### NOTES ON MR. A. SMYTHE PALMER'S "FOLK-ETYMOLOGY."

1. "*Hope*" in *Place-Names*.—On pp. 558-9, under the words "Soon-hope" and "St. Margaret's Hope," *hope* is said to be Celtic for a valley. This is a mistake. *Hope* is not a Celtic, but a Scandinavian word. The Icel. *hóp* means a small land-

locked bay or inlet, connected with the sea so as to be salt at flood, and fresh at ebb. It occurs often in Icelandic local names. See *Icelandic Dict.* (Oxford, 1874). In Skeat's *Etym. Dict.* (s.v. "Hoop," 1), mention is made of prov. E. *hope*, meaning (1) a hollow, (2) a mound. This word appears only to be found in A.-S. in compounds, as in *Beowulf*, *mór-hóp*, *fen-hóp*; see glossaries of Thorpe and Heyne. In English local names the suffix *hope* seems sometimes to mean the firm patches rising in the midst of a moor or swamp, cf. Kemble, *Cod. Dipl.*, A.D. 1027, "Beðlinghope in palude." See Grein's *Glossary* (s.v. "Hóp").

2. *Cunning Garth*.—On p. 526, *Cunning Garth* in Cumberland is said to stand for "king's yard," Norse *konungs garðr*. I think this is extremely doubtful. It is much more likely to be one of the numerous forms of *coning-garth*, i.e., a rabbit-warren, from M.E. *conninge*, coniculus (see Wright's *Vocabularies*, 639, 31). This word seems to have been very widely spread, to have found its way into Wales, and to have been used in forming many a place-name in Ireland. Halliwell cites the forms *conygarthe*, *conigar*, *connygar*; *cony-gat* appears in the *Supplementary Glossary* of Davies; in Welsh we find the word *cwning-gaer*, where the suffix is spelt so as to look like good Cymry; in Irish occurs *coinniceir*, the origin of many local names according to Joyce, such as Coneykeare, Conicair, Conigar, Kinnegar, Nicker, &c.

3. *Marlborough*, p. 543, is said to have been originally (St.) Maidulf's borough. This is incorrect. The name occurs in the *Chronicle*, A.D. 1110, "He was set *Mærlbeorge*." *Maidulfes-burh* (Meldunum) was one of the names of Malmesbury, which was so called from *Maidulf*, an Irish scholar, its founder and first abbot. The *Chronicle* forms of the name Malmesbury are *Ealdelmesburh* and *Mealdelmesburh*, the former being from *Ealdelm*, its famous abbot, the latter being probably a corruption thereof due to the influence of the old name *Maidulfesburh*.

4. *Picti*, p. 549, is supposed to be a modification of an original Celtic *peicta*, fighters, and akin to Lat. *pectere* and Eng. *fight*. This must be wrong. If *peicta* be original Celtic it cannot be cognate with Lat. *pectere*, as an Aryan *p* is always lost in genuine Celtic words. For a full and interesting account of the word *Picti*, the painted men, and of the other names connected with the Goidelic race, namely, *Scotti*, *Cruithnig*, and *Prydyn*, all properly associated with the idea of painting or tattooing, see chap. vii. of *Celtic Britain* by Prof. Rhys. By-the-by, what is the authority for Celtic *peicta*=fighters?

5. *Metathronos*, p. 490, is said to be a Greek word, and a corrupted form of the Heb. *metatron*. I very much doubt whether *μετάθρονος* was ever

used by any Greek writer ; it is not to be found in Liddell and Scott, in the Greek Ducange, or in Sophocles's *Lexicon of Byzantine Greek*. I suspect it is a Greek monstrosity coined by some ingenious rabbi, and put forth as the origin of *metatron*. For a full and interesting account of the mysterious word *metatron*, see Buxtorf, *Lexicon Rabbinicum*, 1875. *Metatron* is not a genuine Hebrew word, nor is it of Semitic origin ; it is a rabbinical term borrowed from the Lat. *metator*, lit. one who metes out (a road), in late Latin, one who prepares the way for another, hence among the Jews "legatus Dei," the angel of God's presence. See Stehelin, *Rabbinical Literature*, cited by Longfellow in his *Illustrations to Dante's "Paradiso"* — *Cabala*.

6. *Gavelkind*, p. 139, is said to be an adaptation of Irish *gabhail cine*, a family tenure. The two words have really nothing to do with one another. *Gavelkind* meant properly a tenure by rent (*gafol*); see Elton's *Tenures of Kent*, 1867. The Irish term, properly spelt *gabail cineid*, has nothing to do with rent or tribute ; but is a technical legal expression, meaning originally "the branch [*gabail*] of a sept or tribe [*cineid*]," hence the share of land falling to such a branch. For this information on the Irish word I have to thank Dr. Sullivan, the learned author of the article on "Celtic Literature" in the *Encyclopædia Britannica*.

A. L. MAYHEW.

18, Bradmore Road, Oxford.

SHAKESPEARIAN QUOTATIONS IN "A HELPE TO DISCOURSE."—The first edition of that once famous little book, *A Helpe to Discourse*; or, a *Miscellany of Merriment*, was published in 1619, three years after Shakespeare's death. The copy in my possession belongs to the thirteenth edition, "printed by Thomas Harper, for Nicholas Vavasour, and are to be sold at his shop in the inner Temple, neere the Church, 1638." I am not sure whether attention has been called to two quotations from Shakespeare which appear in the book, and which include several variants of the accepted readings of the passages. The first, which occurs at p. 51, is extracted from 2 *Henry IV.*, III. i., and the whole passage, which I should like to quote, as it affords a good idea of the style of the book, runs as follows:—

"Q. Whether may the warmth of Velvet or Frize be more comfortable? or whether the continued pleasures of great men, or the seldom, yet sometimes pleasures of poor men, be more delectable? or whether great men take more content in their great pleasures than mean men in their lesser?"

"A. The warmth or health to the body is all one; though Velvet have the superiority for ornament, it hath not therein for use: And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldom recreations of the mean, but rarely and desiredly afforded. In meane ragges

(wholsome, though not costly) the poor may be as much, nay, are (for the most part) more delighted, sleep as soft on their beds of Flock, as the other on their Pallets of Downe: for all content, or dislike, is of our owne making: for so good or ill an Artist is Imagination, that it will turn Frise into Velvet, and Velvet into Frise: or as the imagination shall be flattered, so the senses are perswaded, and so it is enjoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatch-patch Cottage. As the King sometimes in a Poem of his to that purpose, wittily complained:

"O sleep, O gentle sleep, natures soft nurse,  
How have I frighted thee?  
That thou no more wilt weigh my eye-lids down,  
Nor sleep my senses in forgetfulness?  
Why rather, sleep, lyeest thou in smoky cribs  
Upon uneasy pallets stretching thee,  
And hush't with buzzing night-flies to thy slumber,  
Then in the perfum'd chambers of the great,  
Vnder the Canopies of costly state:  
And lull'd with sound of sweetest melody.  
O thou dull god, why lyeest thou with the vile  
In loathful cribs, and leav'st the Kingly couch.  
A Watch-case, or a common larum bell:  
Wilt thou upon the high and giddy mast,  
Seale up the ship-boyes eyes, and rock his brains,  
In cradle of the rude imperious surge;  
And in the visitation of the winds,  
Who takes the ruffian billows by the tops,  
Curling their monstrous heads, and hanging them,  
With deafning clamour in the slippery clouds,  
That with the hurly, Death it self awakes:  
Canst thou, O partial Sleep, give them repose,  
In a wet season in an houre so rude,  
And in the calmest and most stillest place,  
With all applances and means to boot,  
Deny it to a King? then happy lowly down,  
Vnesie sits his Robe that wears a Crown."

The other quotation is extracted from *Hamlet*, I. i., and will be found at p. 303, in that part of the book which has a separate title-page, *Sphinx and Oedipus*:—

"Q. What Birds are those that are called Prophets twice born?"

"A. The Cock: first an egge from the Hen, after a Cocke from the Egge: they foretell seasons and changes of weather, according to the Verse:

"Some say for ever 'gainst that season comes,  
Wherin our Saviours birth is celebrated,  
The Bird of dawning singeth all Night long,  
And then they say no spirit dares walk abroad,  
So sacred and so hallow'd is that tune."

"W. Shakes."

In the fourth line of the first extract "sleep" is doubtless a misprint for *steep*, and "tune" may be also an error for *time* in the last line of the second passage, though it may conceivably refer to the "singing" of the cock. One or two of the variants have the authority of the quartos, such as "give them repose," for "thy repose"; but my impression is that the verses were written down from memory by Basse, or whoever was the compiler of the little book, very possibly after hearing them on the stage. I should be glad to know if the passages occur as I have written them in any edition earlier than that of 1638, and also in what impression the

supplementary portion, *Sphinx and Oedipus*, was first added to the book. W. F. PRIDEAUX.  
Calcutta.

**SPANISH LIBRARIES.**—The following is an extract from the *Börsenblatt für den Deutschen Buchhandel*, 1883, which will no doubt interest many readers of "N. & Q." :—

"Madrid possesses a wonderful quantity of libraries, among which are the large Public Library (Nacional), containing 600,000 printed books and 30,000 MSS., and the University Library, with 137,374 printed books and 133,013 MSS. Besides these there are many large libraries belonging to literary societies which are also at the disposal of the public. The private libraries excite, however, the liveliest interest: Canovas del Castillo, with 14,000 books and 600 MSS.; Salva, 20,000 and 3,000 respectively; Gayangos, 22,000 and 2,700; Barrantes, 10,000 and 1,000; Fernández Guerra, 10,400 and 100; Count Campo Alange, 15,600 and 400; Tró y Moxó, 7,800 and 4,200; Cárdenas, 8,000 and 100; and Count Toreno, 8,000 and 300.

"The most important of all belongs to the Duke of Ossuna, the worth of which is estimated at 800,000 francs, and which is going to be purchased at that price by the State. The collection and augmentation of this library has been carried on during centuries by the various chiefs of this family, and the collection has been greatly enlarged by the numerous acquisitions made by the late duke. It contains more than 4,000 MSS., without counting 3,000 plays in MS. of the time of the rise and splendour of Spanish literature. Among the latter alone are one hundred of Lope de Vega, several of Calderon and Moreto, and the sole one of Quevedo. All these treasures have been unknown for centuries, and will be taken entirely from the country if the library is not bought by Spain. Among the MSS. is one of Petrarca, with beautiful miniatures; also one of Dante, the Journal of Columbus, copied out by Bartholomé de las Casas, the History of the Moorish War in the Alpujarras, by the Count of Tendilla, and the Mass Book of Cardinal Cisneros, and many other rarities. It further contains the official correspondence of Rubens at the time when he held a diplomatic office in Madrid. A bookseller at Madrid had a commission to bid 100,000 francs (4,000*l.*) for a small MS. of the *Roman de la Rose*! This library contains the collections of the Marquis de Santillana, Marquis de Villena, and likewise all that Pimentel and the noble house of Benavento possessed. The library contains about 40,000 volumes in all.

"It is natural that every literary, as well as every superficially educated Spaniard should desire the acquisition of this collection by the State, thereby keeping the same in the country. But a correspondent of the *Revista* has come to the conclusion that this would not be advisable, as the libraries of his country are under such bad management that it would be more profitable to literature and science were these treasures and rarities of the house of Ossuna to pass into other hands.

"The Spanish libraries have not sufficient funds and no people to form a proper staff. Private libraries, which have been bought as a favour to the vendor, lie unarranged and unnoticed in most of them. No library contains modern books, unless these have been presented by the author himself. In Toledo the library does not even contain bookshelves on which to arrange the books. In the old Council Chamber are thousands of volumes which have never been moved. The library is conducted by one person only, who has two assistants. It has a yearly income of 500 francs for the purchase and binding of books! Santiago contains a fine library, and also a

medical faculty, but there are no funds for the purchase of new books! The archæological museum, the archives of Simancas, and the Indian archives, do not even possess a catalogue. In the large library at Madrid a quantity of books are omitted from the catalogue which the library possesses. Most of the public libraries as well as the national library only give one book at a time, rendering nearly every literary or scientific study impossible. The blame here again is to be put down to insufficiency of the staff."

CH. TRÜBNER.

Geneva.

**SIGNATURE OF GEORGE IV.**—Is it generally known that George IV., when he was Prince Regent, signed his private letters to his personal friends "G. Cornwall"? This question is suggested by a letter now lying before me, in his well-known flowing hand, which is dated March 27, 1811, and was written to Lord Minto, the then Viceroy of India, to recommend to his notice a lad of good family and connexions (Mr. George Waters), who was then going out to Madras as a writer. The letter runs as follows :—

March 27<sup>th</sup> 1811.

DEAR LORD MINTO.—I am so particularly desired, by a very old friend, to recommend to your notice the bearer of this letter, Mr George Waters, who is going immediately as a writer to Madras, that I hope you will not think me unreasonably troublesome. He is very well spoken of. I trust, therefore, that you will not find him in any way troublesome, and that you will shew him such civilities as are usual in such cases.

Believe me very affly yrs

(Signed) G. CORNWALL.

The Earl of Minto, &c., &c., &c.

The bearer of this letter justified the prince's recommendation, for when he retired from the service in 1848 he had risen to be the First Judge of the Court of Suddah and Adawlut, which placed him at the head of the civil and criminal courts of the presidency of Madras. He had in the mean while filled with credit some of the highest offices in the Administration, for he had held acting appointments of Master of the Mint, Superintendent of Stamps, and Special Commissioner of the Western Division. He died on Feb. 12, 1882, in his ninety-first year, and was a younger brother of General Edmund Waters, C.B., who died in 1866, one of the oldest generals in the Indian army.

H. E. P.

**HINTS TO PUBLISHERS AND PRINTERS.**—Who has not felt the great inconvenience of reading bound books, especially those in double columns, in consequence of the small margin, chiefly used in the stitching? The outside margin may be an inch, but the print of the opposite side is buried in the swell of the leaves. Why not make the stitched margin larger than the outside margin, so as to throw the type clear of the swell, and leave the margin, when the book is bound, of the same size as the margins of the other three sides? I am now reading some ponderous histories, in double

columns, of six or seven hundred pages each, and my patience and temper are sorely tried in getting at the words thus buried by binders. Besides, even when the binding has been loosened to get at the buried words, the eye is pained and offended by the swell of the leaves. The remedy is so simple, and the advantages are so great, that it is amazing how publishers and printers have neglected them up to the present hour. "N. & Q." speaks with such authority that a word there is sufficient to ensure a remedy.

E. COBHAM BREWER.

SAMUEL DANIEL.—In the epistle *To the Lady Margaret, Countess of Cumberland*, by "Samuell Danyell Esq. that Excellent Poett and Historian," the following lines occur :—

"Which makes, that whatsoever here befalls,  
You in the region of yourself remain :  
Where no vain breath of th' impudent molests,  
That hath secur'd within the brazen walls  
Of a clear conscience, that without all stain  
Rises in peace, in innocency resta."

Of these lines, the first two are very fine ; the others are inferior and are obscure.

Now in one (I forget which) of Charles Kingsley's novels, he gives certain lines as a quotation, without saying, if I recollect rightly, where they come from ; and they are these :—

"This makes, that whatsoever else befall,  
We in the region of ourselves remain,  
Neighbouring on Heaven : and that no foreign land."

It seems evident that Kingsley has used and bettered Daniel's verse ; and I do not know that the coincidence has been noted before.

A. J. M.

CRUIKSHANK ON DRAWING.—Mrs. G. Linnæus Banks, the well-known authoress, told me that George Cruikshank took notice of the early artistic beginnings of her son, George Collingwood Banks. Mr. Cruikshank advised him, in order to attain freedom, to take a lump of chalk, and with the full sweep of his arm draw circles on a door. He also told him to study drawing a horse well, saying that "whosoever could draw a good horse could draw a man ; there was no line in the human figure that might not be found in that of a horse."

WILLIAM ANDREWS.

Hull Literary Club.

"A" AS A WAR CRY.—The *New English Dictionary* gives no example of this between "A Clarence," in 1450, and "A Home, A Gordon," in Sir Walter Scott's *Marmion*, 1808, cant. vi. st. 27. An intervening instance occurs in Rushworth's *Historical Collections*, vol. ii. part ii., Appendix, p. 40. It is a Star Chamber paper of 7 Charles I. It seems there was a riot relating to tithes between the servants of a person named Waddington and those of Sir Francis Foljambe. The latter "took away Tythes from the Plaintiffs servants, trod some under foot, and threw some into the water,

carried some away to Fuliamb's use, and wished the Right might be tried by force, and therewith cried, *A Fuliamb, a Fuliamb.*"

MABEL PEACOCK.

Bottesford Manor, Brigg.

IT.—I do not know when it was superseded by *its* ; but in the presentation of the vicarage of Ormskirk to Nathaniel Heywood in 1656 I find "the said vicarage with *itt* rightes membres and app'tances." This is signed by the Countess of Derby, so that it was not then a vulgarism.

T. C.

AN ERROR OF THE POET GRAY.—"Poets," said Waller, "are ever better in fiction than in truth." It is seldom that a poet so accurate in details and so polished in workmanship as Gray will be found to blunder. Into his *Bard*, however, Gray has allowed an error to creep, which might almost suggest that instead of writing his fine ode, as a poet ought, "under the shade of melancholy boughs," he composed it in a snug study, over a bad map of Wales. The Bard, according to the poet, stands

"On a rock whose haughty brow  
Frowns o'er old Conway's foaming flood,"

and makes a magnificent address to the king

"As down the steep of Snowdon's shaggy side  
He wound in toilsome march his long array";

but the poet, in his care for powerful rhymes and ringing alliterations, has overlooked the relative positions of the king and the Welsh bard, who are at a distance of some eight or ten miles from one another. The nearest point of the river Conway to Snowdon is at least that distance, while between the two are hills, rivers, and woods, which quite correspond with the description in the ode, but would somewhat impede its reaching the ears for which it was intended, even allowing for an exceptional strength of lung in the last of the Welsh minstrels.

C. R. ASHBEЕ.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WOMEN IN THE PIT OF THE THEATRE.—My friend Dr. Jusserand asks me if any passage can be produced showing that women were admitted into the *pit* of the theatre in Shakspeare's time. Neither the friends I have asked nor I can furnish one. That women sat on the stage is known from Fletcher, and that they sat in the gallery is stated by Gosson, &c. But did they stand, or soon after sit, with men in the pit? I have always assumed that they did, but Dr. Jusserand doubts it, as even now in France women are not allowed in the

pit proper, and have only of late years been let into the stalls. Jordan's lines on the first woman's acting in England in 1662 (?) seem to suggest that even then women were not found in the pit:—

"But, gentlemen, you that as judges sit  
In the star-chamber of the house, the pit,  
Have modest thoughts of her."

Var. *Shaksp.*, iii. 128.

But these lines are, of course, not conclusive. Perhaps some reader of "N. & Q." can quote early evidence on the point. F. J. FURNIVALL.

P.S.—Can any one give me soon a list of the contents of Dr. Kemp's *Musical Illustrations of Shakspere*? It is not in the British Museum.

A TRINNETTIER CHILD.—On April 20, 1723, I find in our parish registers that a *trinnettier* child was buried. I cannot find the word *trinnettier* in any of my books of reference, and should like to know what it means.

J. GOULTON CONSTABLE.

FROST FAIR ON THE THAMES FROM JAN. 30 TO FEB. 5, 1814.—By tradition only I had hitherto accepted many marvellous accounts of the doings on the ice during the great frost of 1814, among other festivities on the Thames the roasting of an ox; but in a curious little book I recently acquired ("Printed and published on the Ice on the River Thames, February 5th, 1814, by G. Davis, London"), this process dwindles down to "a small sheep," at which I confess considerable disappointment. Can any of the readers of "N. & Q." supplement my impression that after all an ox was really roasted on the ice? Newspapers of the period, to which, however, I have no present access, might settle the question.

JAMES NICHOLSON.

Thornton, Berwick-upon-Tweed.

[See 2nd S. xi. 86.]

BALGUY: HAKE.—I wish to obtain, if I can, some further particulars of the life of Charles Balguy, M.D., of Peterborough, a short account of whom I published in the last volume of the *Derbyshire Archaeological Journal*. He was born at Derwent Hall, co. Derby, 1708, and died at Peterborough, where he practised physic many years, 1767. In 1741 he published anonymously a translation of *The Decameron*; or, *Ten Days Entertainment of Boccaccio*, and he wrote a few essays on medical subjects. I do not know whether he ever did any purely literary work besides the translation of *The Decameron*. Dr. Pegge, the antiquary, his contemporary both at school and college, informs us (see his collections in the *Heralds' College*) that he married at Peterborough. There is no mention of wife or children in his will or on his monument, where he is described as "a man of various and great learning." He seems to have been on terms of intimate friend-

ship with the Misses Eleanor and Sarah Hake, of Peterborough, to the former of whom he left half his property. Can any of your readers inform me whether he was related to these ladies by marriage? Since the publication of my paper, the Rev. C. R. Manning informs me that he has an interesting book-plate of Dr. Balguy, representing, by a device common at the time, a pile of books in three shelves, with a scroll pendant in the middle, on which are the arms and crest of Balguy. Above is the motto "Iucunda oblivia vitæ," and below is "Charles Balguy, of Peterborough, M.B." I never heard that this motto was used by the Balguy family. It is rather a sad one. Why should forgetfulness of life be pleasant to a young and accomplished physician? S. O. ADDY.

Sheffield.

[MR. ADDY is, of course, familiar with the reference to Balguy in Watt, *Bibl. Brit.*]

MS. WORK ON THEATRICAL HISTORY IN SPAIN.—Can any of your numerous correspondents inform me if the following work, of which I have the MS., has ever been printed?—

An Historical Essay on the Origin and Progress of the Theatrical Profession in Spain, with the Theological Opinions, Royal Determinations and Regulations of the Supreme Council respecting Plays. And also an Account of some celebrated Actors and Actresses, both Ancient and Modern. By Don Casiano Pellicer, Keeper of His Majesty the King of Spain's Library. Translated from the Spanish by R. W. Wade, M.R.I.A. 1806.

F. W. C.

7, Melbury Road, W.

ALPINE CUSTOM.—Can any reader of "N. & Q." say where the following passage, quoted in the Boston (U.S.) *Pilot*, may be found, or say in what part of the Alpine districts the custom prevails?—

"Amongst the lofty mountains and elevated valleys of Switzerland the Alpine horn has another use besides that of sounding the far-famed *Ranz-des-Vaches*, or cow song; and this of a very solemn and impressive nature. When the sun has set in the valley, and the snowy summits gleam with golden light, the herdsman who dwells upon the highest inhabited spot takes his horn and pronounces clearly and loudly through it, 'Praise the Lord God!' As soon as the sound is heard by the neighbouring herdsmen they issue from their huts, take their Alpine horns, and repeat the same words. This frequently lasts a quarter of an hour; and the call resounds from the mountains and rocky cliffs around. All the herdsmen kneel and pray with uncovered heads. Mean time it has become quite dark. 'Good night!' at last calls the highest herdsman through his horn. 'Good night!' again resounds from the mountains, the horns of the herdsmen, and the rocky cliffs. The mountaineers then retire to their dwellings and to rest."

J. M. O'R.

FAMILY NAME WANTED.—I have been asked whose arms these are, and am not able to answer. Can you kindly help me? The description is given from the impression of a seal. Crest, apparently, a sheep or lamb, and a branch. Arms,

Sa., three fleurs-de-lis arg., on a chevron or three mullets; tincture indecipherable. The coat is supposed to belong to the Tullidge family.

HERMENTRUDE.

"OWL" NEWSPAPER.—I shall be glad if any of your readers can say where a complete set of the *Owl* newspaper can be seen; and, if for sale, at what price. The *Owl: a Wednesday Journal of Politics and Society*, appeared in 1864. The first number is dated April 27.

FRED. CADOGAN.

72, South Audley Street, W.

BELL INSCRIPTION.—Can you give me the true copy of an inscription on a bell, or are there two, similar to the following, informing me where the bell was made, and where now to be found? Also anything pertaining to its or their history?

"Vivos voco:

Mortuos plango:

Fulgura frango:

Laudo deum verum; plebium voco: Congrego clerum: defunctos ploro: pestem Fugo: feste decoro."

N. B. The small *d*, the *u* for *e*, are these so on the bell?

MORELL THEOBALD.

62, Granville Park, Blackheath.

CURIOUS BOOK-PLATE OR EX-LIBRIS.—In the copy of the life of St. Francis Xavier by Father Bouhours, the original French edition, Paris, 1682, No. 1883 in the *Catalogue of the First Portion of the Sunderland Library*, there is pasted on the fly-leaf the following engraved book-plate:—

"Johannes Collet, filius Thomæ Collet, Pater Thomæ, Gulielmi, & Johannis, omnium superstes, natus, Quarto Junii 1633, Denasciturus, quando Deo visum fuerit, interim hujus proprietarius. John Collet."

Size 7 by 4 inches, engraved in twelve lines of script; style, end of seventeenth century. Have any collectors of book-plates noticed copies of this in other books? Is it known who engraved it? Is anything known of John Collet or his family? His name is not in the printed lists of graduates of Oxford, Cambridge, or Dublin.

W. E. BUCKLEY.

SAMUEL SAVILE, OF MEXBOROUGH, OB. MAY 25, 1660.—He is described on his tombstone as "quondam socius Collegii Regalis," but Foster, in his *Pedigrees of Yorkshire Families* (Savile, Earl of Mexborough), says he was *principal* of King's College. What evidence is there of this? I find from an old Mexborough terrier that he had settled in Mexborough before April 13, 1633, *i.e.*, before the Rebellion, and was evidently lessee of the rectory under the then Archdeacon of York. Had any of the archdeacons between 1616 and 1633 a connexion with King's College, Cambridge, or any relation by marriage or otherwise with this Samuel Savile? Foster says, "He suffered much *ex parte rege*, and was imprisoned at Hull." What

evidence is there of this, and where can one get particulars?

WILLIAM SYKES, M.R.C.S.

Mexborough.

JANE LESLIE.—Can any correspondent kindly tell who was the husband of Jane Leslie, daughter of Bishop John Leslie, who died Bishop of Clogher, September, 1671? Sir Bernard Burke states: "Bishop John Leslie had two daughters—Mary, died in infancy; Jane, born 1655." A. B. C.

HERALDIC.—I have a small piece of old china, on which the following impaled arms appear depicted. Will some of your readers kindly tell me to what families they belong? Dexter, Or, three crescents sable with a canton sable, thereon a ducal crown or; sinister, Ermine, a chief gules, thereon a label or. The painting on the china is rough and unfinished, and owing to this the crest is difficult to describe. Issuing from the wreath are several brightly coloured clouds; owing to their indistinctness they may be intended for rosy flames, surmounted by a crescent sable. There is no motto.

F. K. H.

Bath.

SIR CHARLES BLICKE.—Can any of the readers of "N. & Q." give the parentage of Sir Charles Blick, or Blicke, who died a principal surgeon of St. Bartholomew's Hospital, December 30, 1815, aged seventy-four? He was knighted at St. James's Palace March 16, 1803.

TRUTH.

PRINCE LEOPOLD'S DEATH.—Are there any precedents in English history of an English prince dying suddenly by sickness in a foreign land? Of course there are cases of being killed in battle, and, in the case of William the Conqueror, and also the son of Henry I., by accident, but, so far as I can now recollect, the cases of death by sickness have been in the English territory. Is there any instance like that of the Duke of Albany?

W. S. L. S.

[There is at least one instance, in which the resemblance extends even to part of the title. Edward Augustus, Duke of York and Albany, brother of George III., died at Monaco, from fever, Sept. 17, 1767. See 5th S. vii., viii., ix., x., xi.]

LEIGH HUNT.—Is it known that Leigh Hunt, in 1850, commenced a continuation to *The Town*, which was published in a weekly miscellany edited by himself and called after his own name? Turning over some old pamphlets lately, I came across the first four monthly parts of this miscellany. As this continuation has never been published in book form, and appears to be entirely forgotten—not to say unknown—I made inquiries of two publishers and two editors. Some confess they never heard of it, and the others appear to think it a joke or a hoax. Do any of your readers know of it? It seems a pity it should be lost to the world if it is

a treasure-trove. Should any publisher desire to inspect it, with a view to printing it, he can address himself to  
JOHN J. STOCHEN.  
3, Heathfield Road, Acton, W.

SHIPS IN A CALM APPROACHING EACH OTHER.—Has any explanation of this strange tendency ever been attempted? The fact is vouched for in the following striking passage from the *Martyrdom of Man*, by Winwood Reade, p. 410:—

"The various tendencies which inhabit the human mind, and which devote it to ambition, to religion, or to love, are not in reality more wonderful than the tendency which impels two ships to approach each other in a calm. For what can be more wonderful than that which can never be explained? The difference between the mind of the ship and the mind of man is the difference between the acorn and the oak."

JAMES HOOPER.

7, Streatham Place, Brixton Hill.

ISAAC CRUIKSHANK.—What is the exact date of the death of this artist, the father of Isaac, Robert, and George Cruikshank? Neither Mr. Bates nor Mr. Blanchard Jerrold gives it, so far as I am to discover.  
W. F. P.

DATE OF PHRASE.—When did the heathenish habit of alluding to one's deceased friends and relatives as "poor So-and-so" come into fashion? It is, I think, peculiar to English-speaking countries.  
NELLIE MACLAGAN.

DISSENTING REGISTERS WANTED.—I am desirous of obtaining the certificates of marriage and baptism of a family living at the Hermitage, near the Tower of London, between the years 1765 and 1780; and, having unsuccessfully tried all the parish churches in the neighbourhood and St. Katherine's College, wish now to search the Dissenting registers. Can any of your readers give me the names of the chapels in that district that were in existence at the period above named?  
A. STROTHER.

1, Beaufort Villas, Bath.

AUTHORS OF BOOKS WANTED.—

*The Spirit of Discovery.*

F. G. W.

AUTHORS OF QUOTATIONS WANTED.—

"Peace or war for thee shall wait;  
In thine own hand is thine own fate:  
Waken, ere it be too late."

F. G. W.

"The pure white arrow of the light  
They split into its colours seven;  
They weighed the sun; they dwelt, like Night,  
Among the stars of Heaven.  
Fires fluttered round the lightning rod;  
They cleared the human mind of error;  
They emptied Heaven of its God  
And Tophet of its terror."

W. H. NEWNHAM, M.A.

"How sweet, tho' lifeless, yet with life to lie!  
And without dying, oh, how sweet to die!"

M. G.

## Replies.

### BATTLE OF LEIPZIG.

(6th S. ix. 270.)

The 2nd Rocket Troop of the British Horse Artillery was present at Leipzig. It had been sent to Germany, and placed under the orders of the Crown Prince of Sweden, in 1813, and, after being engaged at the battle of Goerde, on Sept. 16, took part in the actions around Leipzig, Oct. 16–19, 1813. Sir Edward Cust attributes the surrender of a whole brigade to the effect of a few minutes of its fire, and the Crown Prince of Sweden is said to have called upon it at a critical time of the battle to advance and save the day.

The Rocket Troop at Leipzig was commanded, after Major Bogue had fallen, early in the day, by Lieut. Fox Strangways, who received from the Emperor of Russia, on the field of battle, the order of St. Anne, which he took from his own breast. Fox Strangways was killed at Inkerman, where he was present in command of the British Artillery in the Crimea.

The 2nd Rocket Troop was ordered in May, 1815, to wear the word "Leipsic" on its appointments, but was, after serving at Waterloo, disbanded, on the reduction of the establishment in 1816. The distinction seems to have been inherited by the 1st Rocket Troop, which survived. In the *Army List* of 1842 I find, under "Royal Regiment of Artillery," and following its mottoes, the words, "Waterloo.—Rocket Troop, Leipsic." In 1847, on a rocket-carriage being made part of the equipment of each troop of Horse Artillery, the Rocket Troop lost its character and designation, entered the alphabet as I Troop of Horse Artillery on the same footing as other troops, and has been wandering about the alphabet ever since. I do not know how soon the word "Leipsic" disappeared from its place in the *Army List*, not having at hand one of later date than 1842; but I know that it has gone now; and so, by the way, has "Waterloo." If I mistake not, some time after the disappearance of this latter, "China" took its place, but for a limited period. At all events, there is nothing there now.  
KILIGREW.

I believe there were few English artillerymen at Leipzig with rockets. One of these, of the name of Taylor, was afterwards bailiff to old John Ward, of Squerries. He had been in many battles, and did not object to talk about them; but on the subject of Leipzig (except saying he was there), the carnage was so fearful, he used to decline speaking.  
VERULAM.

A British rocket battery, under Capt. Bogue, was engaged, and did good service. Bogue was killed in the action.  
J. BAILLIE.

THE NEW ENGLISH DICTIONARY (6th S. ix. 224, 277).—Every one interested in the *Dictionary* must share in the regret of W. C. B. that he has awakened to the work of noting the unusual words "in his own small collection" of books so late that his contributions are not in time for Part I. I especially regret his delay, for I took every means that I could devise to induce him and everybody else to give a helping hand to make the materials complete. I hope that it will be generally recognized that omissions in the *Dictionary* are due not to me and to those who *have* worked, but to those who *have not*. Only those who forget that *everybody* was asked to read, and that the "readers" were those who generously and gratuitously complied with the request, will think of charging those who did what they could with the derelictions of those who did nothing. Happily there is still much time for practical repentance; we are by no means at the eleventh hour. Part I. is only a twenty-fourth part of the book, and if W. C. B. will send me now his quotations for words from "As" onwards, they will be still in time, and he will be saved from the painful duty of finding out after the appearance of each part how much better it might have been if he had only helped. Every new contributor is another step toward perfection. To MR. SMYTHE PALMER may I hint that conclusions as to derivation formed "before cutting the leaves" are apt to take the form of "folk-etymology"? To see *ab* and *eruncare* in *aberuncate* does not require the historical research which I expended in assuring myself that *aberuncare* has no existence except as "an erroneous form of *averruncare*." *Aberuncate* is, in fact, a word of the "sparrow-grass" order, so well known to the learned author of *Folk-Etymology*.

J. A. H. MURRAY.

Mill Hill, N.W.

I have sent Dr. Murray these two words for his appendix:—

*Ambigues*, s.—"What need these ambigues, this schollerisme, this foolery" (Greene's *Works*, "Orphanion," xii. 77, Huth Library).

*Amordelays*, s.—"All the amordelays Orpheus played on his harp, were not amorous" (Greene, ix. 102, Huth Library), this word being probably a coinage fashioned on *roundelay*.

The error which MR. PALMER points out in *aberuncate* is a curious slip, as any Latin dictionary gives notice of *erunco*, *runco*, and derivatives. And Bailey, vol. i., has also *eruncation*, "a weeding or pulling up of weeds." Johnson, ed. 1784, has made a muddle between the words, giving *aberuncate*, with *aberunco* and *averunco*, Latin; then *averruncation* and *averuncate* with *averrunco*, Latin, "To root up, tear up by the roots," and quoting an instance from Hudibras without reference. Webster (1880) puts the matter quite clearly, giving *aberuncate* and

*aberuncator*, and referring to *averruncate*. Under this word the two forms, *averruncate*, by misspelling, for *aberuncate* (*ab-e-runco*); and *averuncate* rightly from *averrunco* (*a-verrere*) are properly distinguished, and two "old French" forms, *averronquer* and *averroncation* (cf. *ronce* in Littré) are quoted, and *averruncator* is marked "Horticultural." These French forms, if correct, account for the *v* and doubled *r*. *Hudibras* is quoted for the sense *aberuncate*, to weed out, but this I suppose is mere repetition from Johnson, as no reference is given. I have no doubt this is wrong; the quotation is:—

"I wish myself a pseudo-prophet,  
But sure some mischief will come of it  
Unless by providential wit  
Or force we *averruncate* it."

*Hudibras*, I. i. 758.

The meaning is, "avert it," from *averruncare*, as Mr. Milnes translates it in his edition (Macmillan, 1881).

O. W. TANCOCK.

FORSTER [OF ALDERMASTON] FAMILY (6th S. ix. 249).—It would have been more convenient for purposes of reference if MR. C. WILMER FOSTER had written the name of the family about which he seeks information as it stands in the *Visitation of Berkshire*, 1664-5, and in Burke's *Extinct and Dormant Baronetcies*, 1844. There is a pedigree of seven generations, including the two baronets, recorded in the above *Visitation*, printed in vols. v. and vi. of the *Genealogist*, for which it was edited by Mr. W. C. Metcalfe, F.S.A. In none of the generations there recorded does any Martin or Zouche intermarriage occur. The alliances stated are with Hungerford of South Am[p]ney, Barrett of Stanford, Steward of the Isle of Ely, Kingsmill of Sidmonton, and Tirrell of Essex. Sir Humphrey Forster, second baronet, was *at* fourteen when the pedigree was signed, March 15, 1665. His father, William Forster, had died in 1661, *vita patris*, the first baronet, Sir Humphrey, who married Ann Kingsmill, having survived him till 1663.

The Berkshire *Visitation* commences the genealogy with William Forster, of Aldermaston, Esq., father of Sir Humphrey Forster, Knt., and grandfather of Sir William Forster, K.B. No dates are given till we come to the generations contemporary with the *Visitation*. The arms are recorded as "A chevron engrailed between three arrows," but no crest is given, nor is any crest stated to have been carried in Burke's *General Armory* (1878), where it is mentioned that Sir George Forster, of Harpden, co. Oxon., descended of Northumberland, married Elizabeth, daughter and heir of John Delamere, Esq., of Aldermaston, and was Sheriff of Berks, 1516. I find only two coats of Forster in the *General Armory* at all resembling Forster of Aldermaston: one has no county assigned; the

other is, apparently, Irish, being an exemplification to the Rev. Arthur Haire, of Ballynure, co. Monaghan, on assuming the name of his mother, Charlotte Forster. The chevron is the only bearing in common between the Aldermaston line and the Bamborough and Alnwick families in Northumberland.

Lysons, *Mag. Brit.*, "Berkshire," has some particulars concerning the house of Aldermaston and its history. The Earl of Manchester, he mentions, "lay at Sir Humphrey Foster's [sic] house, the 17th of October [1644], on his route from Reading to Newbury." Here, citing Coates's *History of Reading*, Lysons writes the name Foster, perhaps following Coates. But a few lines further down on the same page (*op. cit.*, p. 230) he writes that the manor of Aldermaston passed by marriage, about 1358, from the male line of Richard Achard, who lived *temp.* Henry I., to the De la Mares (Burke's Delamere), and "from them about 1500 to the Forsters." Continuing the history of the manor under the Forsters, Lysons says that Sir George Forster was Sheriff of Berkshire and Oxfordshire in 1514 (Burke, 1516), and that his father, Humphrey Forster, had served the office for the same counties in 1472, and is "described by Fuller as of Aldermaston, but that it appears more probable that he was of Harpeden,\* in Oxfordshire, which was the family seat before they became connected with Aldermaston." Lysons further mentions that Sir Humphrey, son of Sir George, was Esquire of the Body to Henry VIII., and that his descendant, Sir Humphrey (the first baronet, cr. 1620) was honoured with a visit from Queen Elizabeth in 1601.

Lysons dates the extinction of the baronetcy in 1711, and says that the manor passed to William, Lord Stawell (the third lord, Burke, *Dormant and Extinct Peerages*, 1883, where the name is written Stawell), who had married Elizabeth, daughter of William Pert, Esq., and "sole heiress, in right of her mother, of Sir Humphrey Forster, Bart., by whose death the title became extinct." The third Lord Stawell's only son dying unmarried, *vit. pat.*, the manor subsequently passed to Ralph Congreve, Esq., M.P., who had married Charlotte, only daughter of the third Lord Stawell. Mr. Congreve, dying *s.p.*, devised Aldermaston to the Congreves of Congreve.

Lysons describes the house of Aldermaston as having been "almost wholly rebuilt by Sir Humphrey Forster in 1636." The windows of the hall and some other rooms, he says, are (*i.e.*, were in his time, the edition from which I cite being dated 1806) "decorated with coats of arms in stained glass, representing the matches of the families of

Achard, De la Mare, and Forster." He describes the hall as very lofty and surrounded by a spacious gallery. When he wrote the house had been "lately fitted up, and all the ornaments restored as they were in 1636." He mentions that the parish church contains several monuments of the Forster family, and particularly of Sir George and Elizabeth his wife, the heiress of the De la Mares, or Delameres.

Notices of the De la Mare, or Delamere, family occur in Skelton's *Antiquities of Oxfordshire, s.v.* Garsington, Bullington Hundred, where Payn de la Mare held a hide of land, date not mentioned. John De la Mare, summoned 22 and 28 Edward I., is taken by Skelton to be "perhaps" identical with "John De la Mare de Garsington" in the Inq. p.m., 9 Edward II. Isabella De la Mare, 7 Edward I. (Rot. Hund.), held a moiety of the manor in fee, and Skelton believed that her tomb was still in the body of the church, "Isabele de....." being all that remained legible of the inscription. This scarcely seems a satisfactory identification.

MR. FOSTER'S "Orchards" are almost certainly Achards, and his "four generations of Richards," cited from the account of the Aldermaston title in Burke's *Extinct and Dormant Baronetcies*, clearly belong to the earliest known line of proprietors, the descendants of Richard Achard, *temp.* Henry I., who bore the surname of Achard. It is also evident that the date 1741, for the extinction of the baronetcy, in Burke's *General Armory*, 1878, is a mere misprint, for the genealogy in the *Extinct and Dormant Baronetcies*, 1844, most clearly agrees with all other accounts in giving 1711 as the date of the second and last baronet's death. The arms seem nowhere to be recorded with a crest.

Luttrell mentions the sudden death of an uncle of the last Sir Humphrey Forster, of Aldermaston, in his well-known *Brief Relation of State Affairs*, under the date of 1698. The descent from a Northumbrian stock, though always put forth, does not as yet appear to have been adequately established.

C. H. E. CARMICHAEL.

New University Club, S.W.

The old hall erected by Sir Humphrey Forster in 1636 was partially destroyed by fire in 1844, but in the windows of the library of the present mansion, built in 1850, some of the old stained glass still exists, with the arms of the Forsters, and their alliances with the families of De la Mare, Sandys, Hungerford, Barrett, Kingsmill, Harpsden, Milborne, Popham, and Achard (not Richards). The manor of Aldermaston was given by Henry I. to Richard Achard. His son was William, and after him came Peter (died 1278), Robert (d. 1299), and another Robert (d. 1353). The daughter and heir of the last-mentioned Robert Achard married Thomas De la Mare, who

\* Harpeden, as the name is more generally written, was sold by Sir Humphrey Forster, *temp.* Charles I. (Skelton, *Antiquities of Oxfordshire*, 1823).

was sheriff of Berks and Oxfordshire, 44 Ed. III. John, son and heir of Sir Thomas De la Mare, Knight of the Sepulchre, left an only daughter and heir, Elizabeth, who brought his estates in marriage to Sir George Forster. There is in Aldermaston Church a shield of the family of Achard, also a fine alabaster monument of Sir George Forster, his wife Elizabeth, and their nineteen children. His head rests upon his crest, a fox's head issuing out of a crown. The inscription is as follows :—

"Here lyeth Sir George Forster, Kt., son & heire of Humfry Forster, Esq.; cozen, and of the heires of Sir Stefyn.....Kt., and Elizabeth, wife of the same Sir George, daughter and heire of John Delamare, Esq.; son and heire of Thomas Delamere, Kt., which Elizabeth dyed the viith Day of December in the yeare of our Lord God MDCXVI., and which Sir George dyed in the yeare of our Lord God....."

There is also a marble monument to Anne, wife of Sir Humphrey Forster, who had sixteen children; also a brass with an inscription to William Forster (son of Sir Humphrey) and Jane, his wife, and their eight sons and — daughters, and one to the four daughters of Sir Humphrey Forster.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The old hall, or rather house, at Aldermaston, Berks, was burnt down in or about 1847, in the time of Mr. Congreve, whose wife was my great-aunt. The mansion was afterwards rebuilt, on a slightly higher site, by the present owner of Aldermaston, Mr. Higford Burr. Some of the fine wood carvings and, I believe, some of the painted glass out of the old house have been preserved in the new one. In the church are some memorials of the Fosters. Further particulars Mr. C. W. FOSTER would learn by writing to the squire or the vicar.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CRANMER'S BIBLE (6th S. viii. 496; ix. 114, 212).—"The Bible was not a popular book during the latter part of the sixteenth century," says MR. DORE, "principally owing to its objectionable notes." Having made this assertion, he goes on to prove it by a note from a Bible printed the earlier half of the century, which has nothing objectionable about it! Surely MR. DORE is joking; he must know that "To beat into the head" is a figure of speech equally with "Hit him in the teeth," "Cast in his teeth," "Threw it in his face," "Stopped his mouth," "Bleared his eye," &c., all of which were ordinary modes of expression in the sixteenth century. Many examples of them are to be found in the *Paraphrase* of Erasmus, 1548. "To beat into the head" occurs there a score of times, at least, in sentences where it cannot possibly have any offensive meaning. Does MR. DORE think that when an apostle is said to have "stopped the mouth" of any one, we are to understand he shoved his fist into it? In the note

which he quotes the husband is represented as doing exactly what Christ and John the Baptist are represented as doing in the following passages, i.e., persuading, instructing, influencing, and not hitting her over the head with a thick stick :—

"These are the things which I [Christ] did so many times labour to *beate into your heades*, when hauning yet a mortall bodye subiect vnto death. I liued conuersant among you."—Luke, f. 193, verso.

"John did daily baptise many and was had in auctoritie among all men, the sayd John doth openly *beat into the heades of the multitude*," &c.—John, f. 6, verso.

From MR. DORE's misreading it is apparent that it would be a waste of time to pursue the subject any further.

R. R.

Boston, Lincolnshire.

THE BANGU (6th S. ix. 247).—Let me record that the *bangu* still exists here, and is used at funerals of members of the university. The appointment of "the bellman" was made from time immemorial by the chancellor or his vice-chancellor. In Walker's *Oxoniana*, vol. iv. pp. 206-7, there is an extract from Wood's *Annals*, where, under date June 27, 1648, he says:—

"The Visitors (Parliamentarian) ordered that the bellman of the University should not go about in such manner as was heretofore used at the funeral of any member of the University. This was purposely to prevent the solemnity that was to be performed at the funeral of Dr. Radcliffe, Principal of Brasenose College, lately dead. For it must be known that it hath been the custom time out of mind, that when any head of house, doctor, or master of considerable degree was to be buried, the University bellman was to put on the gown and formalities of the person defunct, and with his bell go into every Coll. and Hall and there make open proclamation (after two tings with his bell) that forasmuch as God had been pleased to take out of the world such a person, he was to give notice to all persons of the University, that on such a day, and at such an hour, he was solemnly to be buried, &c. But the Visitors, it seems, did not only forbid this, but the bellman's going before the corpse from the house or college to the church or chapel."

The custom is continued to this day, with this difference, that the bellman does not wear the academics of the deceased, but, in his cloth gown or cloak, heads the funeral procession, and gives out a "ting-ting" at intervals as they pass to the cemetery. When these visitors came all the bedells hid away their staves, and Wood tells with glee how when

"The Chancellor, &c., went from Merton College to the Schools there marched before them five men in gowns who by ordinance of Parliament were made Bedells, but none of them with a silver staff in his hand, they being hidden or conveyed away by their predecessors."

And also how one of them, who had to go round and call the Convocation together in every quadrangle, could not even read the Latin. He says:—

"The form which is in Latin (not at all understood by him) he read, whereas it was always delivered by his Predecessors memoriter, and instead of 'per fidem, per fidem, per fidem,' which is the conclusion of the sum-

mons, he said, 'Provided, provided, provided,' which occasioned great laughter among the scholars."

GIBBES RIGAUD.

18, Long Wall, Oxford.

Persons who have resided in the East have frequently remarked the close resemblance existing between Romish and Buddhist customs. While living in Canton I had frequent opportunities of hearing and seeing the Buddhist priests ring the bell over a corpse. Doolittle says the object they have in view is to secure the pacification and repose of the soul of the dead. The bell is often employed for the purpose of affrighting the spirits of darkness—hence the knell of our own funeral ceremonies. We may conclude that the customs observed in Wales, England, and the far East are alike descendants of one common ancestor, and that they were carried away by the great Aryan family, on its early dispersion, from its common home. I would ask whether *bangu* is not a word formed from the sound (cf. Keltic *bang*, a drum), and having reference to the drum, gong, or bell employed in the ceremony. Each of these instruments is employed at these times in various places.

HILDERIC FRIEND.

In Roberts's *Cambrian Popular Antiquities*, 8vo., 1815, occurs the following passage, bearing upon this subject:—

"At Elevein in the Church of Glasgum is a portable bell, endowed with great virtues, called Bangu, and said to have belonged to St. David. This bell, the author of the life of St. Teilo says, was greater in fame than in size, and in value than in beauty. It convicts the perjured, and cures the infirm; and what seems still more wonderful is, that it did sound *every hour without being touched*, until it was prevented by the sin of men who rashly handled it with polluted hands, and it ceased from so delightful an office" (*Collectanea Cambrica*, vol. i. p. 308. The bell at Bangor seems, then, to have been the only remains of the clock of St. David, in the time of Giraldus."

This concluding paragraph is a little puzzling, for the writer refers to *Bangu* as the place where the bell was deposited, and not the bell itself; but I give the reference *quantum valeat*.

ALFRED WALLIS.

In my *Bells of the Church*, 4to., 1872, p. 119, I have given an account of this bell, and many more of the same sort and for the same use in Scotland and Ireland, with engravings. The book is out of print and is very scarce, but copies will be found in the Bodleian and British Museum.

H. T. ELLACOMBE.

This word is probably derived from *ban*, loud; and *canu*, to sing. Preceded by *ban* the *c* would be inflected to *g*. *Canu clych* means to ring.

C. W. S.

CHAUCER'S "PILWEBER" (6th S. ix. 245).—There is a later use of *pilwebere* than that quoted by PROF. SKEAT. At the age of twenty-three

Joseph Hall, afterwards Bishop of Norwich, published in 1598 *Virgidemiarum*, which contained "Six Bookes, three of tooth-lesse, three of byting Satyres," the first edition of which was burnt by order of the Archbishop of Canterbury and Bishop of London (see Lowndes). In the "Sixth Booke," which is one long satire, he ridicules the dandies who feign sickness, to show, as Davies writes, "their night-cap fine and their wrought pillow, overspread with lawne":—

"When Zoilus was sick, he knew not where,  
Save his wrought night-cap, and lawn pillow-bearer;  
Kind fools! they made him sick who made him fine;  
Take those away, and there's his medicine."

WILLIAM COOKE, F.S.A.

The word occurs later than 1583. I find it in Greene's "The Third and Last Part of Connycatching," *Works*, x. 168, ed. Grosart (1592): "The woman demanded if a couple of *pillow-beeres* would not serve to bring the sugar and spices in"; "Hee would carry the sheet and *pillow-beeres* himselfe"; "Hee had gotten a very good sheet, and two fine *pillow beeres*."

O. W. TANCOCK.

PROF. SKEAT, quoting this word from an inventory of 1583, says (see "Cambrie"), "Note this late use of Chaucer's *pilwebere*." The word, however, was in use nearly a century later. In Shelton's *Don Quixote*, "now newly Corrected and Amended" in 1675, Dorothea says, "I trussed up in a pillow-bear a woman's attire." And afterwards, "Dorothea took forthwith out of her Pillow-bear a whole Gown of very rich stuff."

A. J. M.

The instance supplied by PROF. SKEAT is not a late use of the term *pillowbeares* for pillow-cases. It is very common in inventories of the seventeenth century in the north of England, and I think I have heard it used colloquially in a farmhouse.

P. P.

ALLICHOBY (6th S. ix. 267).—If MR. F. A. MARSHALL will look for this word in the *New Dictionary* he will find that, like so many of the "omissions" as yet reported, it is really there, in its alphabetical place. Evidently we shall not have a perfect dictionary till some device is discovered whereby the word sought for shall start forth in luminous letters from among its fellows, or with audible voice cry "Here I am!" Of course, we might have put a cross-reference under "Allicholy"; but, in truth, I and my assistants have hesitated to insult the intelligence of readers by inserting cross-references to obvious variants, such as forms in *i* and *y*, *u* and *v*, *i* and *j*, single and double consonants, and the like, the insertion of all of which would add seriously to the size and cost of the book. Nor do cross-references seem to help always. Thus, there is a general reference under "Alcali, &c.," to "Alkali, &c.," for all the deri-

vatives of *alcali* or *alkali*; notwithstanding which a respected correspondent, to whom we owe much valued help, wrote three weeks ago that *alcalious* "does not appear in the *New English Dictionary*." The writing of the *Dictionary* requires much patience; is it too much to ask that a little patience shall be displayed in consulting it, and especially that people will not grudge to spend half the time in finding a word that it takes to write to "N. & Q." or to the *Times* to say that they have not found it? There are omissions, of course; I have a pigeon-hole specially devoted to them, to which contributions are earnestly solicited; but, judging from the instances already furnished, it will be, on the whole, better for anybody who misses a word to *look again* than to conclude at once that he has discovered an omission. As to the "words" which MR. BUCKLEY is greatly surprised not to find in the *Dictionary*, I shall be glad to take note of them if any evidence can be found to show that they *are* words, and have a meaning. The *Dictionary* does not, however, profess to exhibit all the verbal *simulacra* that have been invented to mystify or amuse, like the clever fooling of Humpty Dumpty, any more than it registers the innumerable typographical or scribal errors which the unwary may take for "words." There is too much to be done with the real words which have a meaning and a history to allow us to waste time or space upon perversions and blunders, which must be left to the care of editors and the insight of readers.

J. A. H. MURRAY.

Mill Hill, N.W.

*Allycholly* is not omitted from the *New English Dictionary*; as instances of its use are given the two Shaksperian quotations noted by MR. F. A. MARSHALL, also one from Horace Walpole's *Letters* (1736).

As to Mrs. Browning's quotation appearing "under the wrong signification of the word illustrated" (see *ante*, p. 179), it is evidently the rhythm that has misled the editors:—

"But the Harpies *alate*,

In the storm came, and swept off the maidens."

Taken without reference to the rest of the poem, this certainly appears to mean of *late*, *lately*.

When readers send in quotations which may bear one of several meanings, they should mark the particular sense, as it is often very difficult to decide which is the correct one, especially when the quotation is unnecessarily short.

MARGARET HAIG.

MANX COINS (6th S. v. 368; vi. 77, 397; viii. 369).—Queries have from time to time appeared concerning Manx coins, to which, however, no answers have been given. MR. HALL sought information about a halfpenny of 1839, with the legend "*Res subito gestæ*," and again about a penny and a halfpenny of 1841. It would be

exceedingly interesting to many here to know if anything has been discovered by him about them. Such a legend has not been before noticed by Dr. Clay or any other writer on the subject; and it is hard to understand how an issue of Manx coins could have been made in 1841, after the Act of Tynwald of March 17, 1840, and the governor's proclamation of May 4 of the same year, fixing Sept. 21, 1840, as the date when "all copper coin of the currency of this island, passing after the rate of fourteen pence, or twenty-eight halfpence, for the shilling, British, shall cease to be current" (*Manx Currency*, by Dr. Clay, Manx Society, vol. xvii., 1869, pp. 88, 203-10). MR. FREELOVE (6th S. vi. 77) mentions a halfpenny of 1758. "This coinage is generally known as the Athol penny and halfpenny"; it was the last Manx coinage before the purchase of the island by the English Government (Dr. Clay, pp. 82, 83). The halfpenny inscribed "*Pro bono publico*" would be a token issued by William Callister, of Ramsey, in 1831 (Clay, p. 103). CELER ET AUDAX (6th S. vi. 397) is right as to the date of the halfpenny mentioned by MR. HALL being that of the final issue, but the puzzle is the legend. It would be interesting to know whether or not MR. HALL has discovered anything trustworthy concerning it.

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

SIR HENRY HAYES (6th S. ix. 10, 118).—I can furnish VIATOR with what I believe was the first stanza of the ballad he seeks for:—

Air—*Wilkes and Forty-five O.*

"Sir Henry kissed behind the bush,

Sir Henry kissed the Quaker;

And what if he did? she got a young kid,

And sure ~~it~~ didn't ate her."

The remaining verses of the ballad were of the same exaggerated and untruthful description. Similar also is the story, by Mrs. Farrer, as to the character and conduct of Miss Pike. The trial for her abduction by Sir Henry B. Hayes is to be found in *Munster Circuit*, a work compiled by J. R. O'Flanagan, barrister-at-law, published by Sampson Low & Co. in 1880, p. 162. The celebrated John P. Curran was one of Miss Pike's counsel. I may add I saw Miss Pike when I was a boy; she was one of my kinsfolk, and I heard of many offers of marriage made to her by impecunious fortune-hunters. One of her rejected suitors was afterwards Mayor of Cork. I saw Sir Henry when he returned to Cork from exile. He lived there for a short time, unnoticed by the respectable portion of the community.

E. H.

"OH, BOLD AND TRUE" (3rd S. ii. 491; iii. 19; 6th S. ix. 133, 274).—The question as to the authorship of these lines was put by me under the signature OXONIENSIS, formerly used by me in "N. & Q.,"

and they certainly occur, as MR. FLEMING observes, in chapter xxxii., and not in chapter xv., of *The Fair Maid of Perth*. There are two stanzas, and the concluding lines of the former one are:—

"Search Europe wide from sea to sea,  
But bonny Blue-cap still for me."

Whilst the concluding lines of the latter stanza are:—

"Search France the fair, and England free,  
But bonny Blue-cap still for me."

The words are put by Sir Walter Scott in the novel in the mouth of the glee-maiden Louise, and no doubt owe their paternity to his pen. Whether they have ever been set to music I am unable to say; but a very pretty *chanson* sung by her in chapter x., entitled "The Lay of Poor Louise," is said, in a note in the "Centenary" edition, p. 124, to have been "set to beautiful music by a lady, whose composition, to say nothing of her singing, might make any poet proud of his verses, Mrs. Robert Arkwright, born Miss Kemble." At the conclusion of the story we are informed that "ten months after [*i. e.*, the wedding of the "boldest burgess" and the "brightest maiden" in Perth] a gallant infant filled the well-spread cradle, and was rocked by Louise to the tune of

Bold and True  
In bonnet blue."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SPURN-POINT, A GAME (6th S. ix. 247).—This is evidently an early form of the game vulgarly known as hopscotch (see Strutt, 1831, p. 383). I have not, however, before met with a mention of it under this name.

JULIAN MARSHALL.

The explanation of this game has been sought for twice in previous numbers of "N. & Q.," but with no success (2nd S. iii. 229; v. 334). The quotation given in the first reference will probably interest MR. TERRY, so I here transcribe it for his benefit:—

"He that makes a jest of the words of Scripture, or of holy things, plays with thunder, and kisses the mouth of a cannon just as it belches fire and death; he stakes heaven at *spurn-point*, and trips cross or pile [*i. e.*, head or tail] whether ever he shall see the face of God or no."—Jeremy Taylor's *Sermon on the Good and Evil Tongue*.

G. F. R. B.

A WEDDING CUSTOM (6th S. viii. 147; ix. 135).—On the occasion of my youngest sister's marriage, an old parishioner told me that "Miss" (my eldest sister), being unmarried, ought to dance in a pigs' trough.

W. DEANE.

QUAINT PHRASES EMPLOYED BY MARSTON (6th S. ix. 7, 51, 93, 236).—There is one objection to DR. NICHOLSON's suggestion that "Rowle the wheele-barrow at Rotterdam" means to work the treadmill, which is that the treadmill was not

invented till nearly 200 years afterwards. The following extract from Taylor the Water Poet, a contemporary of Marston's, shows clearly enough what "rowle the wheel" meant:—

"In Hamburg those that are not hanged for theft are chained 2 or 3 together, and they must in that sort six or seven years draw a dung cart, and cleanse the streets of the towne, & every one of those theeves for as many yeares as he is condemned to that slavery, so many Bels he hath hanged at an Iron aboue one of his shoulders, and every yeare a Bell is taken off, till all are gone, and then he is a Freeman againe, and I did see ten or twelue of these carts."—Taylor's *Travels*, p. 83.

R. R.

Boston, Lincolnshire.

"THE MILLION"=THE MULTITUDE (6th S. iv. 449, 472; ix. 245).—MR. DIXON and your other correspondents on the antiquity of this phrase have strangely forgotten Shakespere's "The play, I remember, pleased not the million; 'twas caviare to the general" (*Hamlet*, II. ii.).

H. DALTON.

This term seems to have been in common use in Burns's day, and before 1801, as quoted by one of your correspondents. In his reply to Mr. MacAdam of Craigen-Gillan, who had sent the poet a complimentary note, he says:—

"Now deil-ma-core about their jaw,  
The senseless, gawky million;  
I'll cock my nose aboon them a',  
I'm roos'd by Craigen-Gillan."

W. MACKEAN.

Paisley.

NONSUCH PALACE (6th S. viii. 448; ix. 90, 154, 178, 233, 256).—I have just seen MR. SOLLY's remarks on Henry VIII.; and I wish we could feel for that monarch anything like the respect we have for MR. SOLLY, whose wide and various information affords a standing lesson of humility to the frivolous and the ill informed. But I venture to differ from him as to his opinion that King Henry should not be exhumed. Doubtless it is an unsavoury process, and "satirical banter" is the very mildest disinfectant that one can use. When Sheridan, lying drunk in the gutter, was asked his name, he still had wit enough to reply that his name was William Wilberforce. And so, when King Henry is "exhumed" and asked of his misdeeds, he invariably utters the blessed word "Reformation," and silences us all. "Non tali auxilio," I say.

A. J. M.

GOOD LUCK IN THE TIP OF A BOILED COW'S TONGUE (6th S. ix. 185, 232).—It would be an interesting task for the student of latter-day folk-lore to trace the growth of this curious practice. The classical reader will recollect that in Greek sacrifices it was usual to cut away the tongue from the victim and presently offer it as a gift peculiarly acceptable to the gods, inasmuch as it was the organ of speech,

and popularly regarded as the medium whereby the deities transmitted their wishes to men through the natural sounds of bird and beast. In all probability such is the origin and such the antiquity of a queer domestic custom, still sometimes to be noticed, of reserving the tip of a tongue at a meal; but one may question whether the carver often realizes the significance of the act. The following references are amongst the "loci class.": Aristophanes, *Pax*, 1060, ἡ γλῶττα; Ar. 1704; Hom. *Od.*, iii. 332; Soph. *Aj.*, 238. F. G. RILEY.

White House, Kingsbury.

PORTRAIT OF THE MARCHIONESS DE COIGNY (6th S. ix. 128).—Would not M. VAN LAUN be likely to obtain the information he wants from either the Countess of Stair or the Countess Manvers, who are daughters of the late Duc de Coigny? W. DEANE.

SWEARING ON THE HORNS AT HIGHGATE (6th S. ix. 69, 238).—The horns from the Gate House tavern were shown at the Mansion House in the mayoralty of Sir J. W. Ellis, October, 1882, among the works of art and antiquity exhibited by the Horners' Company, as also were the print and form of oath mentioned by MR. WINN, and a photograph representing the ceremony of taking the oath, from a drawing by A. Laby, an artist, of Upper Holloway. W. P. I.

PICTURE OF MARSHAL CONWAY (6th S. ix. 149, 195).—No. 202 in the Reynolds Exhibition is a small replica of a picture belonging to the Earl of Carnarvon, of which there is, I hear, another picture. It is a portrait of Francis, Lord Beauchamp, afterwards second Marquess of Hertford. He sat to Reynolds in 1758 and 1759, and the picture belonging to the Earl of Carnarvon has the following inscription on the pedestal: "Viscount Beauchamp, son to the Earl of Hertford, 1759." No. 13 represents, of course, his younger brother, born twenty years later, and their father's portrait is No. 187. General Conway sat to Reynolds in 1766, and this picture belongs, I believe, to Mr. Wells. Two payments from General Conway of thirty-five guineas each are recorded in the ledgers, dated 1765 and 1766. This may mean two head-size pictures or one half-length portrait.

ALGERNON GRAVES.

Pall Mall.

HERALDIC SHIELD VERSUS HERALDIC LOZENGE (6th S. vii. 187, 418, 475, 496; viii. 399; ix. 113, 150, 192).—I desire to express to MR. WOODWARD my thanks for his instructive reply to my query. Reading between the lines of that query, it will be seen that I had already arrived at the conclusions so clearly stated by your able correspondent. Unless it be true that the impossible always happens, I look upon it as more than im-

probable that his "view of the matter can be, authoritatively, shown to be mistaken." *Esprit de corps* may, however, induce one of our heraldic authorities to break a lance in defence of that divergence by his predecessor from established custom which you enabled me to place before your readers, and he will find in MR. WOODWARD a foeman worthy of his steel. Let him essay his first course on the question whether his brother herald was correct when in the grant to the wife he exemplified upon a shield the arms of her then husband, quartered with her paternal arms. Let his spurs be as sharp as his spear, and may "God schaw the right." Should, however, silence give consent, future writers of heraldic handbooks would do well to make a note of MR. WOODWARD'S opinion in the chapter on marshalling. All assumed arms should bear, I believe, some mark of distinction to indicate that the grantee is not of the blood; but mention of this rule was doubtless omitted by MR. WOODWARD as superfluous.

FUSIL.

ST. THOMAS'S DAY CUSTOM (6th S. ix. 168, 278).—This custom is mentioned in Baker's *Northamptonshire Glossary* under the word "Gooding." Christmas doles are in many instances directed to be given on St. Thomas's Day, doubtless as some addition to the comforts of the season. I have often seen parties of women at Peterborough going "Thomasing," as they call it, on the day. I was once met by such a party as I was leaving my door, and I offered to contribute if any one of them could tell me who St. Thomas was; but I got no answer. W. D. SWEETING.

Maxey, Market Deeping.

The women in the parish go round begging on St. Thomas's Day, and call it "going a-Thomasing." The beggars are chiefly widows. The custom still exists in several adjoining parishes (*vide* also Henderson's *Folk-Lore of the Northern Counties*, 66).

W. HENRY JONES.

YEW TREES, &c. (6th S. ix. 130, 234).—In South Shropshire there is a farm to which the name of Yeo is attached. This is always pronounced *view* by the people of the neighbourhood.

BOILEAU.

AN ANCIENT CUSTOM REVIVED IN DURHAM (6th S. ix. 266).—The custom of ringing one of the cathedral bells for the convocation of the university cannot be really "ancient"—only relatively so, seeing that the university has just completed its first half century of existence. Like many other Durham customs, it is borrowed from Oxford and Cambridge. J. T. F.

Bp. Hatfield's Hall, Durham.

TRIAL BY ALMANAC (6th S. ix. 209, 299).—I think there is no such thing as a trial by almanac, in the ordinary acceptance of the word *trial*. In

*Fish v. Broket* (1560) *Dyer's Rep.* 182, there is a statement, "triable per pais on kalend cestascavoir lequell le 7 jour de June fuit dies dominicus neene"; but "triable per kalend" only means a reference to almanacs, the almanac attached to the Book of Common Prayer as amended by statute being part of the law of the land of which the court must take judicial notice. And in *Page v. Faucet* (1587) *Cro. Eliz.*, 227, it was ruled that an examination of the almanacs was sufficient to ascertain whether a certain day was a Sunday, and that a trial *per pais* was not necessary.

B. WHITEHEAD, B.A.

**DEVIL AT CHESS** (6th S. ix. 208, 275).—In G. Walker's *Chess and Chess Players*, Lond., 1850, there is a story entitled "Vincenzio the Venetian" which embodies this idea. Retzsch, the German artist, has also utilized it in his well-known picture.

W. R. C.

**TENNYSON'S "MAUD"** (6th S. ix. 208, 298).—A copy of *Tennyson's "Maud" Vindicated* can be seen in the Dyce Library, South Kensington Museum.

R. F. S.

**OIL PAINTING OF THE REFORMERS** (6th S. ix. 249, 294).—In answer to H. A. D., I beg to say I have the picture of the Reformers referred to in my possession.

HENRY KING.

Arlington House, Bedford Place, Southampton.

**SIR WILLIAM PIGOTT** (6th S. iv. 448; vi. 33; viii. 127).—According to a printed pedigree of a family named Seymour in my possession, Ellenor Seymour, only daughter of William Rumley, Esq., of Ballytrasna House, Cloyne, co. Cork, married, Feb. 14, 1830, Joseph, brother of Sir William Pigott, Bart., of Dublin. FRED. R. CAMERON.

**THE AUTHENTICITY OF OSSIAN** (6th S. ix. 127, 272).—In regard to this question, I refer readers to a book in my own library, "*The Genuine Remains of Ossian*." Literally translated; with a Preliminary Dissertation, by Patrick Macgregor, M.A. Published under the patronage of the Highland Society. Smith, Elder & Co., 1841.

C. M. I.

Athenæum Club.

**PESTILENCE IN ENGLAND IN 1521** (6th S. ix. 269).—It would be difficult to define very exactly the nature of the pestilence of 1521. It may be observed, however, that as the legal year ended in March, 1522, so some of the effects of this visitation are recorded under that date. Thus Holinshed, who does not mention the plague of 1521, refers to it as the plague of 1522 (*Chronicles*, ed. 1587, fol. 872), "This year was a great death in London and other places of the realme. Manie men of honour and great worship died, and amongst others, the Bishop of London, doctor Fitz-James." According to Le Neve, the bishop died on Jan. 15, 1521/2.

There is a distinct piece of evidence in Polydore Vergil's *History* (Basil, 1556, p. 53), where he mentions the death of his friend, Bishop Gawen Douglas, who was buried in the Savoy, "Verum non licuit diu uti, frui amico, qui eo ipso anno, qui fuit salutis humanæ MDXXI, Londini pestilentia assumptus est." There is also an interesting letter from Bishop Longland to Cardinal Wolsey in Ellis's *Letters*, Third Series, i. 252, dated "Junij xxvi" (? 1522), in which he speaks of what he has gone through in the late "daungerous tyme of sweting where many dyde on every side of mee,.....dyverse were lately dede of the plague." It is plain that 1521 was a deadly year; there was much sickness all over Europe, and Dr. Bascome, in his *Epidemic Pestilences*, 1851, p. 79, mentions the great havoc which the plague made in 1521 in Germany and in Spain.

EDWARD SOLLY.

The first volume of the *City Remembrancer*, published in 1749, contains an account of the great plague, and an historical account of plagues generally, both here and abroad. At p. 257 we find the following paragraph, which perhaps may have escaped general attention:—

"In the thirteenth of King Henry the Eighth, 1521, there was a great mortality in London, and other parts of the Realm, so as the term was adjourned, and the king kept his Christmas at Eltham with a small number, which was therefore called the Still Christmas. Many men of honor and worship died; among others Dr. Fitz-James, Bishop of London."

There are also references to similar calamities in 1539 and 1542, during the same reign.

W C F H.

**KING JAMES'S "BOOK OF SPORTS"** (6th S. ix. 8, 133, 278).—This document, as issued by Charles I., will be found in Cardwell's *Doctumetary Annals of the Reformed Church of England*, vo. ii. 188-193 (Oxford, 1839).

J. INGLE DREDGE.

**T. L. PEACOCK** (6th S. ix. 204).—"No one reads Peacock nowadays," says COL. PHIDEAUX. It seems a pity that such a depressing statement should go forth unchallenged to the twentieth century; though perhaps our *progenies vitiosior* may be even less likely to rebut it than we are. I certainly know more than one man who reads Peacock and is able to quote him; I myself have a complete set of the old editions of his prose works, and have read nearly all of them; and, what is more to the purpose, the last (and perhaps the best) of them, *Gryll Grange*, was published so lately as 1861; and a new edition of all his works appeared only five or six years ago.

"The mountain sheep were sweeter,  
But the valley sheep were fatter;  
We therefore thought it meetter  
To carry off the latter."

Surely every one knows these lines? And the

remark in *Crotchet Castle*, about "my good and respectable friend, Mr. Crotchet." "Good and respectable, Sir, I take it, mean *rich*?" "That is their meaning, Sir." Samples, merely; and take this, too, of higher level and graver tone:—

"The ever-rolling silent hours

Will bring a time we shall not know,

When our young days of gathering flowers

Shall be an hundred years ago."

A. J. M.

ZEIRS (6th S. ix. 128, 235, 256).—It is satisfactory to know that E. B. is "prepared for any vagaries in the spelling of documents of the sixteenth century." I do not, however, recognize "Singeon" and "Silinger" as *Scottish* vagaries, for I happen to remember the great distinctness with which the late Lord St. John of Bletshoe was called "Lord Saint John" when he was tenant of Keill, in Kintyre, lang syne. I must also demur to the theory that *yettis* is a "vagary." It is good Scots, and E. B. has only to study the Acts of the Parliaments of Scotland to find it constantly recurring when the messengers of the law "yappit at the yettis" of a place or castle where a Douglas or a Hume, who had been "forfaulted," had his dwelling. The word is in Longmuir and Donaldson's *Jamieson*; and the same may be said for *thir*, which is good Scots for "these."

C. H. E. CARMICHAEL.

New University Club, S.W.

The passage containing this word, and purporting to be an extract from *The Miscellany of the Spalding Club*, cannot have been taken directly from that source. The reference should be vol. v. p. 52, and the extract, which is not from "An Account of the Burgh of Aberdeen," but from "Extracts from the Accounts" of the said burgh, should run thus:—"The ix day of May, &c., four scior and twa zers, thir names following maid burgessis, as gentillmen nocht to be occupiars nor handleris witht merchandes, *gratia consilii*." *Thir* is of constant occurrence in Old Scotch Acts and other writings, and is to this day the vernacular Scotch plural demonstrative of the first person ("these," Lat. *hi*, &c.), as *thae* ("these," Lat. *isti*, &c.) is of the second person. The phrase that puzzles E. B. means "four score and two years, these names after following."

A. C. MOUNSEY.

Jedburgh.

MRS. MITCHELL (6th S. ix. 188, 236).—My mother tells me A. C. S.'s information regarding Mrs. Mitchell is not quite accurate. She can recall her in Aberdeen before 1830, a pretty, fair girl, Jane Gardiner by name, who was much admired. Her father was Gardiner of Smithston, a farm near Huntly, and her mother was a Milne, daughter of the minister of Inverkeithing. One of her maternal uncles held office in the Department of Woods and Forests, and with him Miss Gar-

diner passed much of her early youth. She married Mr. Mitchell, first manager of the Town and County Bank, Aberdeen, who inherited Stow and Carolside from Miss Innes. Miss Gardiner also had a brother in the Woods and Forests. The Gardiners were related to my grandfather, so I hope this is correct so far as it goes. EYTHIN.

ARCHAIC WORDS (6th S. ix. 129, 214, 275).—*Pouliot* can scarcely be called archaic. A reference to any French dictionary will show that it is the ordinary name in that tongue of the well-known medicinal herb pennyroyal (*Mentha pulegium*), from the specific name of which the word *pouliot* is evidently derived.

*Suckering*.—An eddy is frequently formed in running water in the vicinity of anything which impedes its free course; and as the tendency of such an eddy is to suck in any floating object that comes within its influence, it may well be termed a sucker, or suckering place.

E. McC—.

Guernsey.

SOMERSET PLACE-NAMES (6th S. vii. 462; viii. 23, 123, 143, 261, 342, 403, 461; ix. 43, 101, 161, 276).—If A. B. will look again at p. 163 (*ante*) he will find that I do not speak of Wrekin as a Saxon name. If he looks at Kemble's *Saxons in England*, i. 83 (1849), he will find this passage:—"Wocensetna may possibly be the Gá of the Wrocensetan, the people about the Wrekin, or hill country of Somerset, Dorset, and Devon." I suppose this is a slip on the part of Kemble, as the Wrekin is in Shropshire; but it should teach A. B. and all of us care, for no less an authority than Mr. Isaac Taylor has fallen into the trap. On p. 47 of *Words and Places* he speaks of "Wocensetan, the people of the Wrekin or hill country of Exmoor"! F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

"THE RINGING ISLAND" (6th S. ix. 228, 275).—"England is the ringing island" is amongst the proverbs quoted by Fuller in his *Worthies of England*, first printed in 1662. He explains it as follows:—

"Thus it is commonly call'd by Foreigners, as having greater, more, and more tuneable Bells than any one Country in Christendom, Italy itself not excepted, though Nola be there, and Bells so called thence because first founded therein. Yea, it seems, our Land is much affected with the love of them, and loth to have them carried hence into forreign parts, whereof take this eminent instance. When Arthur Bulkley, the covetous Bishop of Bangor, in the reign of King Henry the Eighth, had sacrilegiously sold the five fair Bells of his Cathedral, to be transported beyond the seas, and went down himself to see them shipp'd, they suddenly sunk down with the vessel in the Haven, and the Bishop fell instantly blind, and so continued to the day of his death. Nought else have I to observe of our English Bells, save that, in the memory of man, they were never known so long free from the sad sound of Funerals of general in-

fection; God make us sensible of, and thankful for the same."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

LION YEAR (6th S. ix. 266).—Gubernatis says (*Zoological Myths*, vol. ii. p. 158), "The women of antiquity when they met a lioness considered it as an omen of sterility," and that "under the sign of the lion the earth also becomes arid, and consequently unfruitful." The superstition noted by your correspondent is often heard in the North, and appears in a modified form in Sussex, where a farm labourer said that the reason a sow had a litter of still-born pigs was that it was the year that the lions breed, which happened every seven years (*vide* Henderson, 24). I heard of another curious superstition of a like class current in Yorkshire. The tiger in a travelling menagerie became furious and could not be pacified, whereupon the manager stood on the steps and asked if there was any woman *enroute* in the show, and if so would she kindly leave, as that was the reason of the tiger's rage.

W. HENRY JONES.

DANDY (6th S. viii. 515; ix. 35, 135, 213).—Is there not some reason to suppose that this term has been derived from *Jack-a-dandy*? The following quotations will help to support this query:—

"Smart she is and handy, O,  
Sweet as sugar candy, O;  
Fresh and gay  
As flow'rs in May,  
And I'm her *Jack-a-dandy*, O."

This stanza is from L. Macnally's comic opera, *Robin Hood*; or, *Sherwood Forest*, performed in 1784.

"My love is blithe and buxsome  
And sweet and fine as can be;  
Fresh and gay as the flowers in May,  
And looks like *Jack-a-dandy*."  
*Westminster Drollery*, 1671.

F. C. BIRKBECK TERRY.

Cardiff.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 229).—

"Leave me not wild, and drear, and comfortless"  
is part of a Pantheistic prayer, occurring in Shelley's *Adonais*, stanza xxv.

T. PAYTON.

(6th S. ix. 250.)

"Far Cathay."

*The Foreigner in Far Cathay* is the title of a book on China written by Medhurst. The term "far Cathay" is so often employed that it would be difficult to fix it to any one author.

HILDERIC FRIEND.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Cursory History of Swearing*. By Julian Sharman. (Nimmo & Bain.)

In Mr. Sharman's *History of Swearing* a difficult task is accomplished with as much delicacy and taste as could

well be expected. Almost of necessity in a work of this class, some expressions are reproduced which, like the sins "heteroclitical" of Sir Thomas Browne, might, in the opinion of some readers, be condemned to pass henceforward unmentioned, so far, at least, as literature is concerned. The subject treated is, however, interesting and important, and Mr. Sharman, while displaying no needless squeamishness, avoids most occasions of giving offence. This is the more to his credit since his book, as its title denotes, is written from a quasi-comic standpoint. His *History of Swearing* is, indeed, both philosophical and scholarly. It approaches fairly near completeness also, though we failed to recognize in the gallery of comminators the fine picture of the man—a Scotchman was it not?—standing in the early morning at his garden gate and "swearing at large"; nor is adequate reference made to the affected imprecations of the comedy of two centuries or less ago—the "Stap my vitals" and "Strike me awkward"—which were, perhaps, among the least odious forms of an indefensible habit.

*A Study of the Prologue and Epilogue in English Literature from Shakespeare to Dryden*. By G. S. B. (Kegan Paul, Trench & Co.)

THIS is an interesting and almost an important contribution to literature. It is not free from errors of the press—"sensus subauditus," p. 182; of carelessness, p. 120, where, *à propos* of *The Merry Devil of Edmonston*, the author says the reverse of what he means; of misquotation—"This age comes on too soon or he too fast," instead of "too slow" (Dryden, epilogue to *Aurengzebe*), p. 57; and of positive mistatement, as when, p. 41, the death of Mountfort, due to a barbarous murder, is ascribed, most unjustly, to a "tavern brawl." In spite of these and other similar defects, *A Study of the Prologue and Epilogue* deserves high praise. It is written with breadth of view and insight that may even be called philosophical. It makes a respectable display of erudition, and it leaves comparatively little for a following writer to glean. When to this it is added that it is written in a literary style and constitutes agreeable reading, the fact that a popular welcome is deserved is established. It is, indeed, well worthy of a place on the shelves. That a study of the prologue and epilogue comes to be pretty much the same thing as a long essay on Dryden is not the author's fault. No other English writer has used these forms of composition so freely or to so great advantage as Dryden, and the best illustrations of the condition and surroundings of the stage that are to be drawn come from him. Ben Jonson is, however, seen at times to advantage in these forms of composition. To Ben Jonson G. S. B. shows himself a little "less than kind." The lines from the epilogue to *The Postaster* may show the author, as is said, "almost beside himself with rage," but it may claim to be of the noblest and the most virile rage that poet has often uttered, and it is the wrath of one whose expressed conception of the functions of the Muse was higher than that of any contemporary. In dealing with Dryden G. S. B. takes a little too seriously that experienced dramatist's attacks upon the public and the critics. Our author's references to modern times are not always quite intelligible, or, being intelligible, are not specially significant. These blemishes are, however, unimportant, and the verdict to be passed upon his volume is favourable.

*Italian and other Studies*. By Francis Hueffer. (Stock.)

We do not think the title that Mr. Hueffer has chosen for his collection of essays is happy. Less than half of the papers contained in the volume are on Italian subjects. It is difficult to say which essay is the best.

They are all most carefully written, and the English is pure and limpid, contrasting favourably with much of the periodical writing of the day. The paper on "The Literary Aspect of Schopenhauer's Work" is, in some respects, the most important. Schopenhauer is known in this country as the great pessimist; but very few of us realize that he was also a brilliant stylist, with a deep vein of poetry in him. His was no ignoble nature; but he had a morbidly irritable brain, which had been overtaken by the troubles of life. The neglect of his own countrymen to notice works which their author knew to be of great merit preyed on his spirits, and had an unhappy effect on his character. It is a truism to remark that the literature that a man has produced must be judged by itself, not interpreted by the view we are pleased to take of the author's personality. Obvious though this be, it is plain to any one who has read recent criticism that Schopenhauer's work has suffered in the estimation of English readers from their knowledge that the writer was not a person with whom they would have had much personal sympathy. The paper on "Troubadours, Ancient and Modern," is remarkably well written, and contains much information which will be new to many students of versification. That on "The Poets of Young Italy" is far too short. We wish Mr. Hueffer would expand it into a volume.

*The Poetical Works of John Keats.* Given from his own Edition and other Authentic Sources, and collated with many MSS. Edited by Harry Buxton Forman. (Reeves & Turner.)

FROM the library edition of the complete works of Keats, to which recently we called attention, Mr. Forman has collected into one volume the poetical works. The goodly volume of six hundred pages, with its fine type and handsome cover; its admirable portrait, etched by Mr. W. B. Scott from a miniature by Severn; its short, eloquent, and sympathetic introduction and ample chronology; and its full index and table of first lines, cannot be other than the accepted and authoritative edition for those who seek to possess the poems alone. The manner in which the publication of Keats has been executed reflects high credit upon editor and publishers.

THE April number of the *Hull Quarterly and East Riding Portfolio*, edited by Mr. W. G. B. Page, contains articles by the Rev. Canon Venables, M.A., on the "Roman Altar to the Parcæ discovered at Lincoln"; the Rev. M. G. Watkins, M.A., on "Andrew Marvell's Bible"; C. Staniland Wake on "Cottingham Castle and its Lords"; Charles Mason on "The Song of Roland"; and several others of an interesting characters.

THE *Antiquarian Magazine and Bibliographer* for May will contain, *inter alia*, the first instalment of a paper by one of our contributors, Mrs. C. Boger, entitled "The Legend of King Arthur in Somerset;" and a seasonable article on "The Floralia at Helston."

*Royal Progresses and Visits to Leicester, from the reputed Foundation of the City by King Leir, B.C. 844, to the Present Time*, by Wm. Kelly, F.S.A., F.R.H.S., a valued contributor to our columns, is, we are glad to hear, ready for the press. It will be issued by subscription, the list for which will close on the day of publication.

THE death of Mr. Charles Reade, which took place on Good Friday, removes a conspicuous figure from the literary world. Mr. Reade had more invention than almost any English novelist of his day, and his works are likely, for some time to come, to remain favourites with the public. The opening chapters of *The Cloister and the Hearth* may compare with anything in modern

fiction. Mr. Reade was born in 1814, educated at Magdalen College, Oxford, of which he was a fellow, and was called to the Bar in 1843.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

E. R. VVYAN.—"Give him an inch and he'll take an ell," in the sense that a man to whom a small concession is made will seek further to encroach, is found in Camden as, "Give an inch and you will take an ell." A different reading and a signification apparently different are supplied in Armin's *Nest of Ninnies*, "Give me an inch to-day, I'll give thee an ell to-morrow, and we'll to hell together." See Hazlitt's *English Proverbs and Proverbial Phrases*.

J. D. BUTLER.—1. "Pantaloons," Fr. *pantalon*, a garment so called because worn by the Venetians, who were themselves called *Pantalons*. See Littre & Skeat. 2. "Tree of Liberty."—The Americans, during the War of Independence, planted poplars and other trees as symbols of growing freedom. The poplar assumably was chosen on account of its quick growth. The first tree of liberty in France is said to have been planted in 1790. See Dr. Brewer's *Dictionary of Phrase and Fable*. 3. "An Austrian army awfully arrayed" is supposed to have been written about 1828 by the Rev. B. Poulter, Prebendary of Winchester. 4. "Ignorance is the mother of devotion" is found in Jeremy Taylor, *Letter to a Person Newly Converted*. Dryden, in *The Maiden Queen*, l. ii., has, "Your ignorance is the mother of your devotion to me." We have thus answered several of your queries, and will in due course attend to others. In order to spare great inconvenience, please put each question on a separate slip of paper and append your signature to each. Without attention to these particulars the chances of obtaining insertion or reply are minimized.

T. TEASDALE.—The phrase "a well-intentioned man" is inaccurate and inelegant; "a well-meaning man" is a more correct form.

E. J. B. ("Bedells Family").—In the case of a query of purely private interest, which might possibly bring numerous answers, it is necessary to supply an address to which communications may be sent direct.

J. MANUEL ("First Regatta in England").—The information you send us from the *Field* appeared in "N. & Q." thirty-one years ago, see 1<sup>st</sup> S. vii. 529.

L. M. A. ("Toad in the Hole").—Surely the name is bestowed on account of some fancied resemblance.

H. C. BOWER ("Chinese Junk").—Your obliging offer has been communicated to our correspondent.

C. W. W. ("Mrs. Henry Lynch").—Your valued communication has been forwarded to ENQUIRER.

ERRATA.—P. 276, col. 1, l. 5, for "Summerville" read *Summerville*. P. 288, col. 1, last line, for "Laine" read *Laving*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 26, 1884.

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## Notes.

## COTTON'S AND SEYMOUR'S "GAMESTERS."

Books on gaming, though they do not often fetch high prices, are scarce. Why is this? They must have been printed in great numbers, for the demand for them was large, as is proved by the multiplicity of the editions through which they ran in the course of a few years. But, falling into the hands of those who used without a thought of preserving them, whether at home or in the "academies" or "ordinaries" (or, later, in the "hells"), these little books were soon thumbed, torn, lost, or destroyed; and the survival of any of them so became difficult and infrequent. For the lovers of games, as for those who love to trace their history, these little books have an equally high interest. Having collected a few examples, and collated others in public and private collections, I am able to offer a first tentative sketch of a bibliography of the *Gamesters* of Charles Cotton and Richard Seymour to the readers of "N. & Q." I shall be only too glad if my attempt provokes any criticism or suggestion which may help towards making it more nearly complete than such a first attempt can ever be.

A few words about the authors of these books may not be out of place. Charles Cotton, the writer of the earlier work, was the son of a

country squire in Staffordshire, and was born at Beresford, in that county, in 1630. He was educated at Cambridge, and succeeded to the family estate at his father's death; but with it he inherited "a disposition to hospitality and gay expense, which always kept him needy." He served in the army, with the rank of captain, at the time of the Irish expedition, but he had already appeared as an author before that date. His most celebrated work, *Scarronides, or Virgile Travestie*, appeared in 1664; and this, though of no exceptional merit, passed through fifteen editions. He published other works, serious and burlesque, but these did not much raise his character as a writer. He was, however, fond of fishing, as well as of other sports, and became intimate with Isaac Walton, to whom, as to his "most worthy father and friend," he dedicated his second part of *The Complete Angler, being Instructions How to Angle for a Trout or Grayling in a Clear Stream*, 1676; and by this he is best known to general readers. He married twice, his second wife being the dowager Countess of Ardglass, who had a jointure of 1,500*l.* per annum; but neither the wise principles which he preached in his *Gamester* nor the fortune of this lady were sufficient to "save him from indigence, since he appears to have died insolvent about the year 1687" (*A'Beckett's Universal Biography*; Lowndes, &c.)

Of R. Seymour, biographical dictionaries, so far as I know, make no mention. He seems to be only known by the *Gamesters*, which bear his name.

The appearance of the *Gamester* of Cotton was preceded by that of a little book, no more than a pamphlet, entitled *Leathermore*, which must be here catalogued, for reasons which will presently appear. Collation:—

Half-title—*Leathermore*: | or, | Advice | concerning | Gaming. 1 f. Title—*Leathermore*: | or, | Advice | concerning | Gaming. | The Third Edition. | *Fœlix quem faciunt aliena pericula cautum.* | Licensed, Nov. 4th, 1667. | London: Printed for Jonah Bowyer, at the | Rose in Ludgate Street. MDCCLXII. 1 f.

The work contains folios 1–16, followed by

A | Penitent Sonnet, | written by the | Lord Fitz-Gerald, | (a great Gamester) | A little before his Death, | which was in the year 1580. | (Pp. 17, 18), 1 f.

This "Sonnet" consists of twenty-four lines. (H. J.)\*

As some parts of this little treatise reappear verbatim in Cotton's *Gamester*, we are compelled to believe either that Cotton simply copied from it, which is not improbable, or that *Leathermore* is an unsigned work by Cotton, who, by the way,

\* The books here catalogued are marked with initials indicating the collections in which I have found examples, thus: B.M. (British Museum), H. H. G. (H. H. Gibbs, Esq.), H. J. (Henry Jones, Esq., "Cavendish"), J. M. (the writer).

never signed the *Compleat Gamester*. We only learn from Seymour's book the fact that Cotton wrote the work which preceded it. If written by Cotton, however, it is difficult to understand why *Leathermore* should have been republished (1711) after the appearance (1674-1709) of the *Gamester*, which more than filled its place. The copy described above, the only one I have yet seen, is of the third edition; but, being licensed in 1667, the book had probably first appeared in that year. *Leathermore* and all the succeeding *Gamesters* are small 8vo.

The *Compleat Gamester* was first published in 1674.\* The title is as follows:—

The Compleat | Gamester: | or, | Instructions | How to play at | Billiards, Trucks, Bowls, | and Chess. | Together with all manner of usual and | most Gentle Games either on | Cards or Dice. | To which is added, | The Arts and Mysteries | of | Riding, Racing, Archery, and | Cock-fighting. | London: | Printed by A. M. for R. Cutler, | and to be sold by *Henry Brome*, at the | Gun at the West-end of St. Pauls. 1674.

Collation:—

The Explanation of the Frontispiece, 1 f.; Frontispiece, 1 f.; Title, 1 f.; Epistle, 4 ff.; Contents, 1 f. "Of Gaming in General," followed by chaps. 1 to 38, 232 pp.

"Of Gaming in General" (19 pp.) is taken, with some additions and some omissions, from *Leathermore*; Lord FitzGerald's "Sonnet" appears on p. 20, but without his name. "The Character of a Gamester" fills pp. 21 and 22. The games described are as follows:—

"Billiards, Trucks, Bowling,† Chess: (Principal Games at Cards), Picket, Gleek, L'Ombre, Cribbage, All-Fours, English Ruff and Honours, and Whist, French-Ruff, Five-Cards, Costly-Colours, Bone-Ace, Put and the High-Game, Wit and Reason, The Art of Memory, Plain-dealing, Queen Nazareen, Lanterloo, Pennesch, Post and Pair, Bankafalet, Beast: (Games within the Tables), Irish, Backgammon, Tick-tack, Dubblots, Sice-Ace, Ketch-Dolt: (Games without the Tables), Inn and Inn, Passage, Hazzard: The Art and Mystery of Riding, Whether the great Horse or any other, Racing, Archery, Cock-fighting."

The frontispiece is divided into five compartments, two at top, two below them, and one at bottom extending across the whole plate. In this last is represented a company of five men and two ladies,

\* I do not propose, nor would space allow me, to enter here on a critical analysis or review of these books, though that would, in other circumstances, be sufficiently entertaining to the general reader; one of the first pieces of advice given about whist being, "He that can by craft overlook his adversaries Game hath a great advantage, for by that means he may partly know what to play securely; or if he can have some petty glimpses of his Partners hand. There is a way by winking," &c.

† "The character of a Bowling-ally," as I have before now pointed out, is a plagiarism from Bishop Earle's *Microcosmographie*, first printed in 1628, and several times reprinted. I have little doubt that other such plagiarisms might, with a little research, be detected in this book. One example, however, is sufficient to show the author's character.

engaged in some four-handed card-game, probably ruff and honours; both the ladies hold cards, and they are, apparently, partners. Three of the men are looking on, and two of them are smoking pipes and drinking; all the men wear their hats. At the door stands a "drawer," holding a bottle and glass. In the compartment to the right, above this, a cock-fight is represented; in that which is to the left a game played with dice, probably hazard. In the right-hand compartment at the top of the plate two sportsmen are playing backgammon; and two others are playing billiards in the remaining compartment on the left. Above, on a fringed drapery, appear the words "The Compleat Gamester"; the "Explanation," which is in verse, and rather humorous, faces the frontispiece. (B.M.)

The real second edition appeared in 1676:—

Title—The Compleat | Gamester: | or, | Instructions ..... Together with all manner of usual and most | Gentle Games..... | The Second Edition | London: Printed for *Henry Brome* at the Gun at | the West-end of St. Pauls. 1676.

In all essential respects but the differences on the title this edition is identical with the first. It may be known from it, however, when wanting the date or title, by the catch-word at foot of sig. A5, which is in the 1674 edition *mum*, in that of 1676, *umm*. (B.M., wanting the "Explanation" and frontispiece; H. J.; and J. M.)

The third edition, called the second on its title, appeared four years later:—

London, Printed for *Henry Brome* at the | Gun at the West-end of St. Pauls. 1680.

Collation:—

The Explanation, 1 f.; Frontispiece, 1 f.; Title, 1 f.; Epistle, 4 ff.; Contents, 1 f. "Of Gaming," &c., followed by chapters 1 to 37, 175 pp.

The frontispiece, which here faces the title, is a new plate, nearly three-eighths of an inch narrower than the first plate, but copied from it in a coarse style. At the top, on the drapery, appear the words "The Compleate Gamster;" and at foot, "Printed for *Hen. Brome*." Between the "drawer" and the window, in the lowest compartment, the floor is here shaded with lines crossing the lines of the boards. The games are the same as in the previous editions, of which this is a mere reprint. (B.M.; H. H. G.; H. J.; and J. M.)

The next edition is entitled

The Compleat Gamester,..... | To which is Added, | the Game at Basset, | never before Printed in English. | All Regulated by the most Experienc'd Masters. | London: Printed for *Charles Brome*, at the | Gun, the West End of St. Paul's-Church. 1709.

Collation:—

Explanation, 1 f.; Frontispiece, 1 f. (same as in edition of 1680); Title, 1 f.; Epistle, 4 ff.; Contents, 1 f.; and 184 pp.

This is another reprint, D'Urfe's song, "Within

an \* Arbor of Delight," appearing for the first time, at the end of Picket (pp. 65, 66), and Basset being added (pp. 177 to 184). (B.M.; and H. J.)

JULIAN MARSHALL.

(To be continued.)

#### MAGYAR FOLK-TALES.

(Continued from p. 283.)

In one tale, "Prince Csibán,"† we find the French used to frighten an old witch. This tale is one of peculiar interest, as it appears to be an early form of the familiar "Puss in Boots." A miller stands by the side of an old mill, well-nigh overgrown with nettles, when suddenly a fox appears, and begs the miller to hide him from the hounds that follow. The miller does so, and in return the fox procures him King Yellow-Hammer's daughter as a wife. The miller now becomes Prince Nettles, and in order to provide the new prince with an estate befitting his rank the fox goes to a splendid castle belonging to Vasfogu Bába,‡ and frightens the old woman terribly by telling her the French are coming; she rushes off with the fox to the side of a bottomless lake, where the fox gives her a sly push, and she is drowned. Prince Nettles then takes possession of the castle and lands, and lives in a right royal style.

After a time the fox wishes to know how the prince would treat him in case of his needing help; so he feigns illness, and moans so dreadfully that the whole neighbourhood is disturbed, and petitions are sent to the prince that the nuisance may cease. Prince Nettles at once orders the fox to be thrown out upon the dunghill, and there he lies groaning, until one day the prince happens to pass by. Upon seeing him the fox mutters, "Pretty fine prince, indeed! He's only a miller." The prince, hearing this, is so terrified that he at once takes the fox into the palace, gives him the seat of honour at his table, and treats him right royally for the rest of his life. The theme of this tale, the ingratitude of man as compared with the gratitude of animals, is a favourite with the old story-tellers, and often appears in the tales of the people.

Sometimes the tale assumes the form of an historical legend, such as Erdélyi, iii., where we are told of a great hero, Csabor úr§ (Mr. Csabor),

whose "slim figure was like a pine tree, whose forehead was mournful as the dark pine, and whose thunderlike voice made his eyes flash as the lightning"; a brave soldier, the prime favourite of the king and of the poor, for he was a most benevolent and kind-hearted knight. His dress and his armour were black, with no ornament but a gold star, the gift of the king when Csabor úr saved his sovereign's life in the German camp. But in spite of all his liberality the priests never got anything for masses, so they hated him and plotted against him, only waiting for an opportunity to punish him. One autumn day the great king summoned Csabor úr, and said, "My lad, rest yourself during the night, and so soon as it is dawn hurry with your most trusty men into Roumania, beyond the snow-covered mountains, to old Demeter, for I hear that my Roumanian neighbours are not satisfied with my friendship, and are intriguing with the Turks. Go, my lad, and find out how many weeks the world will last there [what's the news?], and warn the old fox to take care of his tail, lest I send him a rope instead of the archiepiscopal pallium." Csabor úr was delighted, and, having taken leave of Mrs. Margaret, dashed off over the sandy plains, and over the snowclad mountains, till he came to the house of one of the great king's trusty men, where he heard all about old Demeter's cunning, and how he was encouraging the king to plot against the great king. Having heard all this, Csabor úr set off, and on the fourth day arrived in Roumania, and went to the bishop's palace, where "the old dog" received him most cordially, and with "a goose's tongue" strove to hoodwink the knight, and flattered himself that he had succeeded. Csabor úr kept his eyes open, and soon discovered that the people went in crowds to the cathedral every night. Anxious to know what it all meant, he disguised himself and went in with the throng, and to his horror heard how the people were conspiring with the bishop against the great king, and were arranging to make the attack with the aid of the Turkish army. Csabor úr noted all, and sent a full and particular account of it to the great king. Unfortunately, the messenger was caught, and the bishop learnt that there was a spy in their midst. So next night, when the cathedral was full, the great oaken doors were fastened, and the bishop, in an infuriated discourse, told the people that a traitor was in their midst. A great cry arose that he should be slain; and at once the bishop took his seat on the high altar-steps, and the people passed by, taking an oath of fidelity on the holy cross. All but one came up, and he stood beside a pillar, and would not move. "Seize him!" roared the bishop. The multitude swept on, when lo, the cloak dropped, and there stood Csabor úr with knitted brows and flashing eyes, holding his mighty copper mace

\* "Ramsbury Manor."

† "The Nettle Prince" (Kriza, xvii.).

‡ Literally, "midwife with iron teeth." Bába in Magyar (and also in Japanese) signifies a midwife; in Slavonic it means an old woman; but as the "lady doctors" in Hungary are mostly old women, either meaning will do.

§ Our daily papers, in their over-anxiety to look learned, and to name foreigners by their proper (?) titles, would, I suppose, call our hero "*Herr Csabor*"—a German title before an Hungarian name in an English sentence!

in one hand, and the other resting on his broad-bladed sword. The multitude stopped like the huntsman who, chasing the hare, suddenly faces the wild boar; but the hesitation was only for a moment, and then they rushed upon him. Thirty bit the dust before the hero fell; as he fell his blood spouted up high upon the column near, and there it is to this day, on the left of the great door; nor could all the whitewashing of the Roumanian priests remove it, though they laboured hard and long. When the news reached the ears of the great king, he set out with an immense army to avenge his favourite; and with them went Mrs. Margaret, dressed as a man, who wept by the foot of the blood-besmeared column, until one day after mass they found her dead on the flags. This story is told among the Csángós, who are Magyars that have settled in Roumania, and probably refers to King Matthias and his famous "Black Troop."

One other specimen of this class of tale may be quoted, where the subject is no feud, but a joke on the characteristic features of some of their fellow countrymen, as seen from a Magyar standpoint. When Adam and Eve fell, says the story, God sent Gabriel (the Magyar angel) to turn them out of Paradise as a punishment for their disobedience. The angel descended, was received most courteously, and pressed to accept some refreshments after his long journey; but Gabriel was above receiving hospitality at the hands of those he had to turn out, and so declined; moreover, he was so touched by their sorrow and distress, that he left them and returned to heaven, declaring that he had not the heart to do it. Whereupon Raphael (the Roumanian angel) came, and was received in like manner as Gabriel had been; he accepted their hospitality, but when the benighted ones began to weep he fled, and declared that he could not expel such hospitable people. Then came Michael (the German angel), and sat down at the hospitable board, ate, drank, and then turned them out.

A few of the salient features in the stories alone can be dealt with, for so great is the variety that to do more would be to expand this notice to a folio. Chief amongst the *dramatis personæ* come the giants.\* Many of the characteristics of these are the same as those found in Greek and German mythology; but the Magyar giants have nothing extraordinary in their appearance, such as two heads, or six fingers,† or one eye; they are simply very large men.‡ There is no trace of any struggle between gods and giants in Hungarian

mythology, such as is found in many other lands. They are the sons of witches,\* and endowed with immense strength,† which they very often use for benevolent purposes, being in general described as a good-natured race, as in the tale of "Fairy Elizabeth" (Erdélyi, xv.), where the giant takes care of a lad, who, attracted by the light of the mighty watch-fire, creeps up his sleeve, and there makes his night's lodging. The giant, finding him next morning, lays him on the bed and watches till he wakes. When the lad opens his eyes the giant says, "Don't be afraid, my dear son; I am a big man, it is true, but I will be thy father, and in thy father's place; thy mother, and in thy mother's place." The lad lives like a prince, and the giant gets him a fairy wife, and when by his indiscretion he loses her for a time his giant friend helps him to recover her. This giant had a peculiar power, which, so far as I know, does not occur in any of the other tales, e.g., when the wedding was to take place he drew priests and guests in the dust, and they at once appeared, and did their duty right well; and when they left the castle he drew coach, horses, footmen, and court damsels in the dust, and at once they all appeared; and when the lad had done with them he had only to wish them gone, and lo! not a trace was left; and later on, when in trouble, he had but to think of one of those horses, and in an instant it stood waiting for him at the door.‡ Examples of kind giants might be quoted from numerous tales, but I will leave them with the remark that they are, like the witches, marvellously fond of civility; e.g., "Good evening, my father," says Paul§ to an ugly giant he finds sitting by a huge fire in the woods. "God has brought you, my son," replies the giant. "You may think yourself lucky that you called me father, because if you hadn't done so I would have swallowed you whole; and now what do you want?"

All, however, are not good-natured, as in "The Three Princesses" (Erdélyi, vii.), where we are introduced to a king who had three daughters, and his majesty was cast down and sad, for he was so poor he could not keep his family, and was at his wits' end what to do with his daughters; so one night his wife (the girls' stepmother) and he talked the matter over, and agreed that the best thing to be done was to take them into a thick wood and leave them there. The youngest heard this and hurried off to her godmother for advice. The old lady gave her a reel of cotton, on the condition that she would not help the two elder girls, as they

\* Kriza, vi. "Knight Rose"; Kozma says this is the only instance in Székely folk-lore which accounts for the origin of giants.

† In one tale a giant throws his mace, weighing forty cwt., over 180 miles.

‡ Cf. "Aboo Mohammad the Lazy," Lane's *Arabian Nights*, 1877, vol. ii. p. 365.

§ Kriza.

\* *Orids*: in the Asiatic tongues *dridash*=tall guardian, tall father.

† As Jewish giants.

‡ Vide Kriza, "Handsome Paul," i., where the giant carries Paul, stepping from mountain top to mountain top.

were vain and proud. Next morning the queen and the girls went out to gather chips in the forest, and after a time the girls were told to rest under a tree, where they soon fell asleep. The queen at once rushed off home, but the youngest was able to pilot herself and her sisters home by the reel of cotton she had unrolled as they came along; the elder girls, by dint of coaxing and imploring, persuading their youngest sister to allow them to return with her. The queen tried to lose them next day, but the little girl had a bag full of ashes, and so got safely home again. On the third day the queen tried once more and succeeded, for the peas the youngest had scattered were all devoured by the birds. Wandering on in the dark forest, the lost girls lay down under a tree, and next morning found an acorn where they had lain. This they set, and nourished with water which they carried in their mouths; and by next day a tree had grown as big as a tower. The youngest climbed up to see if there were any houses in sight, but saw none. By next morn it was as high as two towers. Again the youngest climbed to the top, but could see nothing. On the third morning it was as high as three towers, and this time the girl saw a lighted window. When she descended the elder girls took her clothes from her, and clothed her in the dirtiest raiment they had, and commanded her to say that they were the daughters of rich people and she their servant. After three days' journey they came to a splendid castle, but were horrified to find a giantess inside as tall as a tower, with one eye as big as a plate in the middle of her forehead,\* and great teeth a span long. She welcomed them warmly, declaring that they would make a capital roast. The youngest girl managed to get round her by promising to make her some beautiful ornaments. The giantess then hid all three in the cupboard, but was obliged to bring them out when her husband returned, for he smelt them so soon as he entered, and demanded their flesh. They were spared, however, on condition that they cooked him savoury dishes on the morrow (the chief reason being that both giant and giantess wanted to eat all three when the other was out). The girls set to work, and soon the mighty oven was red hot and savoury dishes preparing. The youngest girl then persuaded the giant to taste some boiling lard, to see if it were hot enough. "The tower of flesh" stooped down, and in a moment the youngest girl pushed him into the oven, and he was dead. The giantess rose in fury to swallow all three, but the youngest girl persuaded her to allow herself to be made beautiful before she killed them all. The giantess consented; a ladder was brought, up ran the little girl with

an immense iron comb, and gave the old woman such a rap on the head that she fell down dead on the spot. The girls carted away the bodies with twenty-four pair of oxen, and took possession of the castle. Next Sunday the elder girls dressed up in their best and went to a dance in the royal town. The youngest sister, who had to remain at home and do the house work, found a golden key fast in a flue. Knocking it down with a stone, she found it opened a wardrobe filled with splendid dresses which just fitted her; her god-mother's pony arrived, and then on three successive Sundays, clad in robes of silver, gold, and diamonds, she astonished all. Each day she left in time to receive her sisters upon their return, and at last, Cinderella like, was discovered by means of the shoe she left behind her.

The Magyar giant is not generally a cannibal, the above-mentioned style of giant being the exception rather than the rule. He is blest with a good appetite,\* and is fond of wrestling. The giant's house is often a diamond castle six stories high, or a golden fortress that stands on a leg and whirls round at the approach of the master, but more generally a castle built on the top of some high rock; and there are now some thirty-six castles in Székely land said to have been built by the giants, and which still bear names indicative of such origin, as "Giant's Rock," "Giant's Castle," &c. There are also scattered all over the land giants' roads,† giants' benches and tables, and giants' footprints; one cavity at Szotyor, in Háromszék, which is over five feet in diameter, is said to be the imprint of a giant's heel.

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

(To be continued.)

SHAKESPEARE BIBLIOGRAPHY.—As the Shakespeare anniversary (April 23) has just been reached, may I ask the readers of "N. & Q." to assist in the continuance and completion of an important and interesting Shakespearean duty? Many readers know that the German Shakespeare Society of Weimar has recently issued its eighteenth annual volume, edited by my friend Prof. Dr. F. A. Leo, of Berlin, and containing many very valuable and learned papers illustrative of Shakespeare plans.

\* In "Handsome Paul" the giant consumes two loaves (each made of a bushel of wheat) and two large bottles of wine for his dinner; and in "Vas Péter," a tale quoted by Kozma, Glutton consumes 366 fat oxen in six hours, and Drunkard empties 366 casks of wine, each holding one hundred buckets, in the same time.

† There are high mountain ranges said to have been made by the giants, such as Attila's Ridge and Devil's Ridge; the latter is also called Cocks' Ridge, because the giants constructed it by means of devils and magic cocks, who were their servants. In another case the giants made the ridges while ploughing with silver-sharped ploughs drawn by golden-haired bullocks.

\* The description of the giantess clearly points to a foreign origin of this tale.

Since the year 1871 an annual bibliography of contemporary literature has been given, principally, if not entirely, through the large knowledge, extensive connexions, and untiring industry of Mr. Albert Cohn, of Berlin. The list for 1881-2 fills thirty closely-printed pages, giving the full titles of all the new editions of works, separate plans, and Shakespeareana generally; including even magazines, newspapers, notes in "N. & Q.," *Academy*, *Athenæum*, &c. This is done not only for English literature, but for German, French, Italian, Danish, Finnish, Greek, Dutch, Icelandic, Portuguese, Roumanian, Russian, Hungarian, and Flemish. The extent of these Shakespearean publications and references is wonderful, but could doubtless be greatly extended; so I wish to ask the American and colonial readers of "N. & Q." (and of such other papers as "may please copy") to assist Dr. Leo and Mr. Cohn in making such a record as complete as possible, not merely as a mass of Shakespeare literature, but as a memorial of the world-wide fame of his genius and works. If readers in the United States, the British colonies and possessions would take the trouble to add to this great Shakespeare cairn, a monument *ære perennius* would grow year after year.

SAM. TIMMINS.

Fillongley, Coventry.

TENNYSON'S "ANGLE" AND "ANKLE."—A lady who was writing a letter suddenly asked me, "Do you spell angle with a c or k?" As I could not reply, with Mr. Weller, senior, "Spell it with a *wee*," or with Thackeray's officer about to embark, and inditing a letter to his lady-love, to say that he could not part with her without a struggle, "Are there two *g*'s in struggle?" "Try three, my boy"—I replied, "I spell it with a *c*." She observed, "I have written it with a *k*; and I fancy I am right." Webster's *Dictionary* was appealed to; and there the word was given as *ankle*. I then referred to Johnson, the quarto edition; and, although he gives *angle*, yet he refers his readers to *ankle*, and evidently prefers that form of spelling. Bailey has favoured the *c*, and gives *angle* with the derivations from Saxon and Danish. Cruden's *Concordance to the Bible* gives *angle*, and so does Mrs. Cowden Clarke in the solitary use of the word by Shakspeare. Byron writes *ankle* (*Don Juan*, iii. 72); but Tennyson writes *angle*, except when he uses the word in conjunction with another, when he writes *ankle*, as in *ankle-bells*, *ankle-bones*, *ankle-deep*, and *ankle-wing*. This seems curious; and I am not aware if the Laureate's variation in the spelling of this word has been remarked by his commentators.

CUTHBERT BEDE.

WAS FOR HAD.—It is a well-established fact that very many of the quaint phrases which now-a-days are called Americanisms are in reality

relics of old English speech, which have survived in the new country but have become forgotten in the old. In that delightful book, recently published, *Cape Cod Folks* (which I would commend to your readers), I find the expression, "By doing pretty much they *was* a mind to." Is this old English? A Scotch lady describing, in 1756, some cider she drank in Essex, writes, "It *was* directly the same taste as what she [her sister] made at G——. Hers *was* so much of the taste of the apple." ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

"FLYING KITES."—The following anecdote, taken from a little book on the money market, will further illustrate Dr. Brewer's explanation of this saying in his *Dictionary of Phrase and Fable*:—

"An eminent judge, when a junior at the bar, in referring to some questionable proceedings, observed, 'Now, gentlemen of the jury, the unfortunate defendant had been amusing himself by flying kites.' 'Doing what?' interrupted the judge. 'Flying kites,' my lord; 'putting his name to accommodation bills.' 'Why are they called kites?' inquired the judge. 'Why, my lord, as in the case of schoolboys' kites, there is a connexion between the kite and the wind; only, there the wind raises the kite, and here the kite raises the wind.'"

JOHN CHURCHILL SIKES.

Chipstead, Kent.

PLACE OF IMPRISONMENT OF MEMBERS OF THE LONG PARLIAMENT.—Clarendon writes (*Hist. of Rebellion*, vol. iii. pt. i. p. 239, ed. 1707), "The House .....committed to several prisons Major-General Brown (though he was the Sheriff of London), Sir John Clotworthy, Sir William Waller, Major-General Massey, and Commissary-General Copley. ....Massey made his escape," &c. This is under date December, 1648. In Sprotborough Hall (the then seat of Commissary-General Copley) there hang portraits, alike in size and style, of Commissary-General Copley, Sir William Waller, Sir John Clotworthy, Sir William Lewis, and Sir Richard Brown. Each picture has the name of the person it represents painted on the background, and above that is a representation of a castle on a rock, beneath which is written, "Windsor Castle, 1648, 1649, 1650, 1651." So that I have no doubt these Presbyterian Members of Parliament were imprisoned together in Windsor Castle during the years given (not in separate prisons, as Clarendon suggests), and that the five portraits were painted as a memorial of the joint captivity. One wonders if any replicas of the set were painted for the other four prisoners, and, if so, whether they are yet in existence.

W. SYKES, M.R.C.S.

Mexborough, Rotherham, Yorks.

SAMUEL PEPPYS AND ST. OLAVE, HART STREET.—A record of the erection of a monument in St. Olave, Hart Street, to Pepys, the diarist, unveiled by the American Minister on March 18,

deserves to be made in "N. & Q." A full account appears in the *Times* of March 19, which also contains a leading article on the same topic.

J. M.

**SINGULAR DISCOVERY.**—I will venture to ask the insertion of the enclosed cutting from the *Daily News* :—

"In making excavations in ground formerly attached to the Manor House at Chelsea, built by Henry VIII. as a residence for his daughter the Princess Elizabeth, the workmen came upon probably the only portion existing of a subterranean communication leading northwards from the three great houses—Manor House, Winchester Palace, and Shrewsbury House—in the direction of Kensington. About thirty feet of it, in good preservation and carefully arched, has been uncovered."

CH. EL. MA.

Exeter.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"VESICA PISCIS."—In the curious and interesting work of your correspondent Mr. Edmund Waterton, entitled *Pietas Mariana Britannica*, Lond., 1879, the object of which is to preserve every trace of the veneration of the Virgin Mary in this country existing in former days, the following quotation is made :—"In the centre boss over the entrance into the choir from the nave and transept in York Minster, our Lady is represented in a *vesica piscis*, which is borne by four angels, but she is not crowned (Browne's *Hist. of the Min. Church of St. Peter, York*, Lond., 1847)." Mr. Waterton remarks on this passage that he has often heard this figure (a drawing of which he gives) spoken of as intended to represent the Immaculate Conception, but thinks that from the absence of the requisite symbols it can only be meant for the Assumption (see part i. p. 238). As one very ignorant of such matters I would gladly be informed as to the precise meaning of the term *vesica piscis*, which I understand to refer to the surrounding ornamentation of the figure. I am, of course, aware of the origin and use of the sacred symbol IXΘΥΣ; also that the early Christians were wont to style themselves *Pisciculi*, fishes: "Nos pisciculi secundum *ixθyov* nostrum Jesum Christum in aqua nascimur" (Tertullian).

I have consulted such works as Dr. Daniel Rock's *Hierurgia* and *The Church of Our Fathers* without finding any explanation of the phrase. Therefore I ask the assistance of any of your readers who are acquainted with the history of ecclesiastical symbolism. I think every one who is familiar with Oriental, that is to say Hindoo, religious ornament, and will take the trouble to compare with it the decoration in which the figure in

question is set, must be struck with the curious similarity in style.

ALEX. FERGUSSON, Lieut.-Col.  
Lennox Street, Edinburgh.

MARY, LADY STAFFORD, BARONESS BY DESCENT (OB. 1693), AND RICHARD BLOME.—Anthony Wood, in his great work, levelled a terrible blow at the topographical, historical, and heraldic reputation of Richard Blome, annihilating not merely his credit, but even, it would seem, his real claim to printed books that should have borne, but did not always bear, his name. Where is Richard Blome's bibliography? If nowhere, will he now ever have a bibliographer? One of your correspondents would have gladly found one (6th S. vi. 68), but has not done so up to this date apparently. I, too, have need of such help, and ask it. What is worthless to the mere man of letters may be precious to the antiquary. A small folio copper-plate is lying before me which bears as editor the name of this pseudo-topographer and pseudo-herald. Had it no other impressed upon it it would have been at once discarded. It bears another name, and that of one who recalls an epoch as stirring as our own—the name of a lady who in her old age had to drink more bitterly, because without a nation's sympathy, of the cup of affliction than a noble lady of our own time who had to mourn the fall of her beloved one under the knife, not of the public executioner, but of the reckless, ruthless assassin.

The copper-plate above referred to has at the top, according to the fashion of the later Stuart princes, a dedicatory tablet, supported by three angels, and conspicuous by the baronial shield of the Staffords in the centre, and a pair of Stafford knots on each side. And this must have been engraved after the execution and attainder of the last of these Staffords, who perished on the scaffold 1680. But the inscription it is which rivets attention. It is as follows :—"The Right Honorable y<sup>e</sup> Lady Mary Stafford, Sister and Heiress to Henry, Lord Stafford, Baroness by Descent and Dowager to William, Lord Viscount Stafford, &c. For y<sup>e</sup> advancement of this Work contributed this Plate to whose Patronage it is Humbly dedicated by Richard Blome." The plate itself has in its corners at the base, "G. Fremon invenit." "F. Kip sculpsit." And what was the subject of the plate contributed by the afflicted widow to this unknown work of Richard Blome? Simply the presentation of the severed head of John the Baptist by the headsman to Herodias's daughter! I call the work *unknown*; it is at least so to me. Can any of your correspondents give me details, and tell when the work was published? T. J. M.

Stafford.

A HIGHLAND TOMBSTONE.—Five years ago I spent a few hours at Blair Athol, in Perthshire.

The ruins of the old parish church are in a field. Viscount Dundee was buried in this church, or near it, after the battle of Killiecrankie in 1689. Around the field is a stone dyke, but the burying-ground around the church is not enclosed. Some readers of "N. & Q." may be interested in the romantic inscription which I copied from a standing stone:—

"Beneath this Stone  
Are interred the Bones  
of Three Men whose  
Skeletons were found  
Under the earthen-floor  
In the Old Cellar in  
Blair Castle, February 1869."

How did it happen that these three men were buried in the cellar? During the rising of the '45 the castle was besieged for six weeks. Perhaps the deaths took place during the siege, and the bodies were buried in the cellar with the intention of moving them to another spot when the siege was over. Subsequently the matter may have been forgotten. Praise is due to those who took the trouble to put up the stone. Was it Mr. John Robertson, factor to the Duke of Athole, who acted in the matter? THOMAS STRATTON.  
Devonport, Devon.

PICTURES IN BERLIN WOOL IN THE ROYAL ACADEMY.—It has been recently stated that pictures in Berlin wool were at one time admitted to the Royal Academy. Can any reader of "N. & Q." tell me when this was the case? I should much like to know the dates at which such pictures were exhibited, and, if possible, the total number of such exhibits. G. F. R. B.

A SOMERSETSHIRE BALLAD.—In the appendix to the 1729 edition of the first three books of *The Dunciad*, p. 104, will be found an article copied from the *Guardian* of April 27, 1713. Pastoral poetry is the subject, and it is with respect to the following extract I beg for information:—"But the most beautiful example of the kind that I ever met with is a very valuable piece which I chanced to find amongst some old manuscripts, entitled 'A Pastoral Ballad,' &c. Passages are quoted: fragments of a dialogue between Cicily and Roger. Does such a ballad exist, or did the writer introduce the matter to give point to his theories? G. H. H.

REV. R. HARRIS.—It is mentioned in Samuel Butler's *Works*, vol. i. p. 93, n. (Cawthorn, London, 1797), that a Mr. R. Harris preached a fast sermon before the House of Commons in the time of the Commonwealth, a very striking passage of which is quoted. I should be glad to know the date of that sermon, and whether he is the Mr. Robert Harris who was rector of this parish from 1636 to 1661. I possess a very curious sermon preached at Mellis by this Robert Harris in 1651,

and printed by Wertheim & Co. in 1862, with many very interesting particulars in a preface by the late Rev. J. G. Cumming. J. TAGG.  
Mellis Rectory, Suffolk.

HARRIS.—In Gwillim's *Display of Heraldry*, &c., vol. i. p. 403, published 1724, is mentioned, "Bararly of eight pieces, ermine and azure, over all three annulets or, is borne by the name of Harris, and was assigned by William Camden, Clarencieux, in July, anno 1604, to Sir Thomas Harris, Knt., Serjeant-at-Law." Can any of your readers do me the favour of stating what was the order of this knighthood, the crest, motto, and pedigree of Sir Thomas? It is believed that he lived in Wales. E. HARRIS.  
42, Lady Lane, Waterford.

PEG A RAMSEY.—An old servant who had lived all her life in Dorsetshire used to repeat the following lines. Have they any reference to the Margaret Ramsey of Scott's *Fortunes of Nigel*? Reading that work over lately brought the lines back to my memory:—

"Little Peg a Ramsey  
With the yellow hair,  
Double ruff around her neck  
And ne'er a shirt to wear."

She always said *his* neck, and we children thought a little pig was meant. Pigs are often called *pegs* in pure Dorset. This fragment sounds as if it might have made part of a song written in derision of James I.'s Scotch followers. Y. A. K.

HOW TO TAKE BELL INSCRIPTIONS.—Will any of your readers kindly tell me of an easily available material for a traveller to take squeezes of the inscriptions on church bells? WM. JACKSON.

[Is not the customary way of taking bell inscriptions by rubbings?]

FAMILY OF WEARDALE, OR WARDELL, CO. DURHAM.—I shall be extremely obliged to any one who will send me information regarding the family of Wardell, originally De Weardale, of co. Durham, from the earliest to the present time. I am acquainted with the pedigree and notices in Surtees's *History of Durham*, the wills and administrations at Durham, and the registers of Easington, Sedgefield, Chester-le-Street, Durham, and several other parishes.

JOHN HAMERTON CRUMP.

Junior Carlton Club, S.W.

BARBARA CHIFFINCH, daughter of William Chiffinch, Esq., closet-keeper to King Charles II., and wife of Edward Villiers, first Earl of Jersey. Is there known to be any authentic portrait of this lady? J. E. J.

THOMAS WRIDE.—I have a small engraved portrait (octavo) of "Mr. Thomas Wride, ætatis 55." He is habited in a coat and waistcoat with—

out collar and a white cravat, apparently the costume of the reign of George II. He wears his own hair and presents very much the appearance of a Non-conformist divine. Can any of your correspondents say who he was, or give any information as to the origin of the family and name of Wride in the West of England? They were settled at Burnham and Glastonbury, co. Somerset, between the years 1600 and 1700, and probably earlier.

EDWARD FRY WADE.

Axbridge, Somerset.

**BEACHY HEAD.**—I shall be grateful for any information that any readers of "N. & Q." can give me with regard to the following points.

1. The earliest mention of Beachy Head, or any mention of it before the battle in 1690 (Camden's, of course, I know).

2. Was the then beaten Lord Torrington any relation to the Byngs?

3. Are any old maps, such as Saveton's, fairly trustworthy for the coast; and, if so, which is the most trustworthy? Where is Dean Nowell's survey of 1576?

4. Did any one before Mr. Lower suggest the derivation of Beachy from Beauchef; or does it rest on anything but conjecture?

5. Are there any views of Beachy Head earlier than the view by Lambert in the Burrell collection (1782)?

6. What is the latest instance of the use of Chorle or Churl before its present meaning was attached to it?

F. W. BOURDILLON.

Eastbourne.

**THE CAREY FAMILY.**—The manor of Blagdon-Pipard in Devon at the date of Domesday formed part of the extensive possessions of Judhel or Judael de Totenais or de Totness, doubtless the same as Judael de Mayenne or Maine, in Brittany, who belonged to the powerful baronial house of which Walter de Mayenne is mentioned so early as 976. Judael had a large barony in Devon, 1086. The Jewells, or Judaels, were probably derived from Judael de Mayenne, Baron of Totness and Barnstable, time William I., a Breton noble. Judael, Count of Rennes, grandson of Erispoe, King of Bretagne, was slain 890. From him descended the Counts of Brittany. Eudo, Count of Brittany 1040, had eight sons, of whom Robert, lord of Ivry in Normandy, received from the Conqueror Kari, Quantock, Harptree, and other places in Somersetshire, and died 1082, leaving Ascelin Ginel de Percival, surnamed Lupus. He had (1) William, ancestor of the Barons of Ivry; (2) Ralph, surnamed Lupellus or Lovel, ancestor of the Lovels, Barons of Kari, Viscounts Lovel; (3) Richard, ancestor of the Percivals of Somerset. The name of Judael de Totness indicates a connexion at some period with the wealthy family of Pipard, and so early as 1214 we find by the Rolls

of Letters Patent that the king granted to William Pipard the lands of North Bovey, Tetcot, and Kari. Judael's descendants may have adopted the surname of Pipard. May not the Cary or Karey family (as the name was anciently written) have thus been descended through the Pipards from the Counts of Brittany?

T. W. C.

**NATHANIEL SCARLETT.**—Who and what in religion was Nathaniel Scarlett, and who and what were the "men of piety and literature" who "assisted" him in making "his translation of the New Testament from the original Greek," which was "printed by T. Gillet" (London), and sold by "Nathaniel Scarlett, No. 349 (near Exeter Change), Strand, also F. & C. Rivington, St. Paul's Churchyard, 1798"? **JAMES HANDYSIDE.**

21, Livingstone Place, Edinburgh.

**WHITE STAVES.**—I read in a daily paper that Earl Granville moved that the vote of condolence on the death of the Duke of Albany be presented to Her Majesty by lords with white staves. Can any reader of "N. & Q." provide me with the meaning and origin of this custom?

GEO. H. BRIERLEY.

Oswestry.

[The Lord Chamberlain and Vice-Chamberlain and other members of the Household carry white staves, and hold them at levées, &c. Replies to addresses are always brought up in the House of Commons by a member of the Household—at present by Lord Kensington—bearing a white staff.]

**PROVERB WANTED.**—The equivalent in any other language of "What is sauce for the goose is sauce for the gander." **NELLIE MACLAGAN.**

**QUEEN HOO HALL.**—Can any of your correspondents throw any light on the history of this quaint old building? It stands at the north-east of the parish of Tewin, Herts, and shows many indications of its former importance. There is a tradition that Queen Elizabeth stayed here when her sister Mary was proclaimed queen. The only allusion Mr. Cussans (in his *History of Hertfordshire*) makes concerning this event is:—

"The courtyard through which Elizabeth in queenly state is said to have passed is now a manure yard belonging to the farm, and fowls find shelter in a chamber whose walls are covered with panelling of carved chestnut."

Joseph Strutt left an unfinished romance called *Queen Hoo Hall*, describing the domestic life and manners during the reign of Henry VI., which was completed by Sir Walter Scott and published in 1808; but the house itself figures but little in the story, though the neighbourhood in parts is well described. What now remains of the old mansion is in good preservation, though the interior has been much modernized; but there still remains a good but unfinished fresco over a fire-

place in one of the upper rooms, and I was told that the walls (which are papered) are covered with similar frescoes.

ALLAN FEA.

Bank of England.

FRANCE.—I shall feel greatly obliged for answers to the following questions, to enable me to complete a design I am preparing :—

1. Adelaide, wife of Hugh Capet, King of France, in one instance is stated to be the daughter of Otho I., Emperor of Germany, and granddaughter of Edward the Elder, King of England; in another, to be the daughter of "Duc de Guienne et Comte de Poitou." I am unable to find out clearly in the works I have searched, but think it possible that Hugh may have married twice, and that both wives bore the same Christian name. If so, I want to know by which wife was his son and successor Robert I. If by "Adelaide de Guienne," what were her father's name and armorial bearings?

2. I require the arms of the ancient Counts of Rengenheim of the house of Saxony. Matilda, the wife of "Henry L'Oiseleur, Emperor of Germany," was a daughter of Theodoric, Count of Rengenheim and Oldenburg, descended from Witikind the Great.

3. I cannot find the exact whereabouts of the "Landgravine of Elsar, near the river Moselle." Is it still in existence, and what are the arms of the principality?

EDWIN DREW.

7, Junction Road, Reading.

[*L'Art pour Vérifier les Dates*, Deuxième Série, vol. ix., ed. 1818, a trusted authority, says, "Hugues Capet laissa de sa femme Adélaïde, dont on n'a pu jusqu'à présent découvrir l'origine, Robert, qui lui succéda; Hadwige," &c. The *Nouvelle Biographie Générale* (Firmin-Didot) says he "épousa en 970 Adélaïde, sœur de Guillaume Fier-à-Bras, duc d'Aquitaine"; and Dareste, *Histoire de France*, i. 533, ed. 1865, speaks of the Duc d'Aquitaine as "beau-frère de Hugues."]

SCHUMANN AND SCHUBERT.—Is there any English translation of Schumann's *Stirb lieb und Freud* and of Schubert's *Knight of Toggenburg*? Mr. Santley tells me he adapted some years ago a translation of the latter, but by whom written, and in what book, he forgets.

G. M. FERMOR.

9, Suffolk Street, Pall Mall.

### Replies.

OGE=OGIVE.

(6th S. viii. 444; ix. 174.)

To those who are smitten with the craze of word-hunting these terms offer a fine opportunity for discursive sport. Derivations from Arabic, Spanish, French, Italian, German, dance before us in all the mazes of etymological confusion. PROF. SKEAT and DR. CHANCE have attacked the problem, but they have left scope enough for

humbler inquirers to take up the gauntlet thus thrown down.

The starting-point of the inquiry must be our own tongue. What does the word mean? If not native when did it first appear? From what source was it derived?

The first English notice of the word which I can find is in Minsheu's *Ductor ad Linguas* (1617), where he quotes *ogive* or *ogee* as "a wreath, circlet or round band in architecture, Gal. *augive*, *ogive*, Lat. *corona*, *præcinctura*." Cotgrave (edit. 1650) translates Fr. *augive*, *ogive*, by Eng. *ogive*, with the same explanation as Minsheu. Sherwood, in his *Eng.-Fr. Dict.* (1650), translates Eng. *ogee* or *ogive* by Fr. *augive*, *ogive*. Bailey (ed. 1747) has "*Ogee*, *ogive*, in architecture, a member of a moulding, consisting of a round and a hollow." Johnson seems to have copied Bailey. He explains *ogee*, "a sort of moulding in architecture, consisting of a round and a hollow, almost in the form of an s, and is the same with what Vitruvius calls *cima*." He quotes Harris as his authority, but without a reference.

Gwilt (*Encyclopædia of Architecture*, 1842), in his description of mouldings (p. 567), gives two, which he calls "*ogee* and *ogee reverse*." J. H. Parker, in his *Glossary of Architecture*, 1850 (fifth edition), explains *ogee*, "a moulding formed by the combination of a round and hollow," with further explanations and examples. Bloxam, in his *Principles of Gothic Architecture* (1849), gives the same explanation. Weale, in the *Dictionary of Architectural Terms* (1850), speaks to the same effect.

So far the application of the word in English is plain enough, being limited to a moulding or wreath, the Lat. *corona*, quoted by Minsheu, it being frequently richly ornamented. The word *ogee* became subsequently applied to an arch with contrasted curves, probably from its outlines resembling the section of the *ogee* moulding (see Britton's and Weale's architectural dictionaries, *sub voc.*).

The term *ogive* has never been naturalized or applied practically in English. It is only to be found in the architectural glossaries and dictionaries where reference is made to French mediæval architecture. That *ogee* is derived from the French does not admit of a doubt, it being merely a variation or corruption of *ogive*. *Ogive*, however, with our Gallican neighbours has a meaning quite different from that of our *ogee*. In French it originally meant a diagonal vaulting rib, and was subsequently extended as a generic term for Pointed architecture in general. In these distinct significations we find the key to the whole problem. When vaulting with stone began to be adopted in churches, the barrel or waggon-headed semi-cylindrical vault was the first in use. In the twelfth century groined vaulting (*voûtes d'arête*)

was introduced. The intersection of the groins presented a great difficulty, the sharp angle (*arête*) being very weak. To overcome this, and at the same time to lighten the weight of the vaulting, the expedient was adopted of a framework of stone ribs of independent construction, enabling the interspaces to be filled in with smaller and lighter material. In the early and ordinary plan of vaulting, the wall ribs were called *formerets*, the cross ribs *arcs doubleaux*, and the diagonal ribs *ogives*, originally *augives*, Lat. *augiva*, from *augeo*, expressing their use as strengthening and giving stability to the framework. This construction, only applied tentatively during the "période Romane," became the most distinguishing feature after the introduction of the pointed vault, and hence the generic term of "architecture ogivale." These ribs were moulded and frequently highly decorated. De Caumont says: "Les arceaux croisés diagonalement produisent le meilleur effet, et sont enrichis de diverses moulures, galons, lozanges, &c." When introduced into England these ribs took the name of the mouldings by which they were distinguished, hence the peculiar moulding with a double curve was called the *ogive*, corrupted into *ogee*.

Proofs of this statement abound. I will only quote a few. Brachet, in his admirable *Dictionnaire Etymologique*, sub voc., says:—

"*Ogive* (que l'on écrivait aussi *augive* au dix-septième siècle), du Lat. *augiva*, dérivé de *augere*, augmenter. L'*ogive* va en s'augmentant en même temps que l'arc ainsi formé augmente la force de la voûte. D'ailleurs on trouve arc *ogif* (qui représente *arcus auginus*, ce qui est décisif). *Augivus* a donné *ogif* par le changement, 1<sup>er</sup> de *au* en *o* (voyez *alouette*), 2<sup>me</sup> de *v* en *f* (voyez *bœuf*)."

Quatremere de Quincy (*Dictionnaire d'Architecture*) says, "Les *ogives* dans les constructions gothiques ne sont rien autre que des arêtes saillantes, au lieu d'être des arêtes sans saillie." Heinrich Otte (*Archäologisches Wörterbuch*) thus explains *ogive*:—

"Spitzbogen. Das Wort *ogive*, altfranz *augive*, ist von dem latein. *augeo*, herzuweisen, und bezeichnete ursprünglich und eigentlich die den Graten des romanischen Kreuzgewölbes untergelegten Verstärkungsrippen, Kreuzgurte; daher 'voûte à l'ogive,' ein gothisches Gurtgewölbe, welche mit Nothwendigkeit Strebe Pfeiler zur Aufnahme ihre Seitenschubes verlangten, und so zu dem System der Gothischen Bauwerke führten,"

with more to the same effect. Prof. Willis (*Remarks on the Architecture of the Middle Ages*, p. 83) quotes the French terms for vaulting, *ogives* or *croisée d'ogives*, the diagonal ribs. Ferguson (*Handbook of Architecture*) gives the same explanation.

Let us now see what we can find in other languages bearing on the subject. Reference has been made to a German original, and a quotation has been given from a work on Italian words derived from German originals, where it is gravely

asserted that *ogive* is composed of Teut. *og*, egg, and a Latin termination *ivus*, invented in France and transferred to Italy. Surely the force of absurdity could no further go. *Og* does not mean egg, and if it did, what possible connexion could it have with *ogive*?

Another learned Theban derives *ogive* from Ger. *auge*, the eye; I suppose from the idea of an aperture such as "œil de bœuf." But *ogive* does not mean an aperture, but a circumscribing arch or rib. There is not a shadow of foundation for any such guesswork. *Ogive* is not known in German as an architectural term. The diagonal ribs so called in France, in Germany take the name of *Kreuzrippe*, *Gurtbogen*, *Verstärkungsrippe*. When applied to arches, *ogive* is represented by *Spitzbogen*.

*Augivo* exists in the older Italian in the same sense as Fr. *ogive*, from which it has, no doubt, been derived, but it seems to have become obsolete. It is to be found in Florio's dictionary, but not in Baret. There is an exhaustive work on architecture edited by Urbani (Venezia, 1853, fol.), translated from the French of Reynaud, which treats elaborately of arches and vaulting. The ribs and framework are described as *nervature*, *sporgenti*, *archi-doppi*, and *spigoli*, but not a mention of *ogivo*, which in the Italian of the seventeenth century meant the same as in Cotgrave, "a wreath or band."

In Span. *cinacio*, in Port. *cimalha*, are employed for *cinatium*, the highest member of a cornice, rendered by the lexicographers *ogee*; but *augivo* or *ogivo*, in an architectural sense, does not exist. In Spanish, Portuguese, and Italian we have the word *auge*, employed astronomically in the sense of *apogee*, from which, I agree with Dr. CHANCE, it has doubtless been derived; but it is never used architecturally. The derivation of *auge* from *ogive* seems neither *vero* nor *ben trovato*, since there is nothing in common in the meaning of the words, and their different sources are, I think, traceable as above. The derivation of *auge* from Arabic is unnecessary and farfetched. J. A. PICTON.

Sandyknowe, Wavertree.

GOLDSMITH'S "TRAVELLER" (6th S. ix. 206).—Prior says, in reference to the use of the word Niagara, that "when Goldsmith wrote, the third syllable was rendered long; at present it is more usual to dwell upon the second. The former, however, is the native Indian pronunciation" (Goldsmith's *Works*, vol. iv. p. 29). With regard to the line,

"Amidst the ruin, heedless of the dead,"

Mr. Black is incorrect in saying that it is changed in the fourth edition to

"There in the ruin, heedless of the dead."

The first reading occurs in the first four editions,

which were all published in 1765, and also in the fifth edition, published in 1768. I have, however, met with the second reading in the edition of 1770, and also in the ninth and tenth editions, which were published in 1774 and 1778 respectively.

G. F. R. E.

I well remember the late Lord Seaton, who had been Governor of Canada, telling me that the Indians invariably pronounced the word *Niagara*, as in Goldsmith; and he regretted that the less sonorous pronunciation was coming into use.

J. CARRICK MOORE.

The change said to have been made by Goldsmith in the fourth edition from

"Amidst the ruin, heedless of the dead,"

to

"There in the ruin, heedless of the dead,"

was not made. The passage stands the same in the third, fourth, and fifth editions. The change was made subsequently, and the original line was not restored. The first edition in which I find the alteration in question is that of 1770, and it so appears also in the ninth, published in 1774, which, being the last published during the life of the author, is generally considered the most correct.

EDWARD SOLLY.

The question is raised as to the proper pronunciation of *Niagara*, whether with the penult long, as in the quotation from Goldsmith, or short, as in current usage. Etymologically, Goldsmith is right. It is a regular law of Indian pronunciation that the penult be sounded long, and the emphasis made as nearly equal as possible on all the syllables. A reference to a map of British North America will conclusively show this. I may take as instances names which are familiar to myself: Saratoga, Manitoba, Kamouraska, Chicoutimi, Rimouski, Tadousac, Cacouna. In the more fully settled districts the old Indian names have become part of the common vocabulary—English words, in short. As such they are affected by the well marked tendency to throw the accent as far from the end of the word as possible; seen, for example, in such words as *illustrate*, *acceptable*, *contemplate*, &c. In accordance with this tendency, the word *Niagara* is now universally pronounced with the penult short all over Canada and the United States. As adopted English words the Indian names must follow the common fate; but in doing so they lose the fine sonorousness which is their leading characteristic, and of which many further examples may be found in Longfellow's *Song of Hiawatha*.

P. M. M.

Edinburgh.

I remember many years ago hearing Mr. F. W. H. Myers, of Trinity College, recite in the Senate House of Cambridge his poem, which had gained the Chancellor's English medal. The sub-

ject was "The Prince of Wales at the Tomb of Washington." In one of the lines, which at present has escaped my memory, the word *Niagara* occurred, and it was accentuated by the author as in the line from *The Traveller*, i.e., on the penultimate syllable.

Cardiff.

F. C. BIRKBECK TERRY.

Goldsmith *may* have altered the line "Amidst the ruin," &c., of the first three editions of *The Traveller* to "There in the ruin," &c., and then altered it back again in the fifth edition. There are other instances of such alterations upon alterations in *The Traveller*, and also in *Edwin and Angelina* and *The Deserted Village*. The following instance, with its note, is from a new edition of Goldsmith about to appear in Messrs. George Bell & Sons' "Bohn's Standard Library." *Traveller*, ll. 143-4 (text of author's ninth edit., &c.):

"And late the nation found, with fruitless skill,"

Its former strength was but plethoric ill.

"\* *Var.* This and the following line appeared in the first edition, were omitted in the second, third, fourth, and fifth, and reappeared in the sixth. One of many instances of Goldsmith's painstaking revision of his poetical work.—*Ed.*"

The inference, of course, is that such alterations and reversions indicate corresponding changes of opinion in the author. But, I submit, there are two other ways of accounting for this kind of variation in the text of Goldsmith. Thus (1) the line "Amidst," &c., may have appeared in the fourth edition as "There in," &c., through a misprint, and its restoration in the fifth edition may have been simply the author's correction. The first four editions all appeared within one year, leaving but little time between each for revision; and (2) the line "Amidst," &c., for instance, as before, may have been changed in the fourth edition to "There in," &c., by Goldsmith himself, but at the suggestion of some friend; and then in the fifth edition (which came, I think, two years after the fourth), the author may have reverted to his original words, thinking them the best after all. *The Traveller*, *Edwin and Angelina*, and *The Deserted Village* were all, no doubt, subjected to a deal of tinkering, both before and after publication, at the hands of Goldsmith's friends and patrons. One result of this is that, even now, lines of those poems, or at least of the *The Traveller* and *Deserted Village*, are claimed for others rather than Goldsmith. The so-called Johnson lines, as I pointed out in "N. & Q." in January last year, have but little in the way of proof to show that they were really written by Johnson.

J. W. M. G.

[Mr. W. J. GREENSTREET, B.A., draws attention to a previous discussion of this subject (see 1<sup>st</sup> S. vi. 555; vii. 50, 137; ix. 573; x. 533). At the last reference it is stated that the word *Niagara* is a contracted form of the Iroquois name *Oniagarah*, and some very curious information as to the different manner in which it is spelt in American works is supplied. Among the methods

quoted are *Oghniaga*, *Oneagarah*, *Oneigra*, *Oneygra*, *Onjagera*, *Niagara*, and *Nigra*. This reply will well repay the trouble of a reference. J. C. J. says that in the sixth edition, corrected, London, for J. Carnder and F. Newbery, Jun., 1774, the line stood as in the fourth edition, and asks who is the engraver of a good medallion portrait of Goldsmith which appears in the first edition of *The Retaliation*, printed for G. Kearsley, 1774. Mr. SCULTHORP expresses his conviction that the line concerning *Niagara* will be found in *The Deserted Village*, and asserts that the modern pronunciation, adopted by the heads of the United States navy, is transmitted from their predecessors. A very large correspondence on the subject has been received.]

AN EARLY SONNET BY THE POET LAUREATE (6th S. iv. 163; ix. 205).—The MS. in the Dyce copy of Tennyson's *Poems* is unquestionably what J. D. C. calls it, "the rough draft of this sonnet," and, as he says, "it had already been noticed in your columns," viz., at the first reference, by myself. That Tennyson should, as his son says, know nothing of *Tennysoniania* is, at least, to be regretted; that he should care to publish the fact still more so, and not very gracious to Mr. R. H. Shepherd, who has done students of Tennyson good service. Mr. Browning might almost as well ignore Mr. Furnivall, or Mr. Ruskin know nothing of the labours of "An Oxford Pupil." But the most curious thing in Mr. Hallam Tennyson's letter is the implication that his father does not recognize the sonnet in the form printed by Mr. Shepherd. Now I for one do not see why the public should be mystified about it. The fact is, the MS. in the Dyce volume is not that of either Southey or Spedding, nor written (as Mr. Shepherd says) on the fly-leaf of the book, but it is Tennyson's *autograph* (in pencil) of the sonnet, and is an insertion, the paper not forming part of the volume as it was bound. So, beyond question, the copy which, by favour of Tennyson and his son, appears in "N. & Q." at the later reference, and in the *Times* of March 15, is a revision of the original and (in one line) unfinished sonnet. The error in Mr. Shepherd's version of "war-lighted" for *wax-lighted* is a mere misprint. Without going so far as to call this, with J. D. C., a "fine sonnet," I cannot but regard it as the most interesting bit of *Tennysoniania* we possess. Here is Tennyson the undergraduate,

"With unimproved mettle, hot and full,"  
pouring out the vials of his wrath upon the "doctors," and the "proctors," and the "deans" of Alma Mater, for a curriculum of study and method of teaching which appeared to the young poet a pure anachronism; and in the pencil draft we possess the evidence that he instinctively used the poetical form for the purpose of expressing feelings which at the time were not far removed from the passion of an affluatus. C. M. I.

UNINTELLIGIBLE OCCUPATIONS (6th S. ix. 204).—The other occupations (see *Census* 1881, *General*

*Report*, p. 26) are bat-printer, baubler, bear-breaker, beatster, block-minder, brazil-maker, bullet-pitcher, busheller, buttwoman, camberel-maker, carriage-straightener, chevener, churer, clapper-carrier, combwright, coney-cutter, crowder, cullet-picker, cut-looker, cut-jack-maker, dirt-refiner, dog-minder, fagotter, firebeater, foot-maker, forwarder, gin-maker, glan-rider, grafter, hackneyman, hawk-boy, horse-marine, hoveller, iron-bolster-maker, lasher, learnman, marbler, moleskin-shaver, muck-roller, notch-turner, painted-front-maker, paste-fitter, patent-turner, peas-maker, piano-puncher, riffler-maker, sad-iron-maker, scratch-brusher, shrewwoman, sparable-cutter, spitch-dealer, spittle-maker, swift-builder, tawer, temple-maker, tharme-maker, thimble-picker, thurler, tingle-maker, and townsman.

The dictionary of occupations (containing almost exactly 7,000 names) which had been used for previous censuses was found to be insufficient for the last census, and a new dictionary was compiled by the Commissioners. From information obtained from manufacturers, "supplemented by searches through trade directories, and especially by a preliminary examination of the enumeration books from the chief industrial centres," between 11,000 and 12,000 occupations, each having its name, were collected. It is observed that many of the names in current use are, probably, scarcely more than nicknames. EDWARD GUNTHORP.

Ranmoor, Sheffield.

Among the unintelligible occupations mentioned by DR. CHANCE *barker* occurs. It signifies tanner. In the ballad of "King Edward IV. and the Tanner of Tamworth" we read:—

"What craftsman art thou," said the king,  
'I pray thee tell me trowe.'  
'I am a *barker*, sir, by trade;  
Now tell me what art thou?'"

Percy, *Reliques of Ancient Eng. Poetry*, fourth edit., vol. ii. p. 87.

*Barker* occurs several times in the Churchwardens' Accounts of Louth, Lincolnshire, between the years 1500 and 1524. It has given rise to a not uncommon surname. EDWARD PEACOCK.

Bottesford Manor, Brigg.

In the wilds of Rotherhithe and Deptford—that singular neighbourhood, where the late Col. Chester was content to abide, and where, in happier times, Peter the Great drove his wheelbarrows through the hedges of Sayes Court—I once met a girl whose appearance was (to put it mildly) both novel and peculiar: a tall, comely, respectable maiden; but her clothes, which were chiefly of oilskin, and her person were smeared from head to foot with—I fear no euphemism is possible—blood and offal. I asked her of her trade, and she said she was a *trotter-scraper*; one, that is, whose function is to scrape and cleanse the feet of dead horses or oxen whose hoofs are to be boiled into

glue. Could any one suggest a viler and more hideous occupation? And yet this girl, in spite of her terrible trade, was gentle, quiet, modest. Seeing which, and finding herein for the hundredth time fresh proofs of a pet theory of mine, I, of course, parted from her as cordially and courteously as if she had been a lady.

A. J. M.

[The list contributed by MR. GUNTHER is also supplied by G. F. R. B. and by S. H., who adds that from the dictionary compiled by the Commissioners for the Instruction of the Classifiers of the Census Returns the list might be almost indefinitely extended, and suggests that when the meaning is apparently most obvious it is really most obscure, e.g., a *fagotter* is engaged in iron manufacture, a *gin-maker* with the fabrication of parts of a spinning-machine, and a *foot-maker* is a glass manufacturer. The REV. W. D. PARISH says an itinerant vendor of brooms is called in Sussex a *broom-dasher*. ESTE, by a reference to Knight's *Dictionary of Mechanics*, p. 1511, and from personal knowledge, states that an *oliver man* is one who works an oliver, a sort of tilt-hammer which is lifted by a spring pole and pulled down by the workman's foot on a treadle. W. SYKES, M.R.C.S., states that *sprags*, hence *spragger*, are props used in coal pits to support the coal which has been undermined, and that coal mining supplies a *dateler* or *datter*, a workman employed by the day and not by the piece. A very large number of other communications are acknowledged.]

HADHAM HALL, HERTS (6th S. ix. 170, 259) was owned by the Baud family from the reign of King Henry III. till 1505, when the estate was sold to Sir William Capel. Several memorial slabs remained in the chancel of Little Hadham Church, and Salmon, in his *History of Herts*, gives the inscription existing in his time on the memorial slab in the middle of the chancel to Sir William Baud, who died at Hadham Hall, and was buried in Little Hadham Church in 1376. This slab and others, if not still there, were in the chancel till last year.

The Capels lived at Little Hadham Hall, of whom Arthur, Lord Capel, was the first buried there, in 1648. The inscription on the slab in the chancel says he was "murdered" for his loyalty to the martyr King Charles I. The life-size portrait of this ancestor of the Earl of Essex still adorns the walls of the hall, having been left there when the family removed to Cassiobury. There is also a very old copy of his meditations during his imprisonment in the Tower.

The present occupier of the hall, Mr. Samuel Betts, has lived there for thirty years, and his wife's family ever since the Capels left.

WILLIAM VINCENT.

Belle Vue Rise, Norwich.

"THE SOLITARY MONK," &c., AND "AS STREAMS MEANDER," &c. (6th S. viii. 465; ix. 75, 139, 157, 179, 277).—I dare say Erasmus Darwin's *Botanic Garden* would repay the search quite as well as *The Omnipresence of the Deity* (in the current editions), which I can attest does not contain even a *réchauffé* of the famous couplet,—

"The soul aspiring, pants its source to mount,  
As streams meander level with their fount."

The reason is to be found in the following editorial note:—

"The assault made by the *Edinburgh Review* on *The Omnipresence* is no longer in the remotest degree applicable; inasmuch as every single passage, without a solitary exception, which that review censured, has been revised and corrected. As this acrimonious article, however, has been reprinted in a volume, with other criticisms by the same hand, perhaps, it would be but common justice due to Mr. Montgomery, if his opponent were to state this when he republishes his *Critical Essays*.—Ed."

Now, since the couplet in question was too bad to admit of revision and correction, it was bodily omitted. But the first line, though not poetry, is sense, and conveys a meaning which had often and better been expressed before. It is an odd collocation to couple Robert Montgomery with Tennyson; but it is a fact that something very like the line,

"The soul aspiring pants its source to mount," occurs in *Will Waterproof's Lyrical Monologue*, where Will says, in the version of 1842,—

"Like Hezekiah's, backward runs  
The shadow of my days."

In 1853, however, Tennyson altered this to,—

"Against its fountain upward runs  
The current of my days,"

which I venture to regard as a very questionable improvement. C. M. I.

Athenæum Club.

QUEEN VICTORIA'S ESTIMATE OF NAPOLEON III. (6th S. ix. 247).—If MR. CARMICHAEL will refer to the London *Standard* newspaper of Friday, April 20, 1855, he will there find the following article:—

"*The Emperor Napoleon III.* (From a Correspondent).—During his exile in England Prince Louis Bonaparte used to read with great interest the [French] proof sheets of M. Thiers's *History of the Consulate and the Empire*, which were supplied to him by Mr. Forbes Campbell, who was then preparing an English version of that work. The following remarkable passage occurs in a letter which the Prince addressed to Mr. Campbell, in 1847, when returning the proof-sheets of volume vii. It will be seen that even at that early period the Emperor meditated the English alliance which he has since so happily accomplished:—"Why was not I born to share in the glories of those heroic times? But, on reflection, it is better as it is. What a saddening spectacle to behold the two greatest and most civilized nations of the world destroying one another (*s'entr'égorger*), two nations that ought in my opinion (*selon moi*) to have been friends and allies, and rivals only in the arts of peace. Let us hope the day may yet come when I shall carry out the intentions of my uncle, by uniting the interests and policy of England and France in an indissoluble alliance. That hope cheers and encourages me. It forbids my repining at the altered fortunes of my family."

The above article appeared during the visit to this country of the Emperor and Empress of the French, and increased the popularity of the former. It ap-

pears even to have been brought to the notice of the Queen, since Her Majesty recorded a portion of it in her diary. As, however, Her Majesty used the dubitative expression, "if these be truly his words," I will (with the permission of the editor of "N. & Q.") avail myself of this opportunity to publish the original French of Prince "Napoleon Louis B.'s" letter to me. In those days the Prince's calling cards bore "Napoleon Louis Bonaparte." His signature was sometimes Bonaparte in full, sometimes B., a contraction used frequently by his uncle. The following are the *ipsissima verba scripta* of the preceding extract:—

"Que ne suis-je né à temps pour partager les gloires de cette époque héroïque ! Mais, réflexion faite, il vaut mieux qu'il en soit ainsi. Quel spectacle attristant que de voir s'entr'égorger les deux peuples les plus grands et les plus civilisés du monde, deux peuples qui, selon moi, auraient dû être amis et alliés, et rivaux uniquement dans les arts de la paix. Espérons qu'il viendra un jour, où je pourrai accomplir les desseins de mon Oncle en unissant dans une alliance indissoluble les intérêts et la politique de l'Angleterre et de la France. Cet espoir me console et m'encourage. Il m'empêche de m'affliger des révers de fortune de ma famille."

D. FORBES CAMPBELL.

Conservative Club.

PORT LE BLANC (6th S. ix. 267).—The name Morbihan means "little sea." Still I can understand how it might be mistaken for a Keltic compound signifying "white sea."

R. S. CHARNOCK.

Boulogne-sur-Mur.

MARGUERITE (6th S. vi. 489 ; viii. 193).—MISS BUSK, in her reply to a query on this word, finishes by another query : "Why is the sunflower in heraldry called a *soucy* ?" Miss BUSK is apparently not aware that *souci*, in old French *soucicle*, *soucique*, and *soulci*, from the mediæval Latin *solesequium*, is the common marigold, *Calendula officinalis*. The large showy flower, commonly called sunflower, and in French *Grand soleil* and *tournesol*, is the *Helianthus annuus*, an importation from Peru, and therefore unknown in the palmy days of heraldry, which science, it must not be forgotten, took many of its terms from the French language.

E. McC—.

Guernsey.

CODLING (6th S. ix. 209, 278).—Of course a diminutive of *cod*, which may be traced to Latin *gadus*.

R. S. CHARNOCK.

SIR WALTER MANNY (6th S. ix. 26, 78, 118).—Although Beltz, in his *Knights of the Garter*, writes Sir Walter's name Manny, yet in the publications of the Louvre MSS. of Froissart, by M. Siméon Luce for the French Government, and that of the Baron Kervyn de Lettenhove for Belgium, the name is written Mauny. Hemricourt

of Liège, who wrote from 1353 to 1398, gives the genealogy of a family called Many, in which occur knights of the same name as the brothers of Sir Walter. In Froissart are to be found Olivier, Alain, Eustache, and Henri de Mauny, all Bretons, and Maulny of Brabant.

JAMES EDDY MAURAN.

Newport, Rhode Island.

WOMEN WITH MALE CHRISTIAN NAMES (6th S. ix. 186).—On October 2, 1883, I buried in the cemetery here a woman aged seventy-five, named Charles Davy, of Ulceby Vale. At her baptism as an infant the clergyman mistook the name given by the god-parents, and called her Charles, refusing afterwards to make any alteration. She was known through life, however, as Annie, and, if I mistake not, on her coffin were the names Charles Annie Davy, which are also recorded in the cemetery register.

C. MOOR.

Grimsby.

BIBLIOGRAPHY OF VEGETARIANISM (6th S. viii. 496).—Baillière, medical publisher in Paris, has reprinted Cornaro and Lessius, with "le régime de Pythagoras d'après le docteur Cocchi"—

Modicus sibi Medicus sibi. By Prof. J. E. B. Mayor, St. John's College, Cambridge. Macmillan & Co. 1880. Cheyne's Essay of Health and Long Life. London, Wilfrid, 1748.

Cheyne's Tractatus de Infirmorum Sanitate Tuenda Vitæ Producentia. London, 1726.

Cheyne's The English Malady. 1734.

C. W. Huefland, Mackrobiotik. English translation by Erasmus Wilson, 1853.

Friedrich Hoffmann, De Medicis Morborum Causa, 1728; De Inedia Magnorum Morborum Remedio, 1748.

See also James Mackenzie's *History of Health*, 1760.

W. J. GREENSTREET.

Woolwich.

MARROW (6th S. viii. 368; ix. 118).—Of Midas's wife, who went down "on her majestic *mary-bones*" (Dryden, *Wife of Bath*, her *Tale*, 193); and *maribones* (Sir Martin Mar-all, II. ii.).

W. J. GREENSTREET.

Woolwich.

TENNIS (6th S. iii. 495 ; iv. 90, 214 ; v. 56, 73 ; vi. 373, 410, 430, 470, 519, 543 ; vii. 15, 73, 134, 172, 214 ; viii. 118, 175, 455, 502 ; ix. 58).—In my researches among the French chronicles of the fourteenth century I have come to the same conclusion as that of your correspondent (6th S. viii. 455), that the word is not English. In Smith's edition, 1839, of Johnes's *Froissart* it occurs three times. Johnes gives no authority for its use. The black-letter edition of Galliot du Pre, 1530, uses the terms *pellotes* and *esteuf*, and so it is to be found in the MSS. of *Froissart* published by Siméon Luce and Kervyn de Lettenhove. The edition of Lord Berners of 1812 copies Johnes, and speaks of "tennis-balls." Not possessing the

first edition of Berners by Pynson, I cannot vouch for the reading. In the *Household Accounts* of the Ducs d'Orléans, and those of the Ducs de Bourgogne, by Laborde, and the *Collection Joursanvault*, no mention is made of tennis, but invariably we read of "le jeu de la paulme."

JAMES EDDY MAURAN.

Newport, Rhode Island.

JOHN HOOKE (5th S. vi. 447; viii. 509; ix. 75, 116).—The particulars given by MR. SOLLY at the last reference apply not to John Hooke, but to his father, William Hooke. By the kindness of Mr. J. E. Bailey, of Stretford, I am able considerably to supplement and correct these particulars; but at present I will only trouble you with one or two questions which I am unable to answer.

1. Was William Hooke, as stated by Anthony à Wood and Calamy, ever Master of the Savoy? The Rev. W. J. Loftie has found no record of his connexion therewith; but tells us, in his *Memorials of the Savoy*, that his son, John Hooke, of Basingstoke, was elected senior chaplain by Killigrew in 1663, and succeeded him as master in 1699. Mr. Loftie has kindly favoured me with extracts from Malcolm's *Londinum Redivivum* and Seymour's *Stow*, conclusively proving the accuracy of these statements.

2. In Thurloe's *State Papers*, 1742, vol. i. p. 564, is a letter from William Hooke to Cromwell, dated New Haven, Nov. 3, 1653, in which the writer thanks the Lord General for his bounty, and the favour which his son had found in his eyes. I think I have established the identity of this William and his son with those above named. Can any of your readers give the nature of the bounty and favour?

3. John Hooke graduated at Harvard 1651 and 1652; and in Sibley's *Harvard Graduates* it is stated that he probably went to England soon after 1652, to benefit by the rise of Cromwell, who was his mother's cousin. Can this relationship be explained?

4. Where was John Hooke from the time of his arrival in England to 1663? He was not at Kingsworthy, Hants, as stated by Calamy.

J. S. ATTWOOD.

Exeter.

"ONCE AND AWAY" (6th S. vii. 408; viii. 58, 133, 253; ix. 297).—I am delighted to see somebody upholding the form of this old phrase. It is a genuine old English phrase, and is used in distinction from its opposite, of equal pedigree, "once and again." The corresponding French phrase is "une fois pour toutes." In our old games the phrase is found, and has been, no doubt, adopted in common parlance from them. We all know "once and away," "twice and away," and "thrice and away." For my own part I cannot

attach the slightest meaning to "once in a way." What is "a way"? But whether this phrase does or does not convey a definite meaning to any one, it is totally new in origin, and only a corruption—an unmeaning one—of the old genuine article.

J. J. AUBERTIN.

SHAKSPEAREAN MOTTO FOR A PEOPLE'S PARK (6th S. ix. 246).—MR. WALFORD'S "happy thought" quotation was used on the play-bill of the last performance in the little theatre at Stratford-on-Avon, which was pulled down when Shakespeare's garden (New Place) was purchased by the care and energy of Mr. Halliwell-Phillipps and made a public trust. The play was *Hamlet*, and Mrs. Rousby played Ophelia, probably on the very site where the play was written. ESTE.

The lines from Shakespeare's *Julius Caesar*, quoted by MR. WALFORD, were applied to the late Mr. Joseph Strutt, of Derby, on the occasion of the presentation by him to the inhabitants of that town of the Arboretum, in September, 1840. The speaker was the late Mr. Henry Mozley, an eminent solicitor of the town.

WALTER KIRKLAND.

Eastbourne.

"SALVATOR ROSA" (6th S. ix. 289).—A copy of this work was sold at the Sunderland Sale in November, 1882, for 2l. 16s. (lot 10768). According to the *Universal Catalogue of Books on Art*, 1870, vol. ii., and likewise in the *Bibliotheca Hulthemiana*, 1836, the imprint "Norimbergæ, Juc. de Sandrart," is given.

JNO. CLARE HUDSON.

Thornton, Horncastle.

COSTUME OF MINIATURE (6th S. ix. 289).—Doctors of all faculties wore scarlet gowns, and wear them now on state occasions; but the only doctor's hood the colour of which is blue I can find from Mr. Wood's useful booklet on academical costume to have existed at the supposed date of the miniature is the LL.D.'s of the University of Aberdeen. It is described as "fine purple cloth lined with pale blue silk," and may be supposed, the lining being hidden from view, to be the one required.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

A CURIOUS CUSTOM AND A CURIOUS WORD (6th S. ix. 84, 210).—Will MR. DRENNAN kindly give a few references of "the Latin *perloqui*" in classical or ecclesiastical writers? A. C. MOUNSEY.

Jedburgh.

PRICKING FOR SHERIFFS (6th S. ix. 250, 294).—Allow me to supplement G. F. R. B.'s communication by reminding him that the high sheriff of Lancashire is not *pricked* with those of other counties, but *appointed* at a separate time by Her Majesty as owner of the duchy of Lancaster. In

my time the undergraduates at Balliol College, Oxford, were *pricked* as they went into or came out of chapel. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

ELECAMPANE (6th S. ix. 48, 111, 217).—Fifty years since I was a young inhabitant of a village in Dorsetshire, and every week an old woman used to come with cakes and sweets to our house. We were allowed to spend the sum of one penny each with her, and amongst other tempting articles she always had some *elecampane*. It was in flat cakes, about the consistency of peppermint or other lozenges, of a dark pink colour, and for a half-penny we obtained a piece about an inch wide by an inch and a half long. Our nurses liked us to buy it in preference to other more attractive articles, because they considered it very wholesome. I cannot remember what the taste was like, but we thought it dear at the price. My father was amused at the name, and used to quote the following lines. Can any of your readers tell where they are to be found?—

“Rise up Saint George and fight again,  
And take the spirit of Elecampane.”\*

I have found the plant in the following places—it is a handsome plant, but not common: Kingston Magna, Dorsetshire; Ferryside, Carmarthenshire.

Y. A. K.

TITUS OATES (6th S. viii. 408, 499; ix. 213, 291).—I find the following in *A Handbook of Hastings and St. Leonards*, by the author of *Brampton Rectory*, ch. ii.:—

“At the southern extremity of the avenue [of Elm Lodge], near a gate opening into a meadow, is a building which occupies the site of the house once famous as the abode of Titus Oates, whose father was rector of All Saints' in 1660. Titus Oates was in all probability born at Hastings, the entry of his baptism being in the parish register of All Saints' for 1619.”

There is also in a note a reference to *Suss Arch. Coll.*, vol. xiv. S. ARNOTT.  
Gunnerybury, W.

WOMEN IN THE PIT OF THE THEATRE (6th S. ix. 306).—Tracing back on MR. FURNIVALL'S lines, sixty years ago I remember women in the pit of all the theatres, except the Italian Opera. Whether there was any change in the pit at the French plays in the theatre near Tottenham Court Road, I do not recall. My godfather told me he took his sister to the pit to hear Garrick about 1780. In 1828 I visited theatres on the Continent, where there were no women in the pit. I do not consider French practice, more directly founded than ours on the Italian, throws light on ours. At that time, as now, the officers of the regiment in a French garrison town had the privilege of reduced

subscriptions to the pit, and their presence, twenty or thirty in number, would not have been a recommendation to women, particularly in royalist towns. They were not favourites in society. The O.P. war here in no respect turned on the admission of women to the pit, and whether the price was O.P. 2s., or N.P. 3s. 6d.; it had no reference to this. The new prices had the effect in the patent theatres of turning many into the two-shilling gallery. HYDE CLARKE.

LION YEAR (6th S. ix. 266, 319).—In Cheshire the superstition pertains to the bear and not to the lion. I have it recorded in my note-book that in 1878 my son lost a litter of pigs, and several of my neighbours were equally unfortunate. The misfortune was gravely attributed by my farm man to the supposition that “bears must be breeding this year.” He further explained to me that bears only breed every seventh year, and that their breeding affects prejudicially the breeding of domestic animals. ROBERT HOLLAND.

Frodsham, Cheshire.

EXECUTIONS (6th S. ix. 290).—I have no document at hand to enable me to answer the query of NEMO, but perhaps a statement which recollection supplies will suffice for his purpose. When the last criminal forfeited his life at Execution Dock, I was living but a few yards from the Westminster Cloisters; and as I did not reside there until the beginning of 1831, and lived elsewhere in 1832, I think the former date may be all but infallibly relied on as that of the occurrence of the circumstance concerning which inquiry is made. There does not appear to have been any execution at the Dock for nearly twenty years previously, and the public were taken by surprise at the revival of a custom which they reasonably thought had sunk into desuetude. After the lapse of fifty-three years, it is a fair presumption that the end of a hideous custom has been seen.

H. SCULTHORP.

James Street, Buckingham Gate.

VISCOUNT MONTAGUE, BARON BROWNE OF COWDRAY (6th S. ix. 209, 257).—I should like to know where MR. G. BLACKER MORGAN has found the title of Baron Browne of Cowdray attributed to the Brownes, Viscounts Montague. MR. MORGAN, I am glad to see, preserves the orthography which is practically distinctive of that house, and which LADY RUSSELL has obscured, in her reply on Lord Montacute, *ante*, p. 235, by writing “Brown.” There is a paper, by G. R. Wright, F.S.A., on Sir Anthony Browne, Standard-bearer to Henry VIII., in the *Journal of the British Archaeological Association*, vol. xxiii., with some particulars concerning the family of Poyntz of Midgham, heirs of line of the seventh and eighth viscounts, in whose case the traditionary curse of

[\* For two lines recalling these see “Sussex Tipsters' Play,” 6th S. viii. 483.]

perishing "by fire and water" seems to have reasserted itself within a remarkably short time of the burning of Cowdray and the drowning of the seventh viscount in the Rhine. NOMAD.

SCOTTISH REGIMENTS (6th S. viii. 496; ix. 51, 172, 197, 290).—I have to thank your correspondents for their replies to my query concerning the Scottish regiments, and have to state, in reply to the latter part of MR. J. B. FLEMING's answer, that in the first place I am not an Englishman; and secondly, that MR. FLEMING must have misunderstood my note, since I did not mix the Scottish regiments with the Highland, and have never been under "the intolerable and universal delusion amongst Englishmen that everything Scottish is necessarily Highland," &c.

JOHN HAMILTON.

WIRRAL (6th S. ix. 248).—"pæt hie gedydon on anre westre ceastre on Wirhealum" (*A.-S. Chronicle*, A.D. 894). Wirheal, Wirhall, Cheshire, is given in Bosworth's *Dictionary*. The first syllable is probably A.-S. *wir*, a myrtle. Westre ceastre (West Chester)=the camp on the waste. "The name Wirral [of a hill near Glastonbury], said to be a Welsh word for a promontory or projecting hill, has been of late days metamorphosed into Weary-all-Hill" (Murray's *Somerset*, p. 255).

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

TENNYSON'S "MAUD" (6th S. ix. 208, 298, 317).—MR. MARSHALL's list does not include an article in the *London University Magazine*, May, 1856, pp. 1-11, referred to in *Tennysoniana*, second edition (London, Pickering, 1879). I have a copy of Dr. Mann's "*Maud*" *Vindicated*, and will gladly lend it to S. G. H. if he has not already got it.

ROBT. GUY.

The Wern, Pollokshaws, N.B.

"*Maud*" *Vindicated* is published by Jarrold, 3, Paternoster Buildings. I shall have much pleasure in sending S. G. H. a copy if he will furnish me with his name and address.

ROBERT JAMES MANN, M.D.

5, Kingsdown Villas, Wandsworth Common.

ESTHER FAA BLYTHE, THE GIPSY QUEEN (6th S. viii. 496; ix. 289).—A photograph of this old lady, at the age of eighty-five, is given in *The Yetholm History of the Gypsies*, dedicated to Queen Esther Faa Blyth, by Joseph Lucas, author of *Studies in Nidderdale*, &c. (Kelso, J. & J. H. Rutherford, 1882). This book, of 152 pages, contains a full account of the Yetholm gypsies, their language, history, &c., with a wood-engraving showing "the royal palace dwellings" of the queen. There is a good photograph of her brother David, at the age of eighty-two, in a small work of twenty-seven pages, *David Blythe, the Gipsy*

*King: a Character Sketch*, by Charles Stuart, M.D. Edin. (Kelso, Rutherford, 1883).

CUTHBERT BEDE.

"AN AUSTRIAN ARMY," &c. (6th S. ix. 320).—In "Notices to Correspondents" J. D. BUTLER is informed that the lines "An Austrian army," &c., were attributed to the Rev. B. Poulter. In the recently published *Life of Alaric A. Watts*, his son states positively that the lines were written by his father.

JAMES DIXON.

CLEMENT'S INN (6th S. ix. 226).—In the garden at Castle Forbes, the seat of the Earl of Granard in co. Longford, there is a Moor supporting a sundial, similar to that I saw in the quaint old Clement's Inn garden. Lord Granard tells me that his came from the Earl of Moira's house in Dublin. It was not long after I had informed Lord Granard of the existence of this other Moor that he sent me the following extract from the *Times*. A few more facts for URBAN.

SIR,—An act of vandalism and spoliation among the few remaining antiquities of London should not pass unnoticed. There are thousands who will long remember the pleasantest oasis in the neighbourhood of the Strand—the picturesque and charming little garden of Clement's Inn, through the dignified quietude of which a paved footpath leads to the bustle of Clare Market. Here, in front of "the Garden House"—one of the best small specimens of the domestic architecture of Queen Anne's time, stood till very lately, on a green lawn, the curious figure of a Moor supporting a sundial, an admirable little work of art, brought from Italy by Holles, Lord Clare, and presented by him to the Inn. This was the figure upon which was found pasted the lines,—

"From cannibals thou fled'st in vain;

Lawyers less quarter give;

The first won't eat you till you're slain,

The last will do't alive."

The statue and its sundial have suddenly disappeared, and it is said that they have been sold to a solicitor for 20*l*.! They were not even offered to the Board of Works, who would probably have been glad to give ten times that sum, and by whom this picturesque and charming relic of the past might have been preserved for centuries as an appropriate and attractive ornament of one of the public parks. Yours faithfully,

March 24.

AUGUSTUS J. C. HARE.

HAROLD MALET.

THE ROYAL SURNAME (6th S. ix. 108).—The editorial note (2nd S. xii. 396), to which MR. SAWYER refers, requires a slight correction. The surname of the Duke of Saxe-Coburg-Gotha is *Wettin* (not "Weltin"). This is also the patronymic of the Meiningen family and of the King of Saxony.

T. W. W. S.

SIGNATURE OF GEORGE IV. (6th S. ix. 305).—Until he became Prince Regent, George IV. always signed his franks "Cornwall," the Prince of Wales signed then, as now, in the House of Peers under that title. He generally surrounded his signature with a long flourish, the first stroke standing in front of the C. Has not this been mistaken for a

G by your correspondent H. E. P.? or may not the signature, after all, be that, not of the prince, but of Sir G. Cornewall, Bart., many years M.P. for Herefordshire? E. WALFORD, M.A.  
Hyde Park Mansions, N.W.

CARTLECH (6th S. ix. 289).—There was a portrait of this equestrian actor, as Mazeppa, published fifty years ago, in the "penny plain and twopence coloured" series of theatrical portraits that were then popular. I was fond of copying them when a small boy; and Mr. Cartleach as Mazeppa was one of my favourite studies.

CUTHBERT BEDE.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 309).—

The couplet "How sweet, though lifeless," &c., is the work of Dr. John Wolcot (Peter Pindar), according to *Chambers's Cyclopædia of English Literature*, vol. ii. p. 301, ed. 1844, as under:—

"*Epigram on Sleep*.—Thomas Warton wrote the following Latin epigram, to be placed under the statue of Somnus in the garden of Harris, the philologist, and Wolcot translated it with a beauty and felicity worthy of the original:—

'Somne levis, quanquam certissima mortis imago  
Consortem cupio te tamen esse tori;  
Alma quies, optata, veni, nam sic sine vitâ  
Vivere quam suave est; sic sine morte mori.'

'Come, gentle sleep! attend thy votary's prayer,  
And, though death's image, to my couch repair;  
How sweet, though lifeless, yet with life to lie,  
And, without dying, O how sweet to die!'

ESTE.

[E. A. B. favours us with a copy of the same epigram. In the first line of Warton's Latin verses the word *veni* is substituted for "levis." E. A. B. also asks one or two questions which are answered by ESTE.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Book of the Sword*. By Richard F. Burton, Maître d'Armes (breveté). With Numerous Illustrations. (Chatto & Windus.)

INTERESTING and valuable as is the instalment of Capt. Burton's *History of the Sword* now given to the world, it is but introductory. At the outset a mere stick of wood, hardened and, to a certain extent, sharpened by the action of fire, the sword under the reader's observation has developed through successive stages of bone, stone, copper, bronze, and iron to its final stage of steel. With a picture of the manufacture of the "white arm" as handled by the legionaries in the period of the Roman conquest of England, when its value as a weapon of offence was recognized, and what Capt. Burton in serious faith regards as its civilizing mission was in full progress, the book ends, and the first portion of a great and an arduous task is accomplished. In the second portion, the materials for which, it is pleasant to think, are collected, the romance of the sword will begin, and the reader will contemplate the weapon at a period when the aid of the highest art was called in to dignify and adorn what had become man's con-

stant companion, an arm only less potent for defence than for offence. A work more suited to the tastes and powers of Capt. Burton than *The History of the Sword* is not easily conceived. A sense of the "fitness of things" was inspired when the announcement of the undertaking first saw the light. That the author would be indefatigable in the collection of materials and capable in their arrangement, and that he would write with the love for his subject which is the highest guarantee of success, was known beforehand. That he should display a knowledge so wide and so varied of languages, and should bring to the task of illustration an erudition so remarkable, could scarcely have been anticipated.

In the erudition of Capt. Burton lies what is likely to challenge fiercest controversy. An ardent and a pugnacious Egyptologist, he is not content with turning to the valley of the Nile for whatsoever in past knowledge is of highest antiquity and significance, in doing which he challenges no opposition. He asserts that England has of late years been greatly misled by the "Aryan heresy"; he refuses to believe that "'Aryanism' was born on the bold, bleak highlands of Central Asia, or that 'Semitism' derives from the dreary, fiery deserts of Arabia." Thus impressed, he is as hostile against the current admiration for whatever is Greek as he is contemptuous with regard to the pretensions of Sanskrit. He speaks of us as suffering from an "indigestion of Sanskritism" (p. 191, note 1), and states that Mr. Gerald Massey hardly exaggerates when he says that "it looks as if the discovery of Sanskrit were doomed to be a fatal find for the philologists of our generation." Even more startling are the views enunciated (pp. 239-40) concerning the Hellenes, with their gymnasias and palaestras, "schools for calisthenics which the sturdier Italians held in contempt." The extinction of art in Greece is the subject of less than one line. Olympus is spoken of as peopled "by a charming bevy of *coquins* and *coquines*." In regard to the sword the Hellenes, even in their best time, did not "pay that attention to the use of arms which was a daily practice with the more practical Romans. They had no gladiatorial shows, the finest *salles d'armes* in the world. The *ὀπλοδιδασκῆραι* (*ὀπλοδιδασκαλοὶ*), or army *mâtres d'armes*,.....were not required by law in Lacedæmon. They practised the sword, as we learn from Demosthenes; he compared the Athenians with rustics in a fencing school, who after a blow always guard the hit part, and not before. Yet they preferred the pentathlon, the panceration, and military dancing; the fencing room was a secondary consideration. Indeed, Plato objected to the useless art of Sword-exercise, because neither masters nor disciples ever became great soldiers—a stupendous Platonic fallacy!" That Capt. Burton should constitute himself, to a certain extent, an apologist for the games of the circus is scarcely a subject for surprise. "Most popular sports," he holds, "are cruel; but we must not confound, as is often done, cruelty with brutality. The former may accompany greatness of intellect, the latter is the characteristic of debasement." For pigeon-shooting, the favourite sport of the English aristocrat or blackleg, Capt. Burton, who surely will not be charged with squeamishness, has no language of condemnation sufficiently strong. He speaks of it as "this unmanly and ignoble sport," and proclaims "all honour to the English princes who are discountenancing the butchery."

If it is with the accidental rather than the essential portion of Capt. Burton's book we concern ourselves, it must be borne in mind that no other course is conceivable. To follow through all the savage countries brought under survey the gradual effort of the primitive man to furnish himself with a weapon; to trace from ancient Egypt to modern Africa, in all the countries

of classical antiquity, in Khita Land, Palestine, Canaan, Phœnicia, Carthage, Jewry, Cyprus, Troy, Etruria—in all countries, indeed, concerning which any records exist—the gradual development of the sword, is a task outside possible limits. Capt. Burton's task is nobly commenced; and what follows will, compared with what has gone before, be pleasure rather than toil. His work is admirably printed and illustrated, and is, in all typographical respects, a credit to the publishers.

*The Mythe of Kîrkê: including the Visit of Odysseus to the Shades.* An Homerick Study. By Robert Brown, Jun. (Longmans & Co.)

MR. BROWN has added another volume to the now somewhat long list of books and papers which he has written on early mythology. The present, like all the former, shows great mastery of languages and a very intimate acquaintance with the earliest literature of Aryan and non-Aryan lands. It is rash for any one at present to speak confidently on the many obscure matters dealt with by Mr. Brown. We are of opinion that his main contention is correct. That Kîrkê is the moon we have no doubt; as to whether all the arguments Mr. Brown has used in proof of this will bear the test of criticism we must reserve judgment. That the legend came from the East, and is not of Greek origin, is highly probable. Whatever opinions we may hold as to Kîrkê, all people who value truth, or, indeed, common sense, will thank Mr. Brown for having refuted the nonsense that used to be believed, and is still taught in some schools, that moral lessons were intended to be deduced from the early tales of Hellas. Kîrkê, like the other divine and half-divine beings who filled the Greek imagination, can be called neither good nor bad. She was a goddess, and acted as she was dreamt to have done because she was a goddess, or, in other words, because she could not help it. Those who talk of right and wrong in such matters, or who judge of the moral feelings of the persons who gave credit to these myths from a study of the myths themselves in their present degraded state, show that they are in the same position towards the human mind in its younger stages as the early fathers of the Church and the Neoplatonists with whom they jangled—a state of mind in which it is impossible for any one to study history with profit.

*Essays on Parliamentary Reform.* By the late Walter Bagehot. (Kegan Paul, Trench & Co.)

ALL the writings of the late Mr. Walter Bagehot are not only politically valuable, but full of literary interest. He had the faculty, and a very rare one it is, of making discussions on abstract questions of politics pleasant reading. We think the essays collected in the present volume among the best things that have ever come from his pen. They are assuredly the most important for us now, when parliamentary reform is a subject which every one is talking of. We cannot enter into the political arena, but we may say, without fear of contradiction from even the most violent partisans, that every page of this little volume is worthy of careful study. We think the second article, entitled "The History of the Unreformed Parliament and its Lessons," is the most important. It contains a great mass of facts lucidly stated, many of which will be new to almost every reader.

THE May number of the *Law Magazine and Review* will contain, amongst other articles, "The Mahdi in Mohammedan Law and History," by Prof. Rumsey, of King's College, London, and critical papers on a "New Manual of the Laws of War," by Sir Sherston Baker, and on "Seebom's English Village Community," by Mr. B. C. Skottowe, M.A.

## Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

M. M. B. ("Who is an Esquire?").—Complaints of the misapplication of the term "Esquire," and dissertations upon those who are entitled to wear it, are frequent in "N. & Q." See, specially, 2<sup>nd</sup> S. vii. *passim*. Sir Charles Young (Garter), in his *Order of Precedence*, deals fully with the question. Camden, who was a herald, reckons up four classes of esquires. 1, The eldest sons of knights, and their eldest sons in perpetual succession; 2, the eldest sons of younger sons of peers, and their elder sons in like perpetual succession; 3, esquires created by the king's letters patent or other investitures, and their eldest sons; and, 4, esquires by virtue of their offices, as justices of the peace and others who have any office of trust under the Crown. "To these may be added esquires of Knights of the Bath, and all foreign and Irish peers; for not only these, but the eldest sons of peers of Great Britain, though frequently titled lords, are only esquires in the law, and must be so named in all legal proceedings" (Blackstone).

EDWARD R. VYVYAN ("April Fools' Day").—More than one explanation of this custom has been attempted. None is quite satisfactory. One statement, resting on the authority of Robinson's *Glossary of Whilby Words* (Eng. Dial. Soc.), is that insane people were set at liberty on this day, and were sent on foolish errands. The *Public Advertiser* of April 13, 1780, says that the custom took its rise in the mistake of Noah in sending the dove out of the ark before the water had abated on the first day of the month among the Hebrews which answers to the first of April; and to perpetuate the memory of this blunder it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand. The custom appears to be of great antiquity. See 1<sup>st</sup> S. vii. 528; xii. 100; 4<sup>th</sup> S. vi. 409; 5<sup>th</sup> S. v. 265.

A. F. ("Motto to Preface of *Childe Harold's Pilgrimage*").—The passage concerning which you ask, commencing "L'univers est une espèce de livre," &c., is from *Le Cosmopolite; ou, le Citoyen du Monde*, 1750, in 12mo. The author is Fougeret de Monbron, who wrote also *Préservatif contre l'Anglomanie*, *La Capitaine des Gaules*, *Chronique des Rois d'Angleterre*, *La Henriade Travestie*, and *Margot la Ravadeuse*. All these works are anonymous.

F. J. G. ("An Austrian Army," &c.).—Concerning the authorship of this, see the communication of Mr. JAMES DIXON in the present number (p. 338). The verses, with many other productions of the same class, may be found in *The Wild Garland*, by Isaac J. Reeve, vol. i. p. 8 (London, F. Pitman).

A. B. D.—Dr. Grove's *Dictionary of Music and Musicians*, now in course of publication by Messrs. Macmillan & Co., will furnish the information you require.

W. E. HOWLETT.—It is impossible to make your want known by any form of announcement except an advertisement.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 3, 1884.

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## Notes.

## SUSSEX PLACE-RHYMES AND LOCAL PROVERBS.

Many curious proverbs (some in rhyme) are connected with our towns and villages, and efforts have lately been made to prevent them from passing into oblivion. I have therefore endeavoured to collect all the proverbs I can find relating to the county of Sussex, and have appended, so far as possible, explanatory notes to each. Where no other authority is cited the proverbs are given from information furnished to me by various friends. I have included in the list one epitaph and some quotations from poets and authors which have become proverbial, and have also mentioned nicknames applied to the inhabitants. A more extended collection under the latter head, and embracing other counties, would probably prove instructive and amusing. It is interesting to find that Fuller, in his *Worthies of England*, appears to have been one of the earliest to collect local proverbs.

Alciston.—

1. "When Firle Hill and Long Man has a cap  
We at A'ston gets a drap."

This is one of a group of proverbs common in hilly localities, and there are several similar proverbs in Sussex. "Long Man" is "the Wilming-

ton giant," a figure cut in the turf of the Downs (see *Suss. Arch. Coll.*, xxiii. 105).

Amberley.—2. Izaak Walton says, "And just so does Sussex boast of several fish, as namely, a Shelsey cockle, a Chichester lobster, an Arundel mullet, and an Amerley trout" (*Complete Angler*, Bohn, p. 108). Yarrell (*British Fishes*, i. 238) says there are six good things in Sussex, and refers to these four fish, adding, "a Pulborough eel and a Rye herring; whilst a later writer mentions the six fish as things for which Sussex is celebrated, and includes "a Bourn [Eastbourne] wheatear."

3. "The people of Amberley were formerly said to be web-footed" (Lower, *History of Sussex*, i. 8).—A correspondent states that they were said to be "web-footed and yellow-bellied." The situation of the place is very marshy, and the Arun even now overflows occasionally.

4. The difference between Amberley in its winter and summer dress is expressed in the local sayings in answer to the question, "Where do you belong?" To which in winter the reply is "Amberley; God help us!" whilst in summer, "Amberley; where else would you live?" (Lower, *Hist. of Suss.*, i. 8; *Sussex Industries*, 1883, p. 114). Another informant says it is called "Amberley—God knows," and people often say they are going to "God knows." A further correspondent states that the proverb runs:—

"Amberley—God knows.  
All among the rooks and crows,  
Where the good potatoes grows."

Arundel.—

5. "Since William rose and Harold fell  
There have been Earls of Arundel,  
And Earls old Arundel shall have  
While rivers flow and forests wave."

*Illustrated Times*, Feb. 23, 1856, p. 131.

This is an allusion to the tenure of the castle, the possession of which is said to carry the title of Earl of Arundel, a point, however, somewhat disputed.

6. "Arun, which doth name the beauteous Arundel."  
Drayton, *Polyolbion*.

7. "Arundel mullet."—The grey mullet, caught in the river Arun, is a fish for which Sussex is specially famous.

Balcombe.—8. "The people of Balcombe put dung round their church spire to make it grow as high as Cuckfield spire" (Old proverb, *ex rel* Mr. H. Davey, jun.).—Cuckfield is the next parish to the south of Balcombe.

Barcombe.—9. "When the people of Barcombe want to make a cart, they make a waggon, and saw it in two!" (Old proverb, *ex rel* Mr. H. Davey, jun.).

Battle.—10. "'Ware the Abbot of Battel when the Prior of Lewes is taken prisoner" (Fuller, *Worthies of England*, p. 106). Battle and Lewes are only about twenty miles apart, and it is

possible this proverb dates from 1377, when the French landed at Rottingdean (near Brighton), and, amongst others, captured the Prior of Lewes.

Beachy Head.—11. "When the Charleses wear a cap the clouds weep" (Lower, *Hist. of Suss.*, i. 40). The "Charleses" were seven masses of cliff formerly existing at Beachy Head, of which only one remains. The name is said to be corrupted from "churls," from their inhospitable aspect (see G. F. Chambers's *Guide to Eastbourne*, p. 63). It is more probable, however, that the name is derived from Charlston (a manor in the neighbouring parish of West Dean), called *Cerletone* and *Cerlostone* in Domesday.

Beddingham.—

12. "When Beddingham hills wear a cap  
Ripe and Chalvington gets a drap."

These places are situated to the north-east of Beddingham, a parish near Lewes.

Billinghurst.—See Rudgwick.

Brighton.—13. "It always rains at Brighton races."

14. "When the Island 's seen above the line  
Brighthelmstone loses weather fine."

*Ex rel late Mr. T. W. Wonfor.*

The Island is the Isle of Wight (about forty-five miles distant). Unusual visibility of distant objects is a well-known sign of rain.

15. "The Brighton fishermen have corns on their chests, from leaning on the railings of the cliff!"

16. "Merry Doctor Brighton" (Thackeray, *Newcomes*).

17. "Shut up—no, *not* the king, but the Pavilion,  
Or else 'twill cost us all another million."

*Byron, Don Juan, canto xiv.*

This is an allusion to the cost of the Royal Pavilion at Brighton.

18. "The Dome of St. Paul's came down to Brighton and pupped."—This was Sydney Smith's description of the Pavilion minarets.

19. The fishermen are called "Jaspers," and were formerly known as "Juggs."—Cooper, in his *Glossary*, gives, "Jug, a nickname given to the men of Brighton." In the parish of Kingston there is "Juggs Road" on Kingston Hill (see Ordnance Map), so named because the Brighton fish-dealers, when approaching Lewes, were first caught sight of on that spot.

Chalvington.—See Beddingham.

Chichester.—

20. "If Chichester church steeple fall  
In England there's no king at all."

*Suss. Arch. Coll.*, xiii. 233.

This old proverb was curiously verified by the fall of the spire in the present reign, viz., on Feb. 21, 1861.

21. "The Master-workman built Sarisbury, and his Man the church of Chichester" (Fuller's *Worthies*, 1811 edit., ii. 384).—Fuller says the

country people are confident in this tradition, but Seffrid (bishop, and builder of Chichester) flourished under King John, and Bishop Poore (founder of Salisbury) under Henry III.

22. "Gueseylur de Cicestre" ("Curious List of English Localities, Fourteenth Century," "N. & Q." 6th S. viii. 224). A writer in the *Gent. Mag.* (1862, p. 63) asks, "Can this be wassailer?"

23. "A Chichester lobster."—See notes on Amberley.

Chiddingsfold.—

24. "As for Glass-makers they be scant in this land,  
Yet one there is as I doe understand,  
And in *Sussex* is now his habitation  
At Chiddingsfold he works of his occupation."

Thos. Charnock, *Breviary of Philosophy*, cap. i. *cit.* Fuller's *Worthies*.

Cinque Ports.—

25. "Dovor, Sandivicus, Ry,  
Rum, Frig-mare-ventus."

*Jeakes's Charters of the Cinque Ports.*

This rhyme refers to the eastern Cinque Ports. Frig-mare-ventus is barbarous Latin for Winchelsea (Wind chills sea, or Friget mare ventus).

Cocking.—

26. "When Foxes brewings go to Cocking  
Foxes brewings come back dropping."

*Lower, History of Sussex*, i. 119.

Lower says, "From the leafy recesses of the hangers of beech on the escarpment of the downs there rises in unsettled weather a mist, which rolls among the trees like the smoke out of a chimney. This exhalation is called 'Foxes brewings,' whatever that may mean; and if it turns westward towards Cocking rain follows speedily."

Crawley.—27. "It always rains on Crawley Fair day."—The fair is held on May 8. There is a similar proverb in reference to Brighton races.

Eastbourne.—28. "A Bourn wheatear."—Formerly a celebrated delicacy. See notes on Amberley.

East Grinstead.—

29. "Large parish, poor people,  
Large new church, and no steeple."

A somewhat similar proverb refers to Playden.

Fire.—See Alciston.

Fletching.—

30. "The people of Fletching  
Live by snapping and ketching."

Gotham.—31. "As wise as the men of Gotham."

32. "Three wise men of Gotham  
Went to sea in a boat," &c.—Old rhyme.

Gotham is a manor situated partly in the parish of Hailsham and partly in Pevensey. Andrew Borde, who wrote the *Merrie Tales of the Wise Men of Gotham*, resided for some years in the parish of Pevensey, and is considered to burlesque the proceedings of "the Laste Court," which regulated Pevensey marshes.

## Harting.—

34. "Who knows what Tarberry would bear  
Would plough it with a golden share."  
Rev. H. D. Gordon, *History of Harting*, p. 18.

Tarberry is a conical hill in the parish of Harting, and derives its name from the Celtic *tor*. Mr. Gordon quotes a local legend, that "The Devil, rejecting the scalding spoon from his 'Punch-bowl' at Hinde Head, in Surrey, threw it over to Sussex, when it alighted here bowl upwards."

Hastings.—35. "He is none of the Hastings" (Fuller, *Worthies of England*). This proverb is applied to a slow or tardy person. Fuller says (1811 edit., ii. 285) it is "properly reducible to this county, for there is a Haven Town there named Hastings, which some erroneously conceive so called from *hast* or *speed*."

36. "And Asten once distain'd with native English blood,  
(Whose soil, when yet but wet with any little rain,  
Doth blush; as put in mind of those there lately slain,  
When Hastings harbour gave unto the Norman powers,  
Whose name and honours now are denizen'd for ours)." — Drayton, *Polyolbion*, Song xvii.

This story of the ground weeping blood in memory of the fearful carnage at Senlac in 1066 originated with William of Newbury. Fuller (*Worthies*, ii. 385) says it is "to be recounted rather amongst the Untruths than Wonders." There is, however, a substratum of truth, for, owing to the quantity of iron in the soil in East Sussex, salts of iron are formed and streams reddened with rain.

37. The fishermen are called "Chop-backs," one informant says the name is "Hatchet-backs." The origin of this nickname is obscure; but one informant states that the fishermen, many years ago, chopped off the hands of some Dutch sailors clinging to a wreck, so as to cause them to fall into the sea.

38. "The Hastings fishermen have patches on their trousers from sitting so much."

Heathfield. — 39. "An old woman takes the cuckoo in her basket to Hefful [Heathfield] Fair, and there turns it out." — The Rev. W. D. Parish (*Dictionary of the Sussex Dialect*), under "Cuckoo Fair," says the cuckoo is "turned out of a bag." Heathfield Fair is held on April 14, and the cuckoo is usually first heard in Sussex about that day.

## Heighton.—

40. "Heighton, Denton, and Tarring,  
All begins with A."  
M. A. Lower, in *Suss. Arch. Coll.*, xiii, 210.

Mr. Lower says this is a "Brookside witticism," but it is an old catch. These are the "Brookside" parishes.

## Hellingly.—

41. "Herrinly, Chidd'nly, and Hoidly.  
Three lies, and all true." — Lower, *ib.*

Lavant. — 42. "According to a current local tradition Aaron's golden calf is buried in Rook's Hill, Lavant, near Chichester" (Brewer, *Dictionary of Phrase and Fable*, sub "Golden Calf"). St. Roche's Hill is an eminence of the South Downs.

## Lavant (River).—

43. "Clear Lavant, that doth keep the Southamptonian side  
(Dividing it well near from the Sussexian lands  
That Selsey doth survey, and Solent's troubled sands)." — Drayton, *Polyolbion*, Song xvii.

Lewes.—44. "Lewes is famous for clean windows and pretty girls."

45. "Oh, happy Lewes, waking or asleep  
With faithful *Hands* your time *archangels* keep!  
St. *Michael's* voice the fleeting hour records,  
And *Gabriel* loud repeats his brother's words;  
While humble *Cliffettes*, ruled by meane power  
By Tom the *Archbishop* regulate their hours."  
Lower, *Handbook for Lewes* (1855), p. 72.

This clever epigram on the Lewes clocks was probably written by the late Mr. M. A. Lower. St. Michael's Church is in the upper town, "Old Gabriel" is the town bell, and placed in the market tower, whilst the parish church of the Cliffe (the lower town) is dedicated to St. Thomas à Becket.

46. "Wpmyle de Lewes" ("Curious List of English Localities, Fourteenth Century," "N. & Q.," 6th S. viii. 223).

## Newhaven.—

47. "But now the Ouse, a nymph of very scornful grace,  
So touchy waxt therewith, and was so squeamish grown  
That her old name she scorn'd should publicly be known,  
Whose haven out of mind when, as it almost grew,  
The lately-passed times denominate the New."  
Drayton, *Polyolbion*, Song xvii.

Newhaven was formerly called Meeching, and the Sussex Ouse enters the sea here.

48. "Newhaven tipper." — A kind of beer brewed with brackish water, and so named from Thomas Tipper, a local brewer, who died May 14, 1785 (for his epitaph see "N. & Q.," 6th S. viii. 186). The name Tipper occurs in this locality so far back as the reign of Elizabeth.

## Northiam.

49. "O rare Norgem! thou dost far exceed  
Beckley, Peasmarsh, Udmore, and Brede."  
Old Sussex distich, Lower, *Hist. Sussex*, ii. 63.

FREDERICK E. SAWYER.

## Brighton.

(To be continued.)

## UNTON CHARITY PAYMENTS.

(Concluded from p. 244.)

1640. Disbursements.

Inpris for engrossing and keepinge the last accompt of the old Lessees 3s.

Itm for removing the Lessees chest and for paper 3d

Itm pd the Bedles wages for one quarter 2s.  
 Itm pd John Brothas and his sonne for cutting and ditching the sands hedge 6 daies worke and a halfe 5s. 9d.

Itm pd Thomas Patie at the same work for 8 daies 6s.  
 [Several other payments for work done at the sands.]  
 Itm pd John Collyer for fire hookes and other things as by his bill apeth 1l. 0s. 9d.

Itm pd the Tithingman for carrying Willm Buttler to the house of correcon 5s. 8d.

Item pd Mr. Elliott for tymber and boards to amend the sluice 2s.

Itm pd Richard Baker for worke and nailes about the sluice 1s. 2d.

Itm pd Mr. Elliott for composeing and writing an abstract of the decree 2s. 6d.

Itm Willm Fryers and Wm Marlowe tithingmen for expences in their office 12s. 9d.

1641. Disbursm<sup>ts</sup>.

Inpris pd Willm Collens for 2 daies druming at the muster 4s.

Itm pd Willm Coomber for 2 daies mustering for the Port 2s.

Itm pd Willm Launder for warneing the Lessees to a meeting 6d.

Itm pd John Deacon being then Constable towards the charge of Souldiers 5s. 6d.

Itm pd Willm Launder more for warneing the Lessees to a meeting 6d.

Itm pd towards the easing of the inhabitants of the Port in the paymt of the land tax 3l. 14s. 10d.

Itm pd Anthony Davis for bottomeing and mending the Port Bucketts 16s. 9d.

Itm pd Willm Coomber for carrying the Port Armes to Abingdon and service there 5s.

Itm pd Willm Collens for 2 daies druming at ye muster 4s.

Itm pd for making a bond and other writings 2s. 4d.

Itm pd Willm Launder for warneing the Lessees 4d.

Itm pd Tho Mors for tymber and workmanship at the sluice 1l. 16s. 8d.

Itm pd John Collyer for a chaine belts and other things as by his bill apeth 2l.

Itm pd Goodwife Nash for carrying the Port Armes to the muster 6d.

Itm pd Willm Coomber for trayneing at the muster for the Port 2s.

Itm pd Willm Coomber more for trayneing 5s.

Itm pd the Tithingmen for conveying the Port armes to Abingdon 1s. 6d.

Itm pd for carrying the port armes to Reading where they now remaine 4s.

Itm pd for a journey to Wanting in behalfe of the port when the Lord Digby quartered there 2s.

Itm for making a certificate 6d.

Itm pd for 4 sheepe assessed upon the Port by the Lord Digbys warrant 3l.

Itm pd the Constable for sending a vagrant to the house of correcon 2s.

Itm pd Thomas Greene and Richard Chapman Tithingmen of the Port for disbursm<sup>ts</sup> in their office 11s. 3d.

Itm pd for mending the towne lader 2d.

Itm pd for writinge a peticon to Prince Maurice delivered in Cirencester in the behalfe of the Port 2s. 6d.

Itm pd for another certificate 6d.

Itm pd to Phillipp Collyer and Jonas Buttler Tithingmen of the Port for 2 weeks and a halfe contribucon for Collonell Ushers regiment 7l. 8s. 9d.

Itm for horse hier and expences at Cirencester about that buisness 16s.

Itm pd for a certificate 6d.

Itm pd to the Tithingmen for 2 weeks and a halfe contribucon for Collonell Ushers regiment 7l. 8s. 9d.

Itm pd for a peticon to the Lord Craford 2s. 6d.

1642. Disbursments.

Inpris pd Jonas Butler and Phillipp Collyer pt of one weeks contribucon for the Port for the Lord Craford 2l. 7s. 9d.

Itm pd for a certificat 6d.

Itm pd the Tithingmen concerning Workemen for S<sup>r</sup> Lewes Dives 13s. 4d.

Itm pd Roger Morse for the losse of his horse taken upp for post by warr<sup>t</sup> 1l. 10s.

Itm pd for horse hier and expences to Norley and elsewhere to prevent the plundring of the Port 14s.

Itm pd for redeemeing of a horse that was taken away from a post guide out of the Port 2s. 6d.

Itm pd Edm Deacon for his journey to Abingdon for the Port 2s. 6d.

Itm pd Humfry Gillett for a horse taken away by souldiers being employed for the Port and for horse hier 4l. 10s.

Itm pd Wm Greene for a horse taken away by souldiers being for the kings service in behalfe of the port 3l. 3s.

Itm pd Jasper Bottlemaker for horse hier in behalfe of the Port 12s.

Itm pd Gyles Kemble for a horse taken away by souldiers being employed in the kings service and for horse hier in the behalfe of the Port 6l. 10s.

Itm pd Laurance ffar S<sup>r</sup> Robert Pies quitt rent for the Sands for 3 whole years due at Michaelmas 1643 2l. 13s. 6d.

Itm pd for mending the waie at the Sluce in the Port 1s. 4d.

Itm pd for expences in horse hier and rideing to Wanting in the behalfe of the Port 4s. 6d.

Itm pd for keepinge casting and twice writinge 3 yeares accompt 15s.

Itm pd to Jasper Bottlemaker in the behalfe of the Port for horse hier and other expences at Oxford to remove the french regim<sup>t</sup> from flaringdon 1l. 10s. 4d.

Itm pd Robert Martin late Constable for expences which he was enforced by prync Maurice to lay out in the behalfe of the Port 1l. 10s.

1643, 1644, and 1645.

Inpris pd Willm Launder for warneing the Lessees and inhabitants to a meeting 6d.

Itm pd Thomas Patie for ten daies worke at the Sands 6s. 8d.

Itm pd Hugh Barrett for 6 daies worke and an halfe at faggotting and withs 5s. 4d.

Itm pd the accountant due to him uppon the last accompt 19s. 11d.

Itm pd Willm Strong for eight daies worke for cutting the hedge and faggotting 5s. 4d.

Itm pd Anthony Bulford for 9 daies worke and a halfe cutting and faggotting 6s. 4d.

Itm pd Anthony Bulford and goodman Strong more 3 daies for cutting hedges and faggotting 2s.

Itm pd Edward Steevens and Richard Benning tithingmen for charge of conducting impressed souldiers to Abingdon as by their bill apeth 2l. 4s. 4d.

Itm pd to Richard Chapman for makeing 2 new gates to the Sands 15s.

Itm pd the Constable toward the conveying of a fellow to Abingdon 2s.

Itm pd for diu<sup>r</sup> writings don for the Port according to the consent of the Lessees and other the Inhabitants of the Port 1l. 6s.

Itm pd Edward Steevens and Richard Benning tithingmen for their charge in conducting souldiers and other expences. 5l. 11s. 4d.

Itm pd John Barrett for a horse and horse hire in behalfe of the Port 3l.

Itm pd John Aldworth for a horse and horse hire in behalfe of the Port 1l. 2s. 6d.

Itm pd Richard Deacon for horse hire in behalfe of the Port 16s.

Itm pd more for guids for souldyers 5s.

Itm pd Phillipp Collyer for hors hire and other things for the Port 5s. 4d.

[Other payments for horse hire.]

Itm pd Mr. Elliott for a short Lease to the Sands to Robert Hunt 1s.

Itm pd to Humfry Gillett for one mare in the behalf of the Port by the consent of the Lessees and other the inhabitants 3l. 5s.

Itm pd more the same time to Richard Deacon for a horse lost being charged upon the Port 2l.

Itm pd by the consent of the Lessees and other the Inhabitants of the Port certaine paym<sup>ts</sup> and expences at Abingdon before those psons of the Port being taken prisoners could be relied and discharged concerneing the contribucon 7l.

Itm pd for writinge certificatts and rates of the hundred in the behalfe of the Port to send to Abingdon 3s.

Itm pd Richard Chapman for mending the sluice and for tymbre 2s. 6d.

Itm pd for two certificatts 1s. 6d.

Itm pd Thomas Leighton for contribucon charge of imprisomnt and other expences in the behalfe of the Port 3l. 14s. 6d.

[Several other payments for horses.]

Itm pd to Richard Phillips and Phillipp Greene tithingmen for their charges for conveying Criples 7s. 3d.

Itm pd for keepinge the Accompt and other writeings for 2 years 10s.

Itm pd to Robert Hunt Tithingman of the Port for puision for Souldiers in the behalfe of the Port 1l. 1s. 10d.

Pt of 1647 and Pt of 1648. Disbursemts.

Impris for 8 cramps for the Port well 2s. 10d.

Itm for 10<sup>th</sup> of lead to yote them in 1s. 6d.

Itm 12<sup>th</sup> of lead to peece out the pipe of the Port well 2s.

Itm 2<sup>nd</sup> and  $\frac{1}{2}$  of sother for the same purpose 2s. 1d.

Itm for labour in makinge the pipe and sothering of it together 3s.

Itm pd the marshalls pay 2s.

Itm pd more for mending the Port well 3s.

Itm pd John Shepherd and Mathew Ward for theire disbursemts in theire tithingmanshipp as by theire bill apeth 1l. 9s.

Itm pd another marshalls pay 2s.

Itm pd Mr. Stratton in pt for prosecuting John Wells upon a bond due to the Port 9s. 6d.

Itm pd Thomas Patie for three daies worke at the Sands 2s. 9d.

Itm pd John Barrett for 5 bushells of lyme used in repairacon of the port well 5s.

Itm pd more to John Barrett for railles and gate posts for the Sands gate 5s. 2d.

Itm pd makinge of the gate for the Sands 2s. 6d.

Itm pd John Barrett for one poast for the Sands gate 6d.

Itm pd John Barrett for cariage of the gate 6d.

Itm pd for one daies worke at the Sands 9d.

Itm pd for writinge our accompt 1s.

WALTER HAINES.

Faringdon, Berks.

# SHAKSPEARIANA.

"RUSSET-PATED CHOUGHS" (*Midsummer Night's Dream*, III. ii. 21).—The epithet applied here by Shakespeare to *choughs* has much exercised the minds of ornithologists. Any one who has observed birds at all must be aware that there is no member of the family of *Corvidæ* whose head could be rightly described as of a *russet*, or reddish-brown, colour. The rook—putting aside for a moment the fact that the name *chough* is never applied to a rook—would certainly not answer the description; nor would the *chough*, or red-legged crow, sometimes called the Cornish *chough*; nor, apparently, the jackdaw. But that Shakespeare, in this passage, meant the jackdaw, I think there can be very little doubt. In fact, in spite of Mr. Harting's opinion to the contrary (*Ornithology of Shakespeare*, pp. 116, 117), I doubt very much if the word *chough* is ever used by Shakespeare for anything but jackdaw. Certainly, in the well-known passage in *Lear*, "The crows and *choughs* that wing the midway air" (IV. vi. 2), there is some reason for thinking that Shakespeare meant red-legged crows; for that this bird was found on Dover cliff at a period later than Shakespeare's time we know on the evidence of Pennant (quoted by Yarrell, *British Birds*, vol. ii. pp. 59, 60). Yarrell gives Beechy Head and the Isle of Wight as localities. Undoubtedly, the bird is rare except in the western parts of England. But there is no reason why *choughs* should not mean *jackdaws* even in that passage; for there must have been plenty of *jackdaws* on Dover cliff in the time of Shakespeare, and there might not have been any red-legged crows at all. Had he applied the epithet "red-legged" to *choughs*, in any of the passages in which the word occurs, we should have known that he meant the *Corvus graculus*, or Cornish *chough*. Mr. Harting quotes also, "*Choughs*' language, gabble enough and good enough" (*All's Well*, IV. i. 22);

"I myself could make

A *chough* of as deep chat" (*Tempest*, II. i. 265-6);

"No, ye fat *choughs*" (1 *Henry IV.*, II. ii. 94); and *Winter's Tale* (IV. iv. 628-31), where Autolycus calls the peasants who crowded round his basket *choughs*: "And had not the old man come in with a whoo-bub against his daughter and the king's son, and scared my *choughs* from the chaff, I had not left a purse alive in the whole army."

I think there can be no reasonable doubt that, in all these passages, by *chough* Shakespeare means the jackdaw, and not the red-legged crow. Indeed, Mr. Harting says (p. 118):—

"The word *chough*, it appears, was not always intended to refer to the bird with red legs and bill, as we may infer from the following passage in O'Flaherty's *West or H' Tar Connaught*, 1884, p. 18: 'I omit other ordinary fowl and birds, as bernacles, wild geese, swans, cocks-of-the-wood, *choughs*, rooks, Cornish *choughs*, with

red legs and bills,' &c. Here the first-mentioned *choughs* were in all probability *jackdaws*."

I should think there was no doubt upon that point. The fact that Shakespeare in other plays (e.g., 1 *Henry VI.*, II. iv. 18; *Twelfth Night*, III. iv. 39) calls the jackdaw *daw* does not materially affect the point in question.

Granted, then, that *choughs*, in the passage we are considering, were jackdaws, how can the epithet *russet-pated* be applied to them? In Yarrell (vol. ii. p. 106) the jackdaw is thus described: "The crown of the head black; ear-coverts, nape, the whole of the neck behind and on the sides, *smoke-grey*," which is certainly not a ruddy-brown colour. But Shakespeare may have used the word *russet* here in rather a lax sense. It only occurs in two other places in his works—once in *Love's Labour's Lost*, "*Russet yeas and honest kersey noes*" (V. ii. 413), where it is, apparently, used in the sense of *rustic*, *commonplace*; and in the well-known passage in *Hamlet* (I. i. 166):—

"But, look, the morn, in *russet* mantle clad."

Is it possible that in this last passage the colour alluded to is that grey which marks the dawn? Any one who has watched a sunrise from a mountain top knows that the first sign of the sun's approach is a peculiar grey colour.

Perhaps this note may attract the attention of some of your readers who are naturalists, and who may be able better to explain the epithet *russet-pated*, as applied to the jackdaw; for I think there can be little doubt that it is to that bird Shakespeare alludes in the passage quoted from the *Midsummer Night's Dream*.

F. A. MARSHALL.

"TWELFTH NIGHT," II. v. (6th S. ix. 166).—

"Or play with my some rich jewel."

So runs the folio, the *dash* as an interruptive stop not being then in use. Mr. J. P. Collier first introduced it before *my*, he holding that Malvolio at the moment could not fix upon the ornament he would play with. Unaware of this, I adopted the same *dash*, interpreting the passage as does W. H., and Mr. Collier's note and reading having become known to me, my interpretation was published in the *Trans. N. Sh. Soc.* for 1875-6, p. 154.

BR. NICHOLSON.

If W. H. will refer to the New Shakspeare Society's *Transactions*, 1875-6, p. 154, he will find that his explanation of Malvolio's "some rich jewel" has been anticipated by Dr. Brinsley Nicholson.

H. A. EVANS.

ARGAND LAMP. — Reading lately part of a French scientific serial, I was reminded that the injustice is still committed in France of calling the Argand lamp by the name of an early con-

structor instead of by that of the inventor. As is remarked in the *Biographie Universelle*, "*Les lampes connues sous le nom de quinquets devraient s'appeler des argands.*" It is easy quietly to say of Argand that he "*n'est pas le premier qui ait vu donner à sa découverte le nom d'un autre*"; but, although that cannot now be undone, I would respectfully ask our neighbours across the Channel whether there is not yet time to alter the unjust designation. It was hard enough upon Argand that he lost, through the French Revolution, all the fruits of his labour after he had arranged the dispute with Lange, who claimed a priority and obtained a share of the honour, to neither of which does he seem to have been entitled; and the death of the former at his native Geneva in 1803, at the early age of forty-eight, is thought to have been accelerated by chagrin and disappointment. But surely an effort might be made in France to call the lamp, as it is called in other countries, by the name of Argand, the original inventor, and not by that of Quinquet, who merely effected some slight improvement in those which he constructed.

W. T. LYNN.

Blackheath.

STAFFORD LAW.—This expression is used in T. Heywood's *The Wise Woman of Hogsdon* (1638):

*Luce.* I cannot procure our marriage, it was seeret, And hee may find some cavell in the Law.

*Father.* I'le too him with no Law, but *Staffood* [*sic*] Lawe.

I'le ferret the false boy, nay on good Luce.

Heywood's *Works*, vol. v. p. 331, reprint (J. Pearson), 1874.

It occurs also in *A Most Learned and Eloquent Speech*, &c., published in 1679:—

"By our votes, ordinances, precepts, proclamations, edicts, mandates, and commands, we have countermanded, abrogated, annihilated, abolished, violated, and made void all the laws of God, of nature, of arms, and of arts too; and, instead of them, we have unlawfully erected marshal law, club law, *Stafford law*, and such lawless laws as make most for treason, rebellion, murder, sacrilege, ruin, and plunder."—*The Harleian Miscellany*, vi. 40, ed. 1808-11.

I have not noticed this phrase in Nares's *Glossary*. Is it at all common in the works of our early dramatists? Cotgrave, s. "*Festin*," has, "*Il a esté au festin de Martin baston*. He hath had a tryall in Stafford Court, or hath received Jacke Drum's entertainment." The play upon the word *Stafford* is obvious.

F. C. BIRKBECK TERRY.

A CURE FOR RHEUMATISM.—I am told that in the villages near here confirmation is considered a safe cure for rheumatism, and that, consequently, old persons are in the habit of presenting themselves to the bishop from time to time, as often as they can get an opportunity, to receive the rite. The following story was told me lately as a fact, though I cannot be responsible for its absolute truth. The present Bishop of Lincoln, knowing

of this belief, was on one occasion almost convinced that he had already lately confirmed a certain old man who presented himself amongst the candidates, and therefore he sent Archdeacon K. to ask him. The archdeacon went up to him, saying, "Have you been confirmed before?" but the man was deaf, so he had to repeat his question, adding, "The bishop thinks he has confirmed you before." But the old man was, or pretended to be, still unable to hear, so the archdeacon spoke again, in a louder tone, "The bishop feels sure that he has confirmed you before." Then the old man, hearing at least, and being, perhaps, a little nettled, replied gruffly, "Tell un he's a lee'er," with which unique answer the archdeacon was forced to be content. C. MOOR.

Grimsby.

**HOW TO CLEAN OLD CLOCKS.**—Though many notes have appeared in "N. & Q." respecting old clocks, I have not observed that any of your correspondents have referred to the process of cleaning them. In case there should be among the fortunate possessors one who has a clock that will not go, and who, fearing to trust his valued relic in the hands of a clockmaker, is allowing it to stand idle, I may mention, for his comfort and edification, that I have recently met with a very fine example in the house of a poor woman, which she informs me she boils well every now and then, and always finds the process effectual. Perhaps the story of the boy who, having heard his father remark that he must have his watch cleaned, proceeded, in the absence of his parent, to give it a good washing, is not so very apocryphal after all.

W. F. MARSH JACKSON.

Smethwick.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THO. DUNCKERLEY FITZGEORGE.**—Who was this individual? I have heard that he was a distinguished Freemason in his day; and a book in my library (the *editio princeps* of the *Masonic Constitutions*, 1723, which formerly belonged to him) contains his *ex libris*. This book-plate affords indications that a personal history out of the common way must have attached to its original possessor. The heraldic bearings it displays are, apparently, those of King George II., debased with a baton sinister, inscribed with the English lion, passant gardant, upon a cap of dignity, as crest, and having for motto the sentence, "Fato non Merito." The name is thus arranged at foot:

Tho. Dunckerley  
FitzGeorge.

The volume has been very handsome, being

bound in crimson morocco richly tooled, with drop borders and centre in the Harleian style; it contains no autograph or mark of ownership other than the book-plate in question. Any scantlings of information concerning this gentleman and his right, real or imaginary, to marshal thus the royal arms of England as his achievement will be acceptable. I beg permission to thank Major Lawson Lowe, F.S.A., who has obliged me, privately, with the assignment, Dickinson or Dickenson, for a coat which formed the subject of a former query of mine. ALFRED WALLIS.

Exeter.

**CORBOBYLL.**—In Ewald's *Stories from the State Papers*, vol. i. p. 128, in a quotation from a letter of Wolsey's to Charles Brandon, Duke of Suffolk, written shortly after his marriage with the Princess Mary, sister of the king (Henry VIII.) and Queen Dowager of France, without the king's knowledge and consent, occurs a word, *corbobyll*, which I have never met with before:—

"I doubt not both the queen and you will not stick, but with all effectual diligence endeavour yourselves to recover the king's favour, as well by this mean as by other substantial true ways which by mine advice ye shall use, and none other, towards his Grace, whom by *corbobyll* drifts and ways you cannot abuse."

What are the meaning and origin of this curious word? The first part of it would lead one to suppose that it meant *crooked*, a sense which would suit the context very well; but how is the latter part of it to be explained?

EDMUND RANDOLPH.

Ryde.

**KING STEPHEN AND THE HOSTAGE.**—Can any of your readers refer me to a book in which the following is related?—viz., that Stephen, being betrayed by one of the barons who had left his young son as a warranty of good faith, was minded to put the boy to death. But, on intercession, granting him an audience, the child fearlessly climbed upon the king's knee and challenged him to a game at *kempes* (the well-known childish fight with plantain stalks); whereupon Stephen, touched with his young prisoner's innocent confidence, not only played, but suffered himself to be beaten, and afterwards brought up the boy at his own expense. I know that the story is on record, but cannot tell where, nor who was the baron in question.

B. MONTGOMERIE RANKING.

Arundel Club.

**FORMER SINECURES.**—In his *Memoirs* Walpole refers on many occasions to pieces of preferment which no longer exist, such as the governorship of Scarborough Castle, of York Castle, &c., and this quite up to a recent period. When were these sinecures abolished? The only surviving

traces of them appear to be the Wardenship of the Cinque Ports (which, by the way, are eight in number) and the Constableness of the Tower.

J. HOWES.

**POSIES FOR RINGS.**—I should esteem it a favour if you or any of your readers would kindly refer me to any published list of sentiments or quotations used as posies for rings, cups, &c. C. H.

[Have you consulted Jones's *Finger-Ring Lore* (Chatto & Windus) ?]

**REFORMADES.**—What is the meaning of this phrase in Bunyan's *Holy War*?—"Those that rode reformades went about to encourage the captains." The marginal note says *angels*. It will be found about one-third of the way through the book, in the account of the first attack upon the town of Mansoul by Emmanuel's troops.

C. H. WALLACE.

Clifton, Bristol.

**THE CHANNEL TUNNEL.**—The following passage is from a song, "Bubbles of 1825," by Theodore Hook, which appeared in the *John Bull* newspaper in 1825:—

"A tunnel underneath the sea from Calais straight to Dover, sir,

The qualmish folks may cross by land from shore to shore,

With sluices made to drown the French, if e'er they would come over, sir,

Has long been talk'd of, till at length 'tis thought a monstrous bore."

Had a tunnel already been talked about, or is this a *bubble* invented by Hook himself? The following passages in the same song seem also worth recording:—

"When Greenwich coaches go by steam on roads of iron railing, sir,

How pleasant it will be to see a dozen in a line!"

"For new canals to join the seas, Pacific and Atlantic, sir."

Here we have steam tramways and the Panama Canal anticipated. F. C. BIRKBECK TERRY.

**THE SABBATH.**—May I ask whether any instance can be found of Sunday being called "the Sabbath" previous to the days of the Puritans? My own belief is that no such authority can be found, and that the word used in this sense is quite modern. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**COAT OF ARMS.**—Or, on a chevron azure, between three griffins' head couped proper (or perhaps of the second), three crescents of the first. To what family does the above belong? The coat is not to be found either in Edmondson or Glover's *Ordinary*. D. G. C. E.

**PRUJEAN SQUARE.**—Foreign wars teach us geography, domestic calamities may instruct us in topography, and thus I, for one, have learnt that

Prujean Square is in London, and extends into two parishes. Till a recent lamentable and fatal fire I suppose its existence was unknown to most readers of "N. & Q." I wish to find whether any of them can kindly tell us whence it takes its uncommon name. JOHN W. BONE.

**EIGHTEENTH CENTURY QUERIES.**—It will be a kindness if any one will inform me if anything is known of an actor named Stamper, or of an opera dancer called Marinasa, who appeared on the stage in Scotland about the middle of the eighteenth century; also of the Princess Sinsokie (?), who was a member of the Palfi family of Hungary, and in the service of the Empress Maria Theresa. I shall be grateful to any one who will take the trouble to give me information *direct* on any of these points. ALEX. FERGUSON, Lieut.-Col.

18, Lennox Street, Edinburgh.

**RICHARD AYERS, BORN 1759, OF LINGWOOD, NEAR NORWICH, NORFOLK.**—Can any readers of "N. & Q." give me any information as to the above and his descendants? What was their coat of arms, and whence did they come originally? Any information whatsoever will be most gratefully received by me.

GERTRUDE A. BERTRAM.

Drenagh, Lunavady, Ireland.

"I HAVE SPENT MY LIFE LABORIOUSLY DOING NOTHING."—Could you supply the Latin of Grotius's famous phrase, "I have spent my life laboriously doing nothing," or state where it can be had? W. E. F.

**PETER VOWEL.**—Can any of your readers give me some information concerning Mr. Peter Vowel, described in the *Magna Britannia*, vol. iii., London, 1724, as a Bedfordshire man, and schoolmaster of Islington (Sir Roger Cholmeley's)? He was hanged at Charing Cross, July 10, 1654. Whose son was he? Did he marry and leave any children? I am anxious to ascertain if there are any Vowells besides ourselves in existence.

E. MAXWELL VOWELL.

**GREEK MOTTOES FOR STABLE AND DAIRY.**—Can any of your correspondents oblige me with suitable Greek mottoes for the doors of a stable and dairy? ΑΙΣΘΗΤΗΣ.

**BOY BISHOP AT NORWICH: ST. WILLIAM AND THOMAS BILNEY.**—Is anything known of the Boy Bishop at Norwich? Is there any ground for the supposition that either St. William of Norwich or Thomas Bilney, the martyr, was a cathedral chorister there? and that one or the other, or both, enjoyed the strange mediæval dignity of *episcopus puerorum* while serving in that vocation? The assertion probably rests, in either case, upon the merest supposition, which seems to have belonged to a past generation, and has apparently never

found its way into print. A former chorister has only a somewhat vague recollection of hearing something of the kind; but the statement, which made but little impression at the time, is in the main correct. It certainly would be a strange coincidence if it were true of both, though it can be readily understood how what was true of the one might be, accidentally or wilfully, applied to the other. If purely a fabrication, it might be easily accounted for by the fact that both St. William and Bilney are supposed to have suffered in the immediate vicinity of Mousehold Heath, a place where the chorister boys loved to ramble, and only a short distance from the cathedral. Here the subject of the lives and deaths of both would suitably suggest itself to the thoughtful mind of, perhaps, a not too voracious *pædagogus* to enforce some needed instruction. Or, after all, the whole thing may be an inference only, though not necessarily baseless.

C. H. EVELYN WHITE, Clk.

Ipswich.

"SICKE BOONES."—In the particulars for grants of part of the possessions of Kirklees Priory, Yorkshire, 35 Henry VIII., I find the following:—

"Liversedge in the Parish of Birstall.—William Brooke holds to farm by Indenture under the Common Seal of the said late Priory for a term of years as is said one tenement &c. and pays by the year at Whitsuntide and Martinmas with iij<sup>d</sup> for the price of two Autumn tasks called 'Sicke boones' by the year xxiiij<sup>x</sup> x<sup>d</sup>."

Does "Sicke boones" mean service with the sickle; and, if so, why was there a payment for the service? In Halliwell's *Dictionary of Archaic and Obsolete Words*, "boon days" are said to be those on which a tenant is bound to work for his lord gratis; and in Easter's *Dialect of Almondbury and Huddersfield* it is said that "to give a booin" is to assist a farmer gratis to get in his crops.

S. J. C.

CALAIS UNDER THE ENGLISH.—Edward III. is stated to have despatched twelve burgesses of Greenwich, with their families, to populate Calais. Are the names of these, or of any of the earlier residents of Calais, anywhere recorded? I have consulted *The Chronicles of Calais* and a history printed at St. Omer's (1712?) without avail.

W. L. KING.

Watlington, Norfolk.

SONG BY HANDEL.—Where can I get a song composed by Handel, the words of which commence, "More sweet is that name than a soft, purling stream"? I saw it some years ago in a book edited by Mr. Hullah. I shall be obliged for any information concerning it. M. M. H.

HENSHAW.—Can any one give me the pedigree of Richard Henshaw, merchant, of Kent Street, London, who moved to Dover about 1670, and

married Rebecca Kelly; also that of Charles Henshaw of Eltham, Alderman and Lord Mayor of London, who married Elizabeth Roper, and died 1726, *æt.* sixty-four; and that of Henry Henshaw, the *bon vivant*, *temp.* Queen Anne?

CONSTANCE RUSSELL.

Swallowfield Park.

OYSTER-CATCHER: OLIVE.—I should be very glad if any one could point to an earlier use of "oyster-catcher" as a bird's name than 1731, when it is to be found in Catesby (*Natural History of Carolina*, vol. i. p. 85). It was not adopted by Pennant until 1776, and, though a misnomer, has since almost wholly displaced "sea-pie," which appears to have been the older name. Yet it is possible that *oyster-catcher* may have been not a colonial invention, but indigenous to this country, though, like many other terms, it had not found its way before into print. In support of this view are the Frisian *Oestervisscher* and the German *Augstirman* (Klein, *Ordo Avium*, 1750, p. 23, Latinized *Ostralega* and *Austernfischer*. The French *huitrier* seems to be a word coined by Brisson in 1760. The meaning of the English local name *Olive* is also sadly to seek.

ALFRED NEWTON.

SIGNS OF MOURNING.—Whence and when and where arose the custom of shutting up houses when one in the family was dead, whether the body was lying in the house or not? It seems a custom without much meaning.

H. A. W.

DICTIONARY OF LOW LATIN.—Is there any cheap or abridged edition of the dictionary of Ducange, or any handy work supplying explanations of Low Latin words and phrases?

URBAN.

AUTHORS OF BOOKS WANTED.—

*Continuation of Don Juan.* Cantos xvii. and xviii. "Sequiturque patrem non passibus æquis" (Virg.). London, G. B. Whittaker. MDCCCXXV. H. S. A.

*Polylogy: a Dual-line Version of some of his Paraphrases of Wisdom and Learning.* London, T. and W. Boone, New Bond Street. MDCCCXLII. 2 vols. 8vo. C. D.

*Olrig Grange.* Edited by Hermann Kunst, Philol. Professor. Glasgow, James Maclehose; London, Macmillan & Co. 1872. 12mo. C. D.

AUTHORS OF QUOTATIONS WANTED.—

"Yes, I remember her, that stranger girl  
That sung so passing sweet; and every eve  
From yonder vine-wreathed window breathed so soft  
Her vespers to the Virgin." G. G. H.

"It was a glorious morning when we left  
The port St. Andero, and gaily steer'd  
Our happy way to England and our home."

G. G. H.

"Oh that in England there might be  
A duty on hypocrisy;  
A tax on humbug, an excise  
On modern plausibilities."

T. MOSTYN DAVIES.

## Replies.

## THE BIRD "LIVER."

(6th S. ix. 268.)

The supposititious *liver* in the arms of Liverpool has given rise to a large amount of ingenious speculation and conjecture, but the explanation is, after all, very simple. The borough was first incorporated in 1222 (6 Henry III.), when a common seal was adopted, bearing a bird with elevated wings, a sprig in its beak, and a scroll below bearing an inscription, "Joh'is." On the right are the symbolic crescent and star, which are also found on the Irish penny of King John and on the great seal of Henry III. Mr. Gough Nichols has conclusively shown from analogy with other examples that the so-called *liver* was intended to represent the symbolic eagle of St. John the Evangelist, to whom the inscription, being a contraction of *Johannis*, refers. The guilds and corporations had usually their patron saint, and St. John was rather a favourite. So matters continued down to the end of the last century. The "arms" were only assumed, having no heraldic authority, but in 1797, after Charles Jenkinson had been created Earl of Liverpool, on the application of the mayor and corporation a grant was made by the Garter and Norroy Kings of Arms described as follows: "Argent, a cormorant, in the beak a branch of seaweed called laver, all proper, and for the crest on a wreath of the colours a cormorant, the wings elevated, in the beak a branch of laver proper." This bears date March 22, and the day following a grant was made of supporters, Neptune on the dexter side and a triton on the sinister.

It will be seen that in the grant the *liver* bird is ignored, and the term *laver* is applied to the sprig. The *liver* was a foolish invention to account for the name. There was the *pool*, which accounted for the last syllable, and there was the bird on the seal or shield, which, in the absence of other information, was supposed to indicate the prefix. A stuffed bird has from time immemorial been preserved in the town hall, supposed to be a specimen of the genus *liver*. It is in reality an immature cormorant, which has not attained its final dark plumage. This may probably suffice as a reply to MR. SMYTHE PALMER'S inquiry. Should any further information be required, I can furnish almost any number of references.

J. A. PICTON.

Sandyknowe, Wavertree.

According to Parker's *Glossary of Heraldry*, quoted by a correspondent of "N. & Q." (2nd S. viii. 540), this bird was the cormorant, but in "N. & Q." 4th S. ix. 292, it is stated that it is none other than the glossy ibis or *Ibis falcinellus*. Baines, in his *History of Lancashire* (vol. ii.

p. 294), in speaking of the bird on the seal of the Liverpool Corporation, says that it "has been variously called a dove, a shoveller duck, an eagle, and a hypothetical bird, the *liver*, to which the name of the town has been traditionally ascribed," and adds that "in deriving the name of a town from an imaginary bird, which was unknown long after the town had a common seal, we have a remarkable instance of putting the cart before the horse."

G. F. R. B.

The following appeared in the *Graphic* for May 5, 1877:—

"Tradition, always a notoriously unworthy guide, asserts that the place has its name because the 'pool' was the haunt of the 'liver' or 'lever,' a bird of which very little is known, but which is supposed to be represented in the nondescript fowl which now figures in the armorial bearings of the town. Those who hold by this opinion have a well-known heraldic writer on their side. Holmes, in his *Storehouse of Armoury and Blazonry*, says of the liver: 'This bird is denominated by Conradus Gessner in Latin *platea*, which he conceives to be the water pelican or shoveller, but in the Dutch it is called *lepler*, or *lepelar*, or *leffler*; in the German *lefler* or *lever*, and it is supposed to be the spoonbill of Mr. Ray and the pelican of Onocrotalus.' It is possible there may have been such a bird. If one were intended it would probably be the *Anas clypeata*, a wild duck still found in the Ribble and occasionally in the Mersey, the form of which corresponds somewhat strikingly with that of the bird figured on the ancient corporate seal of the town granted in the reign of King John, and with that which appears in the debased copy of the seal which took the place of the original after the second siege during the Civil War. Another version derives the name of the town from the liverwort, which is said, with, however, apparently but very little authority, to have grown luxuriantly in the neighbourhood. The true meaning, as opposed to these fantastic explanations, is probably an etymological one. The root-word is the Gothic *lida* or *lithe*, the sea, which is found in the various parts of England, especially in the North. Thus we have Lytham, the town on the sea at the mouth of the Ribble; Litherland, near to Liverpool itself; Lydford, in Devonshire; Leith, in Scotland, and so forth. Lytherpool thus becomes 'the pool by the sea,' and those who recall the configuration of the estuary, with its natural harbour, will at once recognize the appropriateness of the name. For the consolation of those who still cling to the 'liver' bird, we may mention that at the Herald's Visitation in 1567 several of the families of Southern Lancashire bore one or more 'levers' in their arms."

JOHN CHURCHILL SIKES.

Chipstead, Kent.

The *liver* is said to be the glossy ibis, *Ibis falcinellus* of ornithologists. See a good deal about it in Yarrell's *British Birds*, vol. ii. p. 505, and onwards, edition 1843. Robson calls it a cormorant sable, but as now depicted it is more like the ibis.

P. P.

HYMNS IN CHURCH WORSHIP (6th S. ix. 248).—A part of the query of A. refers to the authorities for hymnody in the first and second centuries from contemporary writers. For the first century reference may be made to Pliny's letter to Trajan

(Epp. x. 97): "Quod essent soliti statim die ante incem convenire carmenque Christo, quasi Deo, dicere secum invicem"; with which may be compared the notice of the same letter in Tertullian (*Apolog.*, cap. ii.): "Cœtus antelucanos ad canendum Christo et [al. ut] Deo"; and in Eusebius (*Hist. Eccl.*, iii. 33, § 1): τὸν Χριστὸν Θεοῦ δίκην ὑμνεῖν.

For the early part of the second century there is the passage in St. Ignatius's *Epistle to the Ephesians* (sect. iv.):—καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, χρώμα Θεοῦ λαβόντες ἐν ἐνότῃ, ᾄδῃτε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρὶ, ἵνα ὑμῶν καὶ ἀκούσῃ, καὶ ἐπιγνώσκων δι' ὧν εὖ πράττετε, μέλη ὄντας τοῦ ὑιοῦ αὐτοῦ. So, again, in the authentic *Acts of the Martyrdom* (sect. vii.) there is a similar reference in regard to observing his memory:—ὑμῶσαντες τὸν Θεὸν τὸν δοτῆρα τῶν ἀγαθῶν, καὶ μακαρίσαντες τὸν ἅγιον ἐφανερώσαντες ὑμῖν καὶ τὴν ἡμέραν καὶ τὸν χρόνον, ἵνα κατὰ τὸν καιρὸν τοῦ μαρτυρίου συναγόμενοι κοινωῶμεν τῷ ἀθλητῇ καὶ γενναίῳ μάρτυρι Χριστοῦ. But it is not quite so direct as the preceding reference. Near the close of the century, *circ.* A.D. 198, in the *Apology* of Tertullian (ch. xxxix.), where there is a notice of the love feasts, there is this mention of hymns:—"Post aquam manualet et lumina ut quisque de Scripturis sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere."

Tertullian also recognizes the singing of hymns in divine service, as he explains the "pure offering" in Malachi i. 11, 12, in this way:—"Gloriæ scilicet relatio et benedictio et laus et hymni" (*Contr. Marcion.*, l. iii. c. 22, *ad fin.*). There are other references to the practice in the same chapter.

Hippolytus (*circ.* A.D. 220, Cave's *Hist. Lit.*) also remarks how the ψαλμοὶ δὲ ὅσοι καὶ ψαλμοὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσιν τὸν Λόγον τοῦ Θεοῦ τὸν Χριστὸν ὑμνοῦσι θεολογούντες (Euseb., *Hist. Eccl.*, v. 28, § 4); but this does not necessarily apply to public worship.

It will be observed that there is no reference to the Morning and Evening Hymns, the Hymn for the Lighting of Lamps, and the Grace at Meat (*Anthol. Græc. Carmm. Christian.*, Leipzig, 1871), because these hymns, although of the highest antiquity, depend on an authority later than the limit of A. The hymns in the liturgies are also left out.

ED. MARSHALL.

PROVERBS (6th S. ix. 248).—If not an exact equivalent either to

"On ne fait point d'omelettes sans casser des œufs," or to

"Qui terre a, guerre a,"

the following consolatory reflection of a sagacious Fife farmer of bygone days seems to merit being placed in apposition to both:—

"Buy beef, buy bones;  
Buy land, buy stones."

It is quite likely that this may be in an exhaustive collection of proverbs, but at any rate it receives individual interest from the fact of its having been an unailing resource in a career determined by certain definite principles.

THOMAS BAYNE.

Helensburgh, N.B.

The French proverb runs better, "Qui veut noyer son chien, l'accuse de rage."

"No se hacen tortillas sin romper huevos." You cannot have pancakes without breaking of eggs.

Who has land has war; see Hazlitt, p. 489, "Qui habet multum terræ, habet multum guerræ."

C. A. WARD.

Haverstock Hill.

STRAY AS A NOUN SUBSTANTIVE (6th S. ix. 269).—*Stray* in Oare *Stray* is derived from *strata*. Godefroy, in his *Dictionnaire de l'Ancienne Langue Française*, s. v. "Estrée," gives three forms of it, *estree*, *stree*, *strae*, with copious examples of its use in Old French. He explains it by "road, route, way, highway, right of way," and cites Norm. *estrée*, a paved road. The word is preserved in the names of several localities in France: en Estrée, in the department of the Eure; Estrée la campagne; the abbey of Estrée, so called from its position on the road from Tours to Poitiers; La Vieille-Estrée, which translates the *Strata Vetus* of the old charters; Estrées St. Denis, a borough on the Oise; the church of St. Denis de l'Estrée, near Douai; and Estrées, a small town in Cauchie, which gave its name to the noble house of Estrées, from which issued the fair Gabrielle d'Estrées, mistress of Henry IV. Godefroy mentions also Etrabonne, *Strata Bona*, half way between Dôle and Besançon, which he says is found written Etrabogne, Atrabogne, Extrabeygne, and Estrabon. The frets borne by the house of Estrées are canting arms, and represent roads that cross one another.

A. C. MOUNSEY.

Jedburgh.

The common land, about two hundred acres in extent, in the middle of the town of Harrowgate, is called the *Stray*. A Roman road runs through it; but I have always associated the word with the use it is put to, viz., the pasture of cattle, rather than with street, or *strata via*, as surmised by your correspondent MR. WOOLRYCH.

J. P.

FREEMANTLE, WINKLECOMBE, AND DRYCOTT FAMILIES (6th S. ix. 248).—In the preface to *Woodstock*, in the edition which I have, there is also mention of the Rev. J. A. Rochecliffe, D.D., as rector of Woodstock, to whose name there is appended this note:—"It is hardly necessary to say, unless to some readers of very literal capacity,

that Dr. Rochecliffe and his MSS. are alike apocryphal." I confess to having once tried to find some trace of the name in the institutions to incumbencies, but in vain. THETA will find that the other names in *Woodstock* follow suit. What Warton is pleased to call the Chantry of St. Margaret founded by King John, because some cottages having that name belonged to it, is described in the Report of the Commissioners of 1 Edward VI. as the "Chantry of St. Margaret, founded by one Edward Croft, Esq." The account in *Woodstock* of "King John's Chantry" may have been taken without further inquiry from Warton or elsewhere. There is no evidence of any one of the name of Lee being buried in the so-named chantry. The Lees who were buried near Woodstock would find their natural resting-place at Spelsbury. Two generations of the Lees are confused by Sir Walter Scott. There is no known mention, I believe, of the other three families in connexion with Woodstock. There is certainly none in the heralds' visitations published by the Harleian Society, in R. Symonds's *Diary*, Camden Society, and in the Wood and Rawlinson MSS. in the Bodleian.

ED. MARSHALL.

CAMBRIC (6th S. ix. 245).—There can be no doubt that PROF. SKEAT is right in deriving the above word from Kamerik, the old Flemish name of Cambrai. The town is the ancient Camaracum Nerviorum. PROF. SKEAT may possibly not object to having his attention directed to the following entries, which are taken from *The Drapers' Dictionary*:—

"In 1578 James Blackhouse, of Kirbye in Lonsdale, had in stock 'velves iij quarters of camerycke' priced at 32s."

"On the 29th October, 1530, there appears in the *Privy Purse Expenses of Henry VIII.* an item, 'paid to William Armerers wif for xxiiij elles of cameryk for vj shirtes for the king at vjs. the elle.'"

F. C. BIRKBECK TERRY.

HELEN, ELLEN, &c. (6th S. ix. 287).—Though not exactly a reply to the query, you may, perhaps, think the following note of a joke of Thesiger's (the first Lord Chelmsford) sufficiently pertinent for insertion. In an action to recover the insurance on a vessel which had been wrecked somewhere near the Land's End, Serjeant (afterwards Baron) Channell, who was for the plaintiff, called her the Ellen, but others called her the Helen, and the judge inquired which was correct. "My lord," said Thesiger, "Helen is the true name; but the *h* has suffered the same calamity as the vessel itself—it has been lost in the chops of the Channell." I can quote no authority for this; it is only an echo of Westminster Hall; but a joke is a joke for a' that.

B. R.

into Virginia, &c., at that time, when the supply of Scotch emigrants was less. Were these Episcopallians?

HYDE CLARKE.

"THE DEAN OF BADAJOS" (6th S. ix. 207, 255).—The story is, I believe, first told by Michael Scot in *Mensa Philosophica, seu Enchiridion*, &c. (that is, supposing that the great wizard wrote this book, and not Theobald Anguilbert), an edition of which was printed by Regnault at Paris in 1512, and a later one at Frankfort in 1608. It is summarized in Godwin's *Lives of the Necromancers*, 8vo. 1834, p. 255. The incidents were made use of by other writers, and the story, as Godwin says, became "greatly dilated." In its latest form, by the Abbé Blanchet, the Dean of Badajos comes to a sorcerer and entreats a specimen of his art. The magician replies that he has seen so much ingratitude for favours rendered that he will confer none. At last, overcome by the dean's protestations, the magician invites his visitor to supper, orders the cook to put a brace of partridges to the fire, and begins his incantations. The dean, passing in imagination through grades of increasing dignity, becomes by turns a bishop, a cardinal, and at last the pope. Then his host claims his reward, and is threatened with denunciation as a sorcerer, and with the pains of death at the stake. Having thus proved himself to be no exception to the general herd of ingrates, the dean is awakened from his brief, but eventful, trance by the sound of the magician's voice countermanding his order for supper. "Put down but one partridge," he says to the cook; "the Dean of Badajos does not sup with me to-night." The rapidity of mental action in this case may be compared with a well-known story, told (if I remember aright) in the *Persian Tales* of P. de la Croix. A caliph having ridiculed the statement of Mahomet to the effect that, having been transported to the seventh heaven (where he had very many conferences with the Almighty), he found on his return that all the water had not been lost from a pitcher thrown down by him at the instant of his ascent, a santon offered to give the sultan a practical proof of the possibility of such an occurrence. Then, ordering a tub of water to be brought, he directed the prince to dip his head therein and to withdraw it instantly, being protected from danger by his courtiers and guards who stood around. This was done, and the sultan found himself alone in a desert. Travelling on and cursing the magician who had brought him to such a strait, he observed some people engaged in wood-chopping, and had recourse to the same employment for subsistence. In process of time he married a woman of beauty and wealth, by whom he had a family of seven sons and seven daughters. At last he was reduced to want, and, walking alone on the sea-shore, bethought himself of his devotions.

CLERGY ORDAINED FOR THE AMERICAN COLONIES (6th S. ix. 221).—MR. MACRAT's list is curious, as showing the number of Scotchmen introduced

Throwing off his clothes, that he might perform the preliminary ablutions prescribed by the Mohammedan custom, he plunged into the sea, and, on raising his head above the water, found himself standing by the side of the tub with his court around him and the magician by his side. The long series of imaginary adventures had in reality occupied less than half a minute of time. See Godwin (*op. cit.*, p. 257 *et seq.*).

ALFRED WALLIS.

THE FLIGHT OF POPE PIUS IX. TO GAETA IN 1848 (6th S. ix. 223).—Unfortunately the fiction about the flight of Pius IX. to Gaeta in 1848, of which Mr. EDMUND RANDOLPH justly complains, is not confined to Cassell's *Illustrated History of England*; it is, on the authority of the *Annual Register*, given also by the late Sir Archibald Alison in his *History*. Many years ago I drew the attention of a dear friend of mine—Robert Monteith, of Carstairs, the sad news of whose death has just reached me—to it, and he promised to explain the mistake to Sir Archibald. The morning after the departure of the Holy Father all sorts of *canards* were afloat in Rome—that he escaped disguised as a gardener, as the coachman of the French Ambassador, &c. No one, however, heeded them, excepting special correspondents. The true account of the Pope's departure was given shortly afterwards in an historical tale of the Italian revolutions of 1848–9, the *Ebreo di Verona*, by Fr. Bresciani, S.J. With this account the version given by Mr. Hare agrees.

I may add that I held the honorary appointment of private chamberlain to H.H. Pius IX., and during a residence of two years in Rome, 1856–8, I had every opportunity for testing the fiction related by the *Annual Register* and others. I knew Fr. Bresciani, I knew Cardinal Antonelli, and the other members of the Papal Court, and I often saw the Commendatore Filippini. One morning, when on duty at the Vatican, I introduced the subject, and the account of the Pope's departure from Rome in 1848 was then related to me as it is given by Fr. Bresciani and Mr. Hare. One of those present that morning at the Vatican was the brother of the Countess Spaur.

EDMUND WATERTON.

Deeping Waterton Hall.

ETYMOLOGY OF ERYSIPELAS (2nd S. i. 73, 122, 200, 276; ix. 330; 6th S. ix. 265).—DR. CHARNOCK'S conjectural etymology will not stand the test of historical fact. The true etymology is that recorded in Prof. Skeat's *Dictionary*, and is substantially the same as that found at the penultimate reference, *supra*. The Low Latin forms are *erysipella*, *erisipella*, *rysipella*, and *rissipella*. These point to the modified form of *ἐρυθρός* (*ἐρυσσι*), *russus*, *rufus*, red, and *πέλλα*, *πελλάς*,

the skin. It is surely waste of time to reopen such a question.

Athenæum Club.

C. M. I.

RICHARD OF CONINGSBOROUGH (6th S. ix. 226).—Mr. Boutell seems only to have recognized one Richard under this designation. In his *Heraldry*, 1864, p. 243, he names as "Richard of Coningsburgh" the Earl of Cambridge, second son of Edmund of Langley, executed 1415. Again, at p. 245, he describes Richard, Earl of Cambridge and Rutland, K.G., Duke of York and Regent of France, as "only son of Earl Richard of Coningsburgh, killed at Wakefield Dec. 31, 1460." Mr. Boutell's name carries with it sufficient weight to be *prima facie* authority for restricting the appellation to the first Richard, until further evidence is forthcoming on behalf of the second. I may take the opportunity of suggesting that "Cruel" was the epithet, not the surname, of the king of Arragon in Mr. SYKES's pedigree. He was Peter, or Pedro, "the Cruel," not "Peter Cruel."

NOMAD.

The description of Richard, Duke of York, given by Thos. Milles in his *Catalogue of Honour*, 1610, is:—

"Richard Plantagenet, sonne and heire of Richard Conesburgh, Earle of Cambridge. His Vncle, Edward of Yorke being dead without Issue, was restored into the Dukedome of Yorke, by Henry the sixt, on Whitsunday, in the yeare of our Lord 1426, as heyre to his Vncle Edward," &c.

Also, James Yorke, in *The Union of Honour*, 1640, describes the second Earl of Cambridge as "Richard of Conesburgh, second son of Edmund Langley aforesaid was Earle of Cambridge," &c. Courthope and Sir Harris Nicolas, in their *Historic Peerages*, both describe Richard Plantagenet, second son of Edmund, as of Conisburgh.

D. G. C. E.

In the Historical Appendix to the *White Rose of Langley*, by S. Holt, Richard Plantagenet, Earl of Cambridge, is mentioned as

"Third son of Edmund, Duke of York, and his first wife Isabel of Castilla; born at Conisborough Castle, Yorkshire, whence, according to the custom of his time, he was usually known as Richard of Conisborough. The only record extant of his father's visiting the castle is a charter dated thence, September 11th, 1376 (*Rot. Pat.*, 50 Ed. III., part ii.). This is probably, therefore, about the time of Richard's birth."

And further on I find,—

"The children of R. of Conisborough were, Richard, Duke of York and Albemarle, Earl of Cambridge, Lord of Teviotdale and Holderness, born Sept. 21st, 1410 or 1411. *Ing. Post Mort.*, 2 Hen. VI. 39; *Annæ Comitiæ Marchie*, 3 Hen. VI. 32, &c."

but no mention is made of the place where he was born. The book might be of interest to Mr. SYKES, being a romance founded on the life of Richard's only sister. LILIAN C. M. CRAVEN.

14, Roland Gardens, S.W.

CHITTY-FACE (6th S. ix. 149, 215, 299).—*Bigorne* or *bigourne* is not always described as a monster that eats henpecked husbands. R. P. Lesson, in his *Lettres Historiques sur la Saintonge*, La Rochelle, 1842 (I cannot give the page), says :

"La Bigourne n'est autre chose qu'un sorcier, forcé par son pacte avec le diable à errer la nuit sous la forme d'une bête; l'aspect de cet animal fantastique n'est pas bien déterminé."

C. A. WARD.

Haverstock Hill.

TULSE HILL (6th S. ix. 189, 236).—In the editor's "Introduction" to the curious reprint by Messrs. Chatto & Windus (1878, 8vo.) of the *London Directory* of 1677, "the oldest printed list of the merchants and bankers of London," allusion is made to "Sir John Tulse, who has left his name perpetuated on the picturesque hill near the Crystal Palace"; and in the "Collection of the Merchants Living in and about the City of London," I find mention of "Sir Hen. Tulce, Loathbury," doubtless a member of the same family.

WILLIAM BATES, B.A.

Birmingham.

ST. GOLDER (6th S. ix. 287).—Is not this a corrupt spelling of St. Gudula, called in French Ste. Goule; whence Gould'a, corrupted phonetically into Gould-er or Golder?

E. COBHAM BREWER.

HERALDIC (6th S. ix. 207, 277).—Probably the hatchment which is the subject of MR. JOSSELYN'S query will prove to be that of John Ord, of Newcastle, and Anne (Hutchinson) his wife. The arms of Ord are, Sable, three salmon's haurient arg.; and those of Hutchinson are, Per pale gules and azure, a lion rampant between eight crosses crosslet arg. John Ord's son Henry married another Anne Hutchinson, heiress of Francis Hutchinson, Esq., of Fornham St. Martin, Suffolk, not far from Kennett, and it is from the book-plate of their son, Craven Ord, a well-known F.S.A., in my collection of book-plates, quartering Hutchinson, that I am led to suggest this identification of the hatchment. John Ord died in 1721 (see Burke's *Landed Gentry*).

C. R. MANNING.

Diss Rectory, Norfolk.

KEEPER OF ST. SWITHIN'S GATE, WINCHESTER (6th S. ix. 286).—St. Swithin's Gate is generally known as Kingsgate. Warton tells us, in his *History of Winchester*, 1773, vol. i. p. 208, that St. Swithin's Church, which originally occupied the site of Kingsgate, was pulled down by King John in order to construct a gate in its place; he then rebuilt the church over the gate, and "likewise erected a lodge and placed a porter therein, allowing him fifty-three shillings per annum, which is continued from the original charter to this day."

J. S. ATTWOOD.

Exeter.

QUAVIVERS (6th S. ix. 288).—In an old dictionary which I have, entitled "*Lingua Britannica Reformată*; or, a *New Universal English Dictionary*," by Benj. Martin, the second edition, greatly improved and augmented, London, MDCCCLIV," this word appears thus: "*Quaviver*, a sea dragon, a sort of fish that delights in a strong current." Is it possible that the word may be a corruption of an obsolete word signifying fish in general, such as *aquaviver* = a dweller in the waters?

G. DE JEANVILLE.

Minshew, Phillips, Bailey, and other old writers of dictionaries define this as being *Araneus piscis* or *Draco marinis*. The *Trachinus draco* of modern naturalists, the *vire* of French, and the *weever* of English writers, some of the old cookery books make much of the quavivers. Thus, Lord Chesterfield's cook, V. la Chapelle, in his *Modern Cook* (ed. 1744), describes twenty-nine different modes of preparing them for the table; and Dr. Shaw, in his *General Zoology*, 1803, says, "The weever is considered an excellent article of food, and is much esteemed in Holland, France, &c." Jonathan Couch, in his *History of Fishes*, says a good deal about the defensive and offensive spine of the weever fish, but nothing about its culinary value. It is doubtful whether it ever was much esteemed as an article of food in England. N. Lovell, in his *Panzologicomimerlogia*, 1661, mentions the fish with evident contempt, under the title "Quawiners," as being "unwholesome for indifferent stomachs; though the poor Orcadians eat them for hunger; yet they are crafty fishes." Drayton, in *Polyolbion*, too, mentions the *weever* with but negative praise, saying that it "is not accounted bad." EDWARD SOLLY.

*Quavivers* used to appear in English dictionaries, but they have fallen out since Johnson's time. Minshew (1617) has:—

"A quavier, a quaviver, or sea dragon, Gallice, *Vive*, utrumque a febrî, quod eos aculeo suo quos leserit protinus in febrim, aut delirium coniciat; vel quod capitis præter cæterorum piscium naturam extra aquam diu vivat, araigne *Massilia*, ubi multum nascitur; Ital. *Pescaragno*, q. piscem araneum dicas, quod figura corporis araneum referat, vel quod instar araneæ sit animal venenosum; unde etiam Lat. *Araneus*; Hisp. *Dragena*, a Lat. *Dracena*, a Gr. *Δρακων*; Lat. *Draco marinus*, Gr. *Δράκων θαλάσσιος*, sic dict. quod instar draconis terrestris sit maxime venenatus. Teut. Pieterman; Belg. Peeterman."

Coles (1685) has, "*Quaviver* (q. *aqua*), a sea dragon"; Bullock (1688), "*Quaviver*, a sea dragon"; Bailey (1755), "*Quaviver* (of *Aqua Viva*, Lat., i.e., living or running water), a sort of fish delighting in water of a strong stream, a sea dragon"; Ainsworth (Morell, 1783), "*A quavier* (fish) araneus, *dracæna marina*."

ED. MARSHALL.

N. Bailey, in his *English Dictionary*, fifth edit., 1731, thus defines the word, "*Quaviver* (of *Aqua*

*Viva*, Lat., i. e., living or running water), a sort of fish delighting in water of a strong stream, a sea dragon." JNO. CLARE HUDSON.

Thornton, Horncastle.

[ALPHA supplies from Bailey's *Dictionary*, 1775, the same definition given by MR. CLARE HUDSON from an earlier edition.]

EFFTURES (6th S. ix. 245).—This word is given in Cole's *Dictionary* (1692) as "*Efters-waies*, walls, walks, galleries, entries, hedges," and has against it the letter O., which, according to the table of abbreviations, stands for "old word."

ROBERT M. THURGOOD.

NATHAN THE COMPOSER (6th S. viii. 494; ix. 71, 137, 178, 197).—Several years ago I rescued from the hands of the buttermilk a copy of a work by Nathan, printed at Sydney by Forster, 334, Pitt Street, North, entered at Stationers' Hall, and published by Whittaker & Co., Ave Maria Lane, London, and at the editor's residence, 105, Hunter Street, Sydney. The book is in small quarto, undated, but by some advertisements of musical compositions, an "Index to a Series of Lectures on the Theory and Practice of Music, delivered by the Author at the Sydney College, New South Wales," and other matters, I gather that it must have appeared about the year 1845 or 1846; and, from internal evidence, probably in monthly or weekly numbers. Among "Replies to Communications" is a paper headed "Victim," from which it appears that the cause of Nathan's leaving England for Sydney was his failure to obtain from the Melbourne Ministry a recognition of a claim of 2,326*l.* which he had, or fancied he had, for work done and money expended in the service of the Crown. The odd sum of 326*l.* seems to have been paid, and the larger balance of 2,000*l.* disallowed. Nathan insinuates that there was a good deal of shuffling and foul play on the part of Lord Melbourne and the Treasury in withholding the whole sum from him. The following copy of the title-page will give an idea of the miscellaneous contents of this work:—

"The Southern Euphrosyne and Australian Miscellany, containing Oriental Moral Tales, Original Anecdote, Poetry, and Music; an Historical Sketch, with Examples of the Native Aboriginal Melodies, put into modern rhythm, and harmonized as Solos, Quartettes, &c., together with several other original vocal pieces, arranged to a piano-forte accompaniment by the Editor and sole Proprietor, I. Nathan, author of *The Hebrew Melodies*, *The Musurgia Vocalis*, the successful Music in *Sweethearts and Wives*, *The Illustrious Stranger*, *The King's Fool*, &c."

Guernsey.

E. McC—.

CHATEAU YQUEM: REV. W. G. CLARK (6th S. ix. 228, 277, 289).—The Rev. W. Lucas Collins, in his *Memoir of Montaigne* (1879), says of that writer that "He was the third son of Pierre

Eyquem, Seigneur de Montaigne;.....he [meaning Michael, the essayist,] is inclined to think the family was originally English; in which case it might have been Eggham, or Higham, or Ockham." The second of these three conjectures is that to which William George Clark gave the weight of his authority. Men change so fast, and reputations fade so soon, that I feel something of personal gratitude to MR. W. E. BUCKLEY for the earnestness and warmth of his tribute to my old friend and tutor. The death of W. G. Clark can hardly be called an early death, for he was sixty and upwards when he died; but in respect of what he might have done it was certainly premature. The *Cambridge Shakespeare*, which, of course, belongs also to Mr. W. Aldis Wright; *Peloponnesus*, one of the liveliest and best of modern travels in Greece; and *Gaspacho*, an equally good book of travel in Spain; these three works are all, so far as I remember, that he thought fit to give to the public, besides reviews and essays; and they show but little of the full and various stores of knowledge that were in him. These, alas, have perished, or survive only in magazines and in the memory of old college friends. They, at least, do not forget his lectures on Plato, nor his graceful renderings of *In Memoriam* into Latin, nor his happy Latin puns, nor the grave humour of such sentences as that in which he said, *à propos of The Plurality of Worlds*, that Dr. Whewell had "treated the inferior planets with a graduated scorn, nicely proportioned to their distance from the Lodge at Trinity." He lies in Gainford churchyard, in Durham.

A. J. M.

THE SCHOOLMASTER ABROAD (6th S. ix. 247).—The piece of folk-lore given by your correspondent is evidently of considerable age, as is shown from the following allusion to it:—

"*Bellafronte*. Nay pray thee sweete honie Ro. hold up handsomely. *Sing pretty wantons warble*, &c. We shall ha guests to day.....my nose itches so."—Tho. Dekker, *The Honest Whore*, 1604 (p. 25, ed. J. Pearson, 1873).

In Yorkshire itching of the nose is said to portend that ere long you will be vexed in some way, or else kissed by a fool.

F. C. BIRKBECK TERRY.

Cardiff.

AN ERROR OF THE POET GRAY (?) (6th S. ix. 306).—I do not think it is just to call this an error. The name Snowdon is now applied to a particular mountain, but formerly it signified the whole of the mountainous land in Caernarvonshire west of the river Conway. Gray himself distinctly says, in his notes to *The Bard*, "Snowdon was a name given by the Saxons to that mountainous tract which the Welsh themselves call Cragian-eryri; it included all the highlands of Caernarvonshire and Merionethshire, as far east as the river

Conway," and refers to Hygden and Matthew of Westminster. In the same spirit, Holinshed, under date 1283, says that King Edward "made and fortified the castell of Carnarvan, *fast by Snowdon*." The Snowdon of the olden times came down to the very banks of the river. Bearing this in mind, I do not think our good old friend Thomas Gray was in error.

EDWARD SOLLY.

A LETTER OF LORD BYRON (6th S. ix. 186, 254, 285, 290).—The letter published by MR. JOY (*ante*, p. 285) has already appeared in Moore's *Life*, p. 604. I presume that MR. JOY had the manuscript before him when he wrote; and I shall be curious to learn why he gives us "ye" for *the*, and "Messalonghi" for *Missolonghi*; and why (with the actual autograph before him) he gives the Spanish Cortes Constitution a longer life than did Byron? It seems to me that space in such a popular "medium of intercommunication" as "N. & Q." should not be sacrificed to obvious repetitions of documents easily accessible. I do not, however, wish to be discourteous to so valuable a contributor as MR. JOY, and hope that he will excuse the remark.

RICHARD EDGCUMBE.

33, Tedworth Square, S.W.

HERALDIC (6th S. ix. 308).—These arms, Or, three crescents sable, on a canton of the second a ducal crown of the first, are those of Hodges, of Dorset and Gloucestershire. The impalement is Bullock, of Norton, co. Derby, viz., Ermine, on a chief gules a label of five points or. The crest is that of Hodges of Dorchester. Out of clouds azure a crescent argent, between the horns a star of six points or.

C. R. MANNING.

Diss Rectory, Norfolk.

ASHKEY (6th S. ix. 27, 57): LADYKEYS (6th S. iii. 429; iv. 57, 78, 215; ix. 73).—There is no difficulty in replying to the query as to the derivation of this word as applied to the samara of the ash. The *Encyclopædic Dictionary* gives a somewhat false impression, for it is not the form of each separate seed-vessel which has suggested a resemblance to keys, but the fact of all the seed-vessels hanging side by side in a bunch which has given the idea of a bunch of keys. This, at any rate, was the recognized derivation more than three hundred years ago; for Turner, in his *Herbal*, wrote in 1551, "They are called in Englishe *ashe keyes* because they hang in bunches after the manner of keyes." The *Dictionary of English Plant-Names*, published by the English Dialect Society, gives all these particulars; and it is desirable to consult it, if within reach, before asking the meaning of a plant-name. On p. 57, MR. WARREN's reply will also be somewhat misleading to MR. LYNN; for the *key* in the teapot-lid does not bear the remotest resemblance to the samara of the *ash*, about which

the question was asked. If MR. WARREN had likened it to the double samara of the *sycamore*, no one could have denied the very close resemblance. Nevertheless, in the *sycamore* and the maple, the seeds of which are also called *keys*, it is the fact of their hanging in bunches which has given rise to the name. The same may be said of *ladykeys*; and if MR. LYNN will refer to "N. & Q.," 6th S. iv. 57, he will find his reply upon this name anticipated by myself and others, and, I think, exhaustively discussed.

ROBERT HOLLAND.

Frodsham, Cheshire.

DOUBLE ENTENTE (6th S. ix. 170, 238).—*Double-entendre* appears in Annandale's *Ogilvie* with the words "Spurious Fr. form," but without any illustrative quotation. Here is an instance from the obituary notice of Mr. H. J. Byron in the *Daily Telegraph* of April 14:—

"His plots were never founded upon incidents arising from or leading up to violations of the marriage vow; his dialogue was refreshingly free from those unsavoury allusions conventionally designated as *double entendres* and from the faintest suggestion of indelicacy."

The italics are copied from the *Telegraph*.

As C. B. M. says, French authorities only recognize *double entente*.

J. RANDALL.

VERSES IN "CHAMBERS'S EDINBURGH JOURNAL" (6th S. v. 429; ix. 253).—MR. J. MANUEL has my best thanks for the trouble he has taken over this matter. It will not be thrown away if through his means the public are put on their guard against the indexes in the earlier volumes of that serial. My copy of vol. ii. No. 59, dated March 16, 1833, contains no *poetry* at all; and on p. 56, where the verses, "Arise, my love," should be, there is an advertisement of *Chambers's Information for the People*. In other instances, too, the indexes are at fault, e.g., in vol. i. the index headed "Miscellaneous" contains the title, "Shelly [*sic*], Anecdotes of Percy Bysshe," for which one is referred to No. 15. Now No. 15 does not contain any such anecdotes; but it does contain an article on "Emigration: United States" (p. 120), which is not in the index; though all the other papers on emigration are referred to their proper numbers. So I conclude that "Shelly" was cut out to make room for "Emigration," but the index left unaltered. A more slovenly mode of dealing with reissues, printed from standing type or stereotype plates, cannot be conceived.

C. M. I.

Athenæum Club.

HERALDIC ENFIELD, THE CREST OF THE O'KELLYS (6th S. ix. 267).—Some general as well as particular information on the subject of this fabulous animal is to be found in the *Journal of the Kilkenny Archæological Society*, vol. ii. p. 448. At a meeting of that society on Nov. 9, 1859, Mr. T. L. Cooke, of Parsonstown, sent for

exhibition "the very curious seal of O'Kelly, King of Hy-Many," which had been found in May, 1858, in a bog about a mile from Ballinasloe, in the direction of the ruins of Kilconnell Monastery (and consequently only a few miles from Castle Kelly, until a few years ago the seat of the late Mr. Denis Henry Kelly, M.R.I.A., the O'Kelly), and "which places are situate in that part of the county of Galway which was included in the ancient territory of Hy-Many, to which the O'Kelly family furnished a sovereign." The seal and handle (of which an engraving is given) are described as being made of one piece of yellowish bronze, apparently produced by a single operation in the foundry. The handle, two inches in length, represents a friar of the order of St. Francis of the Strict Observance, with cowl upon his head and his hands clasped upon his breast. The oval matrix of the seal bears on its face the arms of O'Kelly, King of Hy-Many, surmounted by the helmet of a sovereign prince, over which is this crest of the enfield, viz., "an enfield statant, Venus, with a bushy tail turned over its back." To this description is appended the following note:—

"I have searched in several works on heraldry for a description of the enfield, but without success. It does not appear to be a cognizance much in use, and it is not to be found in Gwillim's *Display of Heraldry*, folio; not even in cap. 26 of that book, which chapter treats solely of fictitious creatures, supposed to be compounded of different kinds and natures, such as griffins, wyverns, dragons, cockatrices, harpies, mermaids, &c. Neither is the term *enfield* given or explained in Crossley's *Signification of Things borne in Heraldry*. To my gifted friend, Sir Bernard Burke, Ulster King of Arms, I, however, am indebted for the following definition of this composite fabulous creature, viz.: 'The *enfield* is an heraldic animal, having the head of a fox, the breast feathered as an eagle's, the foreclaws also of an eagle, the remainder of the body that of a wolf' [this description, it will be seen, differs from that given by Mr. BONE]. It follows from such description that the enfield, being compounded of the fox, eagle, and wolf, indicated that he, by whom it was borne, was reputed to possess the subtlety and cunning of the first-named beast; the magnanimity and fortitude, with the honour, labour, industry, and diligence in great matters of the eagle; and the fierceness of the wolf. The motto of O'Kelly is 'Turrus fortis mihi Deus,'"

There is, however, a *third* combination of forms given as this fabulous animal. In a letter received several years ago, the late Mr. Denis H. Kelly, of Castle Kelly, wrote:—

"The crest is an Enfield vert, an animal peculiar to our family with the *forepart* of a *griffin* and the hind quarter of a wolf dog. We have borne it since the battle of Clontarf, 1014, when our ancestor bore the Milesian standard under Brian Boruine, and had the fate of his leader, being slain and buried with Brian and Dolir Ahirlegan under the great cross of Kelmahinham. .... The tradition is that when Teigue was slain this animal sprung from the sea and guarded his body from the Danes till recovered by his followers. I suppose, like many another Irish chieftain, he had a favorite

wolf dog, who, with canine fidelity, guarded his master's corpse, and from thence the Bards and heralds have invented a crest in which the hind quarters typify the fidelity of the dog, the griffin his fierceness, and the vert his springing from the sea," &c.

It is curious, however, that an impression from the signet ring of the O'Kelly, now before me, shows the enfield, not with the fore-quarters of the griffin, but with the breast and legs of the eagle, as before described. In O'Donovan's *Tribes and Customs of Hy-Many, otherwise called O'Kelly's Country*, p. 129, it is mentioned that "this animal [the enfield] is sculptured on many old tombstones of the O'Kelly family in the abbey of Kilconnell and the old church of Cloon Keen." I know not, however, how it is there represented.

WILLIAM KELLY, F.S.A.

Leicester.

CARTLITCH (6th S. ix. 289, 339).—John Cartlitch, not Cartlech, the original representative of Mazeppa at Astley's, was previously a member of Richardson's company, and performed in Richardson's show, where the manager gave him honourable distinction as "the bould speaker" on account of his voice overpowering even the din of Greenwich Fair. The drama of *Mazeppa*, written by Mr. H. M. Milner, was produced at Astley's under the management of Messrs. Andrew Ducrow and William West, on Easter Monday, 1831. "Napoleon" Gomersal was Abder Khan, King of Tartary, and the stately Mrs. Pope played Olinska, daughter of the Castellan. About 1835 Cartlitch went to America, and died there soon afterwards. He was not an actor of sufficient note to be worthy of a biography, and the theatrical portrait of him at the time of his short-lived popularity at Astley's was only a fancy sketch. E. L. BLANCHARD.

G. P. R. JAMES : A. A. WATTS (6th S. ix. 227, 256).—Mr. Foss writes as though Alaric Alfred Watts were dead. Does he mean Alaric Alexander Watts, whose biography has just been published, written by his son, Alaric Alfred?

J. RANDALL.

PETTY FRANCE: CROOKED USAGE: PIMLICO (6th S. ix. 148, 253, 295).—There would seem to be reason for believing that Pimlico had its origin in a person's name rather than in a locality. In my infantile days I was presented with a New Year's gift in the shape of a tiny volume of poems and songs, entitled *The Roundelay*. One of these commenced thus:—

"There lived in York, an age ago,  
A man whose name was Pimlico;  
He loved three sisters passing well,  
But which the best he could not tell."

The little rhyming tale wound up by saying that the chosen sister was Sarah, who had given him satisfaction in her mode of preparing a bread-and-cheese supper, by scraping the cheese; Betsy hav-

ing proved herself too extravagant to be his wife, by cutting and throwing away the rind ; while the other sister, Nancy, showed herself to be too parsimonious, by eating the paring. Nancy's degradation did not end in being charged with parsimony, for Pimlico proved so ungallant as to dub the young lady "a dirty slut !"

H. SCULTHORP.

James Street, Buckingham Gate.

It is evident that Petty France got changed into York Street out of compliment to Frederick, Duke of York, second son of George III., and not Edward, Duke of York, the son of George II. I find that it still bore the name of Petty France when Seymour's *Survey of London* was published in 1735, and also in the map of Westminster inserted in Maitland's *History of London*, published in 1756. The same name appears in the following maps of London, viz.: Kitchen and Parker's, 1765; Sayes and Bennett's, 1783; and Bowles's, 1786. In Smith's *Plan of London and Westminster*, 1801, the name has become York Street, so that it acquired its present designation some time between 1786 and 1801, which would well accord with the period of the popularity of the young Frederick, Duke of York.

J. MASKELL.

LONDON PAVED WITH GOLD (6th S. v. 429 ; vi. 153, 299, 496).—In the following passage there is an earlier allusion than any that has been given :—

"O London is a dainty place,  
A great and gallant city !  
For all the streets are paved with gold,  
And all the folks are witty.  
And there 's your lords and ladies fine,  
That ride in coach and six ;  
That nothing drink but claret wine,  
And talk of politicks."

The above stanza is from *A New Academy of Compliments ; or, the Complete English Secretary, with a Collection of Playhouse Songs* (Glasgow, 1789).

F. C. BIRKBECK TERRY.

Cardiff.

FAMILY NAME (6th S. ix. 307).—Papworth gives Arg., on a chevron or between three fleurs-de-lis arg. as many mullets gules, for Boggie or Bogie.

Q. J.

LYCHNOSCOPE (6th S. ix. 289).—The old-fashioned name, so to speak, for the peculiarity in certain mediæval churches, noticed by Mr. WOOLRYCH, is "Low Side Window," under which it will be found in Parker's *Concise Glossary of Architecture* (1866), where the description gives a sufficient reason for the name. The view which seems on the whole favoured by Mr. Parker is that these windows were "probably intended for the purpose of affording communication between a person on the outside and a priest within." As it never was an ordinary practice so to separate

priest and people, the reason in this special case has still to be sought, and on this Mr. Parker says that "the best explanation is that they were mainly for lepers." He mentions the theory that the object may have been to enable a light to be seen as having suggested the name "Lychnoscope." It seems obvious that in this case the light was not the mere ritual illumination of the altar, but the light burning before the tabernacle.

NOMAD.

MACAULAY ON THE LAW OF PROPORTION (6th S. ix. 285).—Macauley was quite right, as might be expected from his scholarship, in the estimate which he recites—an estimate amply confirmed *abundante*. I will give the Latin of the passage in Dr. Nicolas Sander's work, *De Origine et Progressu Schismatis Anglicani*. I quote from the Ingoldstadt edition of 1588, now open before me :

"Divisa autem Anglia in tres partes vna non erat eo tempore hæretica, nec cupiebat aut probabat mutationem religionis, nedum postea, cum sectæ perniciem esset experta. Nam præter plurimos ex optimatibus præcipuis, de quibus diximus pars major inferioris nobilitatis erat planè Catholica ; plebe quoque, qui agriculturam per totum regnum exercent (honestum et opulentum in illa insula genus hominum) novitatem istam inprimis detestabantur ; nec regni illius provincie aliae, quam quæ sunt prope Londinum et aulam ; nec civitates ferè, nisi maritimæ, atque in istis præ cæteris otio et delitiis affluentes adolescentes, bonorum decoctores, mulieres onustæ peccatis, cæterique similis farinae miselli, ultro hæresim amplexabantur."

The meaning of Sander in the words, "una non erat eo tempore hæretica" was plainly, "even one was not at that time heretical." The passage which is here transcribed fully explains his meaning, and gives the grounds of his estimate. But the running title in the margin has also, immediately opposite to the words "ex tribus una non erat eo tempore hæretica," these also: "Major pars Angliæ Catholicæ fidei addicta." *Plebe* is a misprint for *plebs*. A "reference to the original of Sanderus and Rishton" will probably satisfy the wish for "light and leading."

AN ENGLISH CATHOLIC.

MOORE : "EXEMPLARY NOVELS" (6th S. viii. 106).—I am now in a situation to answer my own query, thanks to the kind assistance of Col. C. T. J. Moore, F.S.A., of Frampton Hall, near Boston. The lady was Maria Sarah Moore, whom I have seen. She was the daughter of Peter Moore, M.P., and was consequently cousin of Thackeray. She was born about 1780, died Jan. 26, 1842, and was buried in the church of Monken Hadley, of the manor of which her father was lord. Some particulars of the Moores are to be found in *Monken Hadley*, by the Rev. John Cass. I have now before me the two presentation volumes of *The Exemplary Novels of Miguel de Cervantes Saavedra*, published by T. Cadell in the Strand, 1822. The preface, by the editor, is in the style of Peter

Moore, and speaks of the fair writer and fair interpreter. The editor refers familiarly to his friend Sheridan. It is much to be wished that some member of the family will publish a memoir of Moore, whose association with the Warren Hastings trial, the Drury Lane administration of Byron, and many other well-known events, is worthy of a better commemoration than the pasquinades and Joe Millers lavishly bestowed upon him.

HYDE CLARKE.

SAMUEL DANIEL (6th S. ix. 306).—It seems to me that those two fine lines,

"Which makes, that whatsoever here befalls,  
You in the region of yourself remain,"

are a conscious or unconscious adaptation of the Latin term, "apud se esse," which occurs in the *Andria* of Terence. A most expressive phrase, said by Andrews, in his lexicon, to be "conversational." The same idea seems to be slightly amplified in the well-known words of Horace, "Tecum habita." These two words, I would submit, are a good instance of the terseness of the Latin tongue, being an exact translation of the second line given above.

E. WALFORD, M.A.

ESSAY BY SHELLEY (6th S. iv. 345; viii. 85, 237).—A quotation from this essay was printed at the first reference, as affording an illustration of some difficult lines in *Prometheus Unbound*. All the same I was glad to see the reprint of that beautiful essay in "N. & Q.," where many would read it who have not access to Mr. Buxton Forman's splendid and costly edition. C. M. I.

Athenæum Club.

A WEDDING CUSTOM (6th S. viii. 147; ix. 135, 315).—Will Mr. DEANE kindly state from what part of England the parishioner mentioned in his note comes?

ALPHA.

AUTHORS OF BOOKS WANTED (6th S. ix. 309).—

*The Spirit of Discovery by Sea* is a poem, in five books, by the Rev. W. Lisle Bowles, first published in 1805. It is referred to in his *Life as The Spirit of Discovery*.

W. E. BUCKLEY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Catalogi Codicum Manuscriptorum Bibliothecæ Bodleianæ Paris Nova*. Codices a viro clarissimo Kenelm Digby, Eq. Aur., Anno 1634 Donatos, completens. Confeoit Gulielmus D. Macray. (Oxonii e Typographico Clarendoniano).

THE authorities who are responsible for the management of the Bodleian Library issue the various parts of the catalogue of manuscripts but very slowly. This is a great loss to scholars; but it is in some degree made up to them by the excellence of the work when it does at last reach the hands of the public. Mr. Macray is a veteran cataloguer. We do not think that he has ever previously produced so good a catalogue as that now before us. Sir Kenelm Digby's manuscript collections are, unlike

several others in the same library, composed for the most part not of large works, but of many separate tracts in one volume. Each tract, however uninteresting it may be, has to be carefully examined, and in not a few cases read through, before the entry in the catalogue can be made. The labour entailed by the process must have been immense, and in many cases of a most uninteresting description. Digby's collections range over nearly every imaginable subject; but astronomy, or, rather astrology, chemistry, and the occult sciences occupy a most undue share. The index under "Astronomy," has forty-four entries, and there are twenty-six under "Astrology." "Medicine" is a very long entry. The greater part of the Digby manuscripts have little interest to the historical student, but they are of vast importance for all those engaged in investigations relative to folk-lore. There are many charms in Latin, French, and English. We wish some one would examine all of them, and print such as have not seen the light. Charms are of two kinds. Some are parodies on the offices of the Church, others survivals of religions older than Christianity. Both classes have much interest for the modern investigator.

*To and Fro; or, Views from Sea and Land*. By William Sime. (Stock.)

THE papers in this volume have all, except one, appeared at various times in the *St. James's Gazette*. The solitary exception (it is, we think, the best essay in the volume) is called "The Old Salt"; it came out in the *Graphic*. They are of very various degrees of merit; some of them, it seems to us, might well have been permitted to remain undisturbed in the columns of the newspaper for which they were written; others certainly merit preservation in a more permanent form. "The Old Salt," for instance, is an admirable paper, depicting better than we have ever seen before the manner of life of an old sailor who, in the evening of his days, has taken up his abode permanently on shore. "Scott's Influence in French Literature" deserves careful study. Short as it is, it indicates lines of thought on which we may travel long, if minded to do so. "The Village Idiot" is very touching, and our own experiences tell us that it is very true. The "Notes from Ireland" we do not like. We do not wish to call in question Mr. Sime's accuracy; many of his statements we, indeed, know to be true, but the tone and manner of much that he says make the "Notes" painful reading.

M'CARTY'S *Annual Statistician*, 1884 (San Francisco), supplies, in its 620 odd pages, an almost incredible amount of information concerning the United States in general, and especially concerning California and the Pacific coast. To all concerned in political, social, or economic studies, to journalists, and to many others, it is a work of highest importance. It deals with European matters also, and supplies the population of Lyons-le-Saulnier or West Ham, and many other statistical facts of more or less interest and importance. It is, indeed, a creditable product of Western enterprise.

THE handy and convenient shilling *Peerage, Baronetage, Knightage, and House of Commons* of Messrs. Chatto & Windus for 1884 have been issued.

THE *Rivista Storica Italiana* (Turin, Fratelli Bocca), edited by Prof. Rinaudo, of Turin, with whom are associated Ariodante Fabretti, of Turin, and Giuseppe De Leva, of Padua, opens its career with a good promise, which we augured from the names of those most intimately concerned in its foundation. The first number contains articles by Pasquale Villari, on "A New Question connected with Savonarola," by G. De Leva, on "The Election of Pope Julius III.," by Vito La Mantia, of Palermo, on "The Communes in the Roman State in the

Middle Ages," and by Gabriele Rosa, of Brescia, on "The Franciscans in the Thirteenth Century." There is also a considerable space devoted to reviews of current literature, both Italian and Transalpine, and a summary of articles in Italian, French, English, and German periodical literature more or less dealing with Italian subjects. The work done seems good and solid, and we hope that the *Rivista Storica Italiana* will obtain the success which its merits deserve.

THE *Revue Universelle*, edited by Jules Lermina and Ladislav Mickiewicz (Paris, 12, Rue Grange Batelière), which we announced in these columns, has published its first two numbers during April. The articles cover a wide field in contemporary literature, from Russia to Haiti. Oriental literature is taken in hand, as a special branch, in No. II., by Léon Delbos, who commences with India and Sanskrit literature. Paul Heyse, Madame Orzeszko, E. Jelinek, and other writers of varied nationality, sustain the international character which is a distinguishing feature of the new review. The *Revue Universelle* will do a good work if it induces Frenchmen to make themselves acquainted with the best thoughts of the best writers in all lands.

*Longman's Magazine* has a very thoughtful and subtle essay by Mr. R. Louis Stevenson, entitled "Old Mortality," and a valuable and characteristic paper by Mr. Freeman on "French and English Towns."—Among the contributors to the *English Illustrated Magazine* are Mr. Thomas Hardy, whose "Interlopers at the Knap" is thoroughly characteristic; Mr. Bernard H. Becker, who writes on "Lace-Making at Nottingham"; and Mr. Gosse, who supplies a short poem.—The present instalment of "Some Literary Recollections," in the *Cornhill*, furnishes some strange illustrations of human infirmity, drawn from the writer's experience as an editor.—The *Edinburgh* supplies a not very favourable estimate of Sir Theodore Martin's *Memoirs of Lord Lyndhurst*. It contains, in addition, essays upon James Forster's translation of *The Chronicle of James I., King of Aragon*, upon J. R. Green's *Conquest of England*, Prof. A. H. Sayce's *Herodotus*, and Sir Alexander Grant's *Story of the University of Edinburgh*.—The *Quarterly* has a long and judicious essay on Bossuet, a second on *The Memoirs of J. R. Hope-Scott*, a third on the Lauderdale MSS. in the British Museum, and a fourth on Mount Stuart Elphinstone.—In addition to the "Chronicles of English Counties (Shropshire)," *All the Year Round* has an account of Arminius Vámbéry.—In the *Nineteenth Century* Mr. Swinburne concludes his startling essay on Wordsworth and Byron, and Mr. Shorthouse writes on Frederick Denison Maurice.—*Macmillan* contains an essay on Emerson by Matthew Arnold, and one on F. D. Maurice by the Warden of Keble.

PART IV. of Cassell's *Encyclopædic Dictionary* brings the work to "Appreciation," or a little in advance of Dr. Murray's *New Dictionary*. Two hundred and fifty-six pages of three columns each have now appeared. Taking the average number of words on each page as thirty, an under estimate, it will be seen that there are considerably over 10,000 words between A and Ap. How huge is the labour necessary to bring the work to a conclusion becomes thus evident.

THE first number has appeared of *Eastward Ho*, a monthly magazine, edited by the Rev. Freeman Wills, M.A. The contributors include the editor, Mr. W. G. Wills, Mr. G. R. Sims, Mr. G. Manville Penn, and the Suffragan Bishop of East London, curiously described as the Bishop of Bedford.

THE first number is issued of Cassell's *Popular Gardening*, edited by D. T. Fish.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

F. E. SAWYER ("Passion Week: Holy Week").—Wheatley says, "The fifth Sunday in Lent is, by the Latins especially, often called Passion Sunday, though I think that would be a proper name for the Sunday following; but the reason, I suppose, why that title is thrown back to this is because the Sunday next before Easter is generally called Palm Sunday." Sir Harris Nicolas (*Chronology of History*) calls the Sunday before Palm Sunday "Dominica in Passione Domini" (see "N. & Q.", 4th S. v. 490). It seems established at 4th S. v. 547 and vi. 17 that the week before Easter is Holy Week and the previous week Passion Week. The subject was again raised by ANON., 5th S. viii. 129. In answer to this it came out, 5th S. viii. 175, that Holy Week has antiquity in its favour, that Bishop Sparrow, in the index to his *Rationale*, under the article "Passion Week," directs the reader to Holy Week. Ducange shows that the term Passion Week was used so early as the thirteenth century. See also 5th S. viii. 216. At 6th S. viii. 125, MR. W. T. LYNN quotes Proctor's *History of the Book of Common Prayer* to the effect that the fifth Sunday in Lent is called Passion, but to call the subsequent week, as opposed to the week following that, Passion Week is absurd. MR. LYNN suggests that the fortnight comprising the two Sundays is Passivtide. The subject is apparently threshed out.

J. FRASER ("Oil Painting of the Reformers").—So many pictures answering the description of H. A. D. are found in different quarters, we are driven to the conclusion the painting in question must have been indefinitely multiplied.

EDWARD R. VYVYAN ("An Account of Switzerland").—This work is by Temple Stanyan, author of a Grecian history in 2 vols. 8vo., 1739. It can scarcely be dear or scarce. Large-paper copies sold in the Heath sale for 7s. 6d.; Willett, 6s.; Hibbert, 5s. The small-paper price is 2s. 6d.

THOMAS Q. COUCH.—  
"Lance to lance, and horse to horse,  
Long years of havoc hold their destined course  
And through the kindred squadrons mow their way."  
Gray, *The Bard*, ii. 3, 8-10.

WYNNE E. BAXTER ("Oddments").—This word appears in Hyde Clarke's *Dictionary*, and is in common use in various parts of England.

JOHN HALL ("Letter of Lord Byron").—This letter was published in Galignani's edition of Byron's *Works*. We are obliged for the offer.

W. LYALL ("Authorship of *Vestiges of Creation*").—As the book in question is published by Messrs. Chambers, with the name R. Chambers on the title-page, and with his portrait, it seems scarcely worth while to multiply proofs of authorship.

CORRIGENDUM.—P. 321, col. 2, l. 45, for "folios" read pages.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 10, 1884.

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## Notes.

## BIBLIOGRAPHY OF CHAUCER.

(See 6th S. viii. 381; ix. 138, 141.)

*The Canterbury Tales*.—1. Caxton's first folio. No date and no printer's name, but undoubtedly Caxton's, and of the date of 1475-6. Nine copies extant, but only two of these complete, having the whole 372 leaves, viz., one in the library of Merton College, Oxford, and the other in the King's Library, British Museum. See Blades's *Life of Caxton*, vol. ii. p. 46, and Lowndes's *Manual*, vol. i. p. 426.

2. Caxton's second folio, 1481. 312 leaves, woodcuts; taken from a better MS. than No. 1, which MS. afterwards became the property of William Thynne, whose edition of Chaucer chiefly follows this for *The Tales*. The "Prohemye," signed by Caxton, gives a modest account of his work as editor. Eight copies known, more or less imperfect; the best is at St. John's College, Oxford. See Blades's *Life of Caxton*, vol. ii. p. 162; Lowndes, &c.

3. Pynson's first folio. No date (? 1493). Passes for the earliest production of Pynson's press; only a few copies exist; a perfect one in Lord Spencer's library at Althorp. A reproduction of No. 2, the prose only in double columns; has Pynson's monogram and Caxton's "Prohemye." See Dibdin's *Ames*; Lowndes, &c.

4. Wynkyn de Worde's folio, 1498. Printed at Westminster; not, as often described, a mere reprint of No. 2. There is a copy in the Grenville Library, British Museum, well preserved. Besides *The Tales* it contains Lydgate's *Goddiss* and *Goddisses*; 163 leaves, double columns. Colophon has also the date 1498. Woodcut of the Pilgrims at supper, and Caxton's monogram. An impression by the same printer, dated 1495, is sometimes catalogued, but, if it ever existed, is now apparently lost. See Ritson's *Bibliographia Poetica*, p. 19.

5. Pynson's second folio, 1526. Apparently part of a design to publish Chaucer's complete works, since *Troilus* and *Cresseid* and *The Book of Fame* exist of the same date; follows No. 3, double columns.

From this date till 1737 *The Canterbury Tales* were not printed separately, but with the complete works as already described. It was not till after the publication of Urry's well-intended but incorrect edition that a really critical spirit was evoked, and the printed poems of Chaucer brought into more careful comparison with their MSS. The first fruit of this newly awakened spirit of inquiry was—

## 6. Morell's edition, 8vo., 1737.

The *Canterbury Tales* of Chaucer in the original, from the most authentic MSS., and as they were turned into modern English by Mr. Dryden, Mr. Pope, and other eminent hands. London, 1737.

"The first editor of any part of Chaucer's works who displayed anything like the spirit and power of genuine criticism, Morell, commenced the publication of *The Canterbury Tales* on a thoroughly complete and satisfactory basis, and it is to be regretted that he did not carry out his admirable scheme and finish the work so well begun. The only volume he published contains the 'Prologue' and 'The Knight's Tale,' a modern version of each being appended to the original text. He took a just and comprehensive view of the work to be done, and possessed many of the higher qualities essential to its execution. He examined no fewer than fifteen MSS. of *The Tales*, and, while adopting the most authoritative readings in the text, gives all important variations in a textual appendix."—*Edinburgh Review*, July, 1870.

The volume published in 1737 is the only part of Morell's work that ever appeared.

## 7. Tyrwhitt's first edition, 1775, 5 vols. 8vo.

The *Canterbury Tales* of Chaucer, to which is added an essay on his language and versification, an introductory discourse, notes, and a glossary. In 4 vols. [A fifth was added in 1773.] London, T. Payne, 1775.

Contains a portrait of Chaucer reduced from Vertue in Urry's edition. Tyrwhitt was of Merton College, Oxford, and died in 1786. After Morell, in whose steps he trod, but not so wisely, he was the first real editor of Chaucer; he availed himself of Morell's work, notes, and glossary, praising highly the labours of his predecessor. His own work is marked by industry and conscientiousness; he followed MSS. faithfully, but was imperfectly acquainted with old English

grammar and inflections. It is the fashion unduly to disparage his work; but he merits the honour of being the first to complete the revision of *The Tales*, and to restore them to something like the original text. A fine edition of his work was published in 2 vols. 4to. in 1798, on large paper, at the expense of the University of Oxford, as a posthumous tribute of respect; it has his portrait by Heath. It differs chiefly from No. 7 in having the dissertations placed before instead of after the poems.

8. Tyrwhitt's third edition, 5 vols. 8vo., 1822. Reprint of the first edition with a few emendations, additional notes, and a better glossary; the whole rearranged; has a portrait of Chaucer and an engraving of the Pilgrims by Stothard. Other editions of Tyrwhitt are by Pickering, 1830; Moxon, in 1 vol., 1845; Gilfillan in 1860; Routledge, illustrated by Corbould, 1853 and 1878. Tyrwhitt's text was accepted for all the editions of *The Complete Works* published till 1856.

9. Thomas Wright's edition, 3 vols. 8vo., 1847. One of the Percy Society's reprints: "*The Canterbury Tales*. A New Text with Illustrative Notes. Edited by Thos. Wright." The text was founded on Harleian MS. No. 7334—an esteemed text, if not the best. The plan was to select a good MS., the best and oldest to be found, and to adhere to it faithfully throughout. The text selected was considered the best both for antiquity and correctness. The same plan was followed by subsequent editors (e.g., R. Bell and R. Morris) till the publication of the Six-Text edition by the Chaucer Society, from which it may be readily seen that no text is perfect, and each MS. may be amended by aid of its fellows. Wright's text has superseded Tyrwhitt's in most modern editions of *The Complete Works*. His edition, although often careless and inaccurate, marks an important era in Chaucerian study.

10. The Chaucer Society's text, viz., the Six-Text edition of *The Canterbury Tales*, in parallel columns, from the Ellesmere, Hengwrt, Cambridge, Corpus, Petworth, and Lansdown MSS., with tables showing the groups of *The Tales* and their varying order in different MSS.; issued in parts from 1868 to 1876. This edition is indispensable for the proper study of the poet; it proves that the MSS. are more nearly uniform than was expected; the variations are more in the spelling than in the language. The minor poems and the prose writings of Chaucer are treated in a similar manner in separate reprints, and the Society's series of texts as well as the series containing essays and criticism, are simply invaluable. For a list of the publications the reader is referred to the publishers, Messrs. Trübner & Co.

*The Skeleton of the Canterbury Tales*, an attempt to distinguish the several fragments of the work as left by the author, by H. Bradshaw, of Cambridge, Lond., 1868, 8vo.

J. MASKELL.

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 264.)

If in Italy generally witches were little persecuted, this was most of all the case in Rome. I have been told by persons who ought to be well informed on the subject that witches were never burnt in Rome, and I have never in my personal researches come across mention of such a punishment having taken place. It is true I have not had the opportunity of quoting documentary evidence as to what was the law of the case. The practice, however, would seem to have been of the rarest; if, indeed, it ever occurred. Moroni mentions that Innocent I. (410) urged the Emperor Honorius to enact penalties against astrologers; but it would seem that the severest of these was exile; and it was their writings, not themselves, that were burnt. The Antipope Pascal in 687 was convicted of studying magic and imprisoned, but not put to death; and another antipope (Sylvester IV., 1102) for the same cause suffered sentence of exile. John XXII. (in Rinaldi's *Annals*, anno 1326) enacted penalties against the exercise of magic, but was living at Avignon, not at Rome, at the time, and was moved thereto by the public horror excited by various alleged attempts to exercise black arts against the persons of Charles IV. of France and Philip the Handsome, Duke of Austria. But even so, he only ordered the books, not the magicians themselves, to be committed to the flames; the personal penalty adjudged was excommunication. Two or three persons were also condemned at Avignon for a similar attempt against John XXII. himself, namely, his barber, his physician, and the Bishop of Cahors. The two former were suffered to escape, and the Pope only condemned the latter to imprisonment. Subsequently, however, on another charge being brought against him, he was taken in hand by the secular power and condemned to be dragged at the tail of a horse to the place of execution and beheaded. In 1522 Rinaldi records that Rome was devastated by the plague. In the midst of the general terror—the Holy See being vacant at the moment—a Greek magician, Demetrio Spartano by name, sacrificed a bull to the devil in the public amphitheatre (? the Colosseum). This drew forth another "constitution" against magicians from Adrian VI. when he came to the throne; but Moroni, from whom I am quoting, does not name the penalties.

The most remarkable trial for witchcraft that ever occurred in Rome was that of Giacinto Centini, and one would think if any one ever was burnt for sorcery there it would have been he. Cardinal Centini was a Franciscan, a man of profound piety as well as considerable learning, and enjoyed the greatest favour of Urban VIII. (1623–44), who made him one of the six Cardinal

Bishops. His nephew Giacinto, however, was possessed with an insane ambition to see him raised to the pontifical throne, and as a preliminary thereto joined in a conspiracy with two or three others to compass the death of Urban VIII. by sorcery. They were discovered by the confession of one of their number, and convicted of the attempt to murder. Centini was sentenced to be beheaded, the others to be hung (their bodies to be burnt *after death*). One only was executed, in the Campo de' Fiori, which was at that time the place of execution." The others had various periods at the galleys. Another remarkable case occurred during the pontificate of Paul IV., when an African witch was accused of exercising her arts on a whole school of orphans; her sentence was only exile. Tartarotti devotes the tenth chapter of his first book to the statement of the lenient provisions of the Roman Inquisition in treating witchcraft, supported by quotations from the manual of instructions to inquisitors and the example of a certain *commensario*, who was severely punished for overstepping them. I have also before me the *Manual for the Use of Inquisitors*, of Modena, 1659, which takes the same tone; as does the *Sacro Arsenale*, printed at Bologna 1665. The latter contains many restrictions directed against the application of the "rigorous" examination, and prohibiting all aggravations of it (p. 189). Pp. 203 *et seq.* provide that no proceedings shall be taken against any one for witchcraft till it has been deposed by a physician that the evil charged against the accused person proceeds from evil arts and not from natural causes. A whole chapter is occupied with cautions against too readily receiving accusations (p. 207). If found guilty, the highest penalty, cited from the Bull of Gregory XV. "Omnipotentis Dei," is imprisonment for life; though after that there was handing over to the civil power, which would involve the stake in those places where the stake was in vogue. But the onus lay with the physician who decided that the evil was not natural. When the Venetian republic interfered to arrest the over severity of the celebrated trials for witchcraft in Val Camonica, it was in union with the Pontifical Legate and the Patriarch (Gabriele Rosa, *Un Processo di Stregoneria in Val Camonica*,

pp. 90-5), and the judges were specially charged with having "acted contrarily to what was contained in the wise and just brief of his Holiness" (p. 94).<sup>b</sup>

Tartarotti, again, shows that no ecclesiastical canon or pontifical bull directs the more severe treatment against the mere pursuit of magic; such merely applies the principles contained in Leviticus xx. 6, 27, Deut. xviii. 9-12, against those who used it to the injury of others in various ways. Thus the judge (Dicasto) in Gianfrancesco Pico's *Dialogue* is made to say (p. 52) that "it is not because witches profess to go to the dance of Diana that the Inquisition took notice of them, but because they boasted of denying the Christian faith at their mysteries, of renouncing their baptism, of reviling the sacraments, and blaspheming God, and because of their exercise of evil arts over others in ways too numerous to particularize now.....It is for such things as these," he continues, explaining the action of the Inquisition in

<sup>b</sup> I have not the means at hand (these columns have been prepared for the press in Rome) of making anything like a complete analysis of the comparative treatment of witchcraft in other countries; but the following may serve as a not uninteresting contribution towards one. In France, in the reign of Henry IV., six hundred persons were accused of witchcraft; in the reign of Francis I. not less than one hundred thousand (*Crepel de Odio Satanae*, lib. i. diss. 3, quoted by Cantù, *Eretici*, p. 388). Witchcraft was only punished correctionally in Geneva till Calvin established burning (Picot, *Histoire de Genève*, quoted as above). In Germany the immense number who suffered have already called for notice. And, to come to our own country: "It is remarkable," says Capt. Hans Busk, LL.D. ("An Address on the Origin and Present State of the Laws of England," delivered at Cambridge March 20, 1873), "to note the complacency with which eminent and learned judges, during a long series of years, without scruple or hesitation devoted to the flames thousands of unhappy wretches guilty of no offence, but simply accused of what was called witchcraft. In the short interval between 1640 and 1666 three thousand persons were burnt alive for this alleged crime. Barrington (in his observations on the statute of Ed. III.) computes the entire number of these judicial murders to have exceeded thirty thousand! The last of these was as late as 1716, when a poor old woman and her daughter were sent to the stake for having raised a storm. And it was only in 1736 that the infamous 'Witch Act' of 1603 was repealed.....Such was the law of England for 133 years of her history, administered by the ablest men who ever adorned the bench. It is a memorable fact, also, that no inconsiderable number of the poor victims of these atrocious laws admitted their guilt and the justice of their terrible punishment." I have it from one who was cognizant of the case, that as late as the year 1817 a woman was brutally lynched at Zara by the peasants, who accused her of singing mass in a neighbouring forest at midnight served by four devils, each carrying a black torch. When approached by good Christians they all gave a fearful howl and vanished. It is true, however, that the Austrian Government proceeded against and punished the self-constituted judges.

\* Cancellieri narrates that Cecco d'Ascoli having been warned by an astrologer that there were two things fatal to him, namely, "l'Africo" and the "Campo di Flora," would never, when in Rome, go near the Piazza of similar name nor leave his house when the scirocco (*vento d'Africo*) blew. Afterwards being condemned to death at Florence, he seems to have relied so completely on this prognostication that he entertained no fear of the sentence being carried out till he heard the place appointed for it was called Campo Fiore, and that there was a little stream near named Africo. Then he exclaimed, "Actum jam de me!" (*Mercato*, p. 25, n. 3, ed. 1811).

the matter, "that we hand them over to secular princes for punishment and lay upon them the penance provided by the Church."

The confessions of the accused, again, were eminently calculated to mislead, and did serve to mislead the judgment of mankind to a lamentable extent. Del Rio, who may, perhaps, be ranked as chief among demonologists, his great work on the subject being the text-book of later writers and containing reference to above eleven hundred authors, gives great weight to this as an argument in favour of the reality of witchcraft. One passage on the subject which came under my hand is curious enough to merit citation. In his *Questio*, xi. lib. ii., as to the power of magicians over the stars and elements, he puts it as a proof that they are really able to raise storms and call down hail, &c., "because they all agree in their confessions [before the judges] that they have such power, and adds that this is further confirmed by experience, for whenever the judges constrain them thereto against their will the effect follows." Gabriele Rosa (*Un Processo*, &c., p. 91) quotes from Carlo Miani, a Venetian writer of the time, that persons accused in the celebrated Val Camonica process confessed to having worshipped the great devil as God; and of having caused the death of an infinite number of persons ("haver facto morir homeni infiniti") by means of a powder they received from the devil, which, when scattered abroad in the air, raised storms. One of them deposed to having killed two hundred persons. They also said they had received from the devil an ointment which, smeared on a stick or distaff, enabled them to ride through the air to Monte Tonale. Gianfrancesco Pico himself, in adopting a severer, and what may be called more credulous appreciation of witchcraft than his illustrious uncle, seems to have been led to it entirely by the confessions he had heard before the judges; and his *Libro delle Streghe* is a condensed account of trials at which he was present. Fra Leandro degli Alberti, in his preface to the edition of 1556, tells us, as the occasion of the composition of this curious book, that certain persons having been sentenced to death for witchcraft in Venice, a very strong feeling was roused on their behalf, and many rose up who said the things laid to their charge were so improbable that they ought not to be punished with death. Gianfrancesco Pico entered the lists with them with great energy, and after having assisted at the examination of several accused persons he was so convinced by their confessions that he wrote this work in proof of their culpability; the above-named editor adds his testimony that he had also listened to and been convinced by similar evidence.

Nor were such confessions made only under fear of judgment. Tartarotti (p. 117) gives evidence of their frequent spontaneity. Examples

are not wanting of identical experiences being deposed to by those who had nothing to fear, and were not even on trial. Gianfrancesco Pico, in the work already quoted, gives one very curious instance, the scene of which, however, was Tirol. He says it was narrated to him by a man of high position, and worthy of all credence, as a recent occurrence in his own neighbourhood:—

"A priest was on his way to carry the blessed Sacrament to a sick parishioner living at a great distance. As it was too far to walk he took a horse, and carried the blessed Sacrament in a case about his neck. When he had gone some way he was met by one who begged him to alight from his horse, as he would show him a marvellous sight. He had scarcely consented when he felt that both he and his new friend were being carried through the air, till they reached the top of a very high mountain, where there was a pleasant space of table-land surrounded by high trees, and shut in by fearful precipices. Tables were laid as for a banquet, and a multitude of people were sporting themselves with games and dances and strains of sweetest music. The good priest wondered much what it could all mean, and was too much astonished to venture to speak. Then his guide asked him if he would not pay obeisance to the lady ['la Madonna'] who was there, and offer her some gift as did the others. There was there a most beautiful queen on a throne, richly dressed, and all the people went up to her throne and offered gifts. When he saw her looking so radiant, and the ceremony performed with so much order, he thought it could be no other than the Blessed Virgin, *not knowing* that such things were done by the spirit of evil. He pondered with himself, therefore, what gift he should offer, and decided that nothing could be a more grateful offering to the mother than the body of her Son, which he was carrying to his sick parishioner. He went forward, therefore, intending to place it reverently on her knees. No sooner did he approach her with it, however, than the lady herself, the throne, and all those who were worshipping her disappeared, nor was there the least vestige left of the banquet. The guide vanished with the rest. The priest now found himself on a wild spot far from any habitation of man, amid ruins, forests, and precipitous rocks. After undergoing many hardships, he at last fell in with a shepherd, from whom he learnt that he was a good hundred miles away from the place where he met his strange guide. Immediately on his return home he went before the governor and made a complete statement of the above events."

Another circumstance, no less calculated to mislead, was the little account that persons accused of witchcraft made of enduring tortures which it makes us shudder only to think of. This curious fact has been treated at length by Tartarotti, lib. ii. cap. vi., also in the *Compendium Maleficarum*, cap. xv.; and Menghi, *Compendio dell' Arte Essorcista*, p. 477 (ed. 1605), says, "Certain *donnicciuole*, following after Satan and wrapt up in his arts, are not only quite unmoved by sense of pain, but show themselves quite joyous in the midst of torments, as if they were assisting at a wedding feast."

R. H. BUSK.

(To be continued.)

THOMAS CHAUCER, "SON OF GEOFFREY."—The Historical Manuscripts Commission, in the eighth

and ninth Reports and Appendix, takes occasion to notice the pedigree of Chaucer, both in the Report and the Appendix, in reference to the hospital of Ewelme, Oxon, the statutes of which almshouse are described. In Report VIII. pt. i. p. xiv, there is: "The almshouse was founded by William de la Pole, Earl of Suffolk, and Alice his wife, who was a daughter of Thomas Chaucer, son of Geoffrey Chaucer the poet." In the Appendix to the same Report, p. 624b, there is: "Alice, the wife of the Earl of Suffolk, was the daughter of Thomas Chaucer, son of Geoffrey Chaucer the poet." And more recently, in Report IX., pt. i. p. 216b, there is: "The tomb of Thomas Chaucer and Maud his wife (whose daughter Alice, the granddaughter of the poet Geoffrey Chaucer was the duke's wife)."

I submit that these are positive statements which ought not to occur in a work of such authority. It is assumed that Thomas Chaucer was the son of Geoffrey, for which there is no real evidence, as I think that it is not too much to say. If it was thought necessary to introduce such a statement at all in the Reports, I conceive that it ought to have been advanced as a supposition, and not as a fact—as a possibility, not as a certainty. The presumption is against the relationship, however perseveringly it has been asserted.

ED. MARSHALL.

**A MÆDIEVAL PUNISHMENT FOR SCOLDING.**—The town of Dortmund, in Westphalia, had a law, made in the thirteenth century, by which it was decreed:—

"Si due mulieres rixantur ad invicem percutiendo se cum verbis contumeliosis, que *Verkorne Wort* dicuntur, portabunt duos lapides per catenas coherentes, qui ambo ponderabunt unum centenarium, quod Teutonice dicitur *enen Centener*, per longitudinem civitatis in communi via. Prima portabit eos de orientali porta civitatis ad occidentalem portam et alia stimulat eam stimulo ferreo fixo in baculo; et ambe ibunt in camisiis suis. Alia tunc assumet eos in humeros suos et reportabit eos ad orientalem portam et prima e converso stimulat eam."

There was much wisdom in thus enacting that plaintiff and defendant should share the punishment between them, the shrewd old law-makers well knowing that in such cases there was generally as much fault on one side as on the other.

F. NORGATE.

**THACKERAY'S "VIRGINIANS."**—At vol. i. p. 279, Thackeray observes, "And a great comfort it is to think.....that in Queen Victoria's reign there are no flatterers left, such as existed in the reign of her royal great-grandfather." As reference is here meant to George II., it should be great-great-grandfather. The mistake is quite unimportant in any work not likely to become a classic; but as Thackeray's works belong to literature quite as certainly as Fielding's, the most trivial error is worth correcting.

Upton, Slough.

G. B.

**A POETICAL EPITAPH.**—During a visit, some time ago, to the north of Scotland, the following lines were deciphered from one of those flat grave-stones on two supports familiar to rural churchyards:—

"Here lies an honest man,  
Though not a native of this place,  
And left his blessing behind  
To his succeeding race;  
And that they prospered might be  
Into the land they came,  
As Jacob's children were  
Within the land of Ham;  
That to him they might gathered be,  
As they were once before;  
And they the joys might see  
Which he doth now adore."

These rhymes follow the words "William Rose, who died the year 1732," and under the verses are the initials "W. R." The inscription is unknown to published epitaph literature, and it has the peculiarity of being written straight on, without any attempt to keep the stanza shape as above. The letters are large, well-cut capitals, which spread over the entire surface of the stone. It is the only old memorial in a graveyard attached to one of the two chapels belonging to the old castle of Brims, now in ruins, on the edge of the Northern Atlantic and within view of the Orkneys. The Rose family were of Norman origin, and reached high distinction both in England and Scotland, their arms in each country being the same. It would be valuable if local antiquaries and genealogists could throw light on what connexion this William had with the influential Roses of subsequent times in the same district.

T. S.

**POCKET-SLEEVES.**—In the review of *Ye Olden Time* ("N. & Q." 6th S. ix. 259) reference is made to the use of sleeves as pockets. May I remark that in China the males have, as a rule, no other pockets than those supplied by their ample sleeves? Books, handkerchiefs, parcels, alike find their way into these receptacles; and while their presence cannot but be felt, the articles themselves are unobserved.

H. FRIEND.

**THE WORLD CREATED ON MARCH 25.**—At the foot of the first page of the calendar in a copy of "*The Psalter*," London, for the Company of Stationers, 1615," small 4to., black-letter, is the following notice:—

"Note also that the yeere of our Lord beginneth the xxv day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceived in the wombe of the Virgine."

W. C. B.

**LETTER FROM SIR THOMAS LAWRENCE.**—The following letter from Sir Thomas Lawrence, P.R.A., addressed to Mr. Daniel Wade Acraman, is preserved amongst the archives of the Bristol

Museum and Library, and may prove of interest to some of the readers of "N. & Q." Sir Thomas was unanimously elected to the freedom of this city, and the circumstance was intimated to him by Mr. Acraman, who also forwarded to him a number of the *Mirror* newspaper in which the announcement was publicly made.

Russell Square, April 19th, 1829.

MY DEAR SIR,—The exceeding hurry of this period, when we are just commencing our preparations for the Exhibition, must be my excuse for not immediately answering your obliging letter, and the gratifying information which it contained.

I did receive the newspaper, but the article which communicated the unexpected intelligence did not appear to have been written by a Person present at the Meeting, and expressing a doubt as to the accuracy of part of the proceedings, I feared it might extend to that circumstance which seemed the least probable that had occurred.

Your kind assurance now confirms to me that I have received from my native City the very highest honor (the protection of Majesty excepted) that could have rewarded my professional exertions. I beg you to express to those of your Friends who with yourself have generously assisted in procuring it the sincere gratitude and Respect with which it has impressed me, and the attachment which it has strengthened to the place of my Birth; as well as the Zeal with which I shall attempt to forward any Measure conducive to its Honor, and the improvement of its refin'd Establishments.

I shall gladly take advantage of your offer, for the exhibition of my two other pictures.

Pardon some haste in which I write, and believe me to remain, with the highest Esteem. My Dear Sir, your very faithful Srt.,

THOS. LAWRENCE.

"To D. W. Acraman, Esq., &c., &c., &c., Clifton, Bristol," is the address upon the cover, which is sealed with an impression of a small classical head, which appears to have been an antique.

JAMES DALLAS.

The Museum, Bristol.

EPITAPH.—The accompanying epitaph, which is to be found in the churchyard of St. Magnus the Martyr, London Bridge, may interest some of your readers :—

"Here lieth the body of Robert Preston, late Drawer at the Boar's Head Tavern in Great Eastcheap, who departed this life March 16<sup>th</sup>, Anno Dom. 1730, aged 27 years.

Bacchus to give the toping world surprise  
Produced one sober son and here he lies.  
Tho' nurs'd among full hog'sheads, he defy'd  
The charms of wine and every vice beside.  
O Reader, if to justice thou'rt inclin'd,  
Keep honest Preston daily in thy mind;  
He drew good wine, took care to fill his pots,  
Had sundry virtues that outweigh'd his faults,  
You that on Bacchus have the like dependence,  
Pray copy Bob in measure and attendance."

S. McCaUL.

Blackheath.

THE NEW MOON: CURIOUS SUPERSTITION.—Among the numerous superstitions having reference to the new moon, I think this, which I heard

the other day, about as curious as any. A friend of mine told me that it was at least unwise, if not unlucky, though I suppose in this case both are synonymous, to have your hair cut at any other time than the new moon; because, if so, it would come out; instancing as proof his own beard (a very full one), which until he followed this recipe came away by handfuls. For some years he has continued this practice, and finds now nothing result from it but good.

WM. B. LEWIS.

A PRAYER.—On the fly-leaf of a black-letter copy of the works of Vigo the surgeon, translated by Bartholomew Traheron, in my possession, is the following prayer :—

"A prair to be saide on a patient or medecin.—O Domine Deus qui mirabiliter creasti hominem et mirabilius redemisti illu': qui dedisti medecina' vel decoctione' ad reparandu' sanctatem humanoru' corporum: Da benedictione' tua sanctam de celis sup' hanc medicinam vel decoctionem, ut in quorum corpora vel membra ponetur, sive in cuius corpus intro erit: sanitatem et mentis et corporis recipere dignetur: per gratiam & potentiam tua': qui vivis et regnat Deus per omnia secula seculorum. Amen. J. E. SMARTE."

"O Lorde God, wh wonderfully diddest create man and more wonderouslye diddest redeeme hym, whiche hast gieuen medecin or decoction to repayre the healthe of Mann's bodyes: Gieue thy holye blessinge from Heaven upon this medecin or decoction, that upon whose bodies or members when it shall be putt, or into whose bodie it shall enter, he may be worthe to receave health both of bodie and mynde by thy grace and power who liuest and raygneest one God for ever & evr. Amen.

"J. E. SMARTE.

"Liber iste est Johannis Smarte Cyruurgi. 1586."

EDWARD HAILSTONE.

Walton Hall.

JOHN LEECH'S ETCHINGS.—There is a little book which appears to contain some of John Leech's earliest etched work, and to have also escaped the notice of that talented artist's biographers; at least, it is not mentioned in Mr. Kitton's pleasant little sketch recently published by Mr. Redway. This is a duodecimo of seventy-six pages, entitled "*American Broad Grins*. Edited by Rigdum Funnidos, Gent. 'This fellow picks up wit as pigeons peas' (Shakspeare). With humorous illustrations. London, Robert Tyas, 50, Cheapside. J. Menzies, Edinburgh, MDCCCXXXVIII." The illustrations are four in number. "An American Audience" is signed with the device of a leech at full length (not depicted wriggling in a *carafon*—the best-known form of his rebus) and the word *fecit*. Then come "The Fascinating Editor," "A Touch of the Sublime," and "Absence of Mind," all somewhat in George Cruikshank's manner and signed "J Lh" (the signature "G Ch" was, of course, familiar to the young artist). A successful attempt to depict white terror upon the face of "a fat nigger" chased by a big dog (in "A Touch of the Sublime") shows real inventive genius; and all the etchings

are remarkable for skilful treatment. It will be remembered that "Rigdm Funnidos, Gent.," edited the *Comic Almanack* which, in 1839, contained W. M. Thackeray's sketch "Stubbs's Calendar; or, the Fatal Boots," illustrated by George Cruikshank.

ALFRED WALLIS.

**CURIOUS FACT IN THE ECONOMY OF BEES.**—M. Jonas de Gélien, pastor of the churches of Colombier and Auvener in the principality of Neuchâtel, Switzerland, in a work translated into English, more than fifty years ago, under the title of *The Bee Preserver; or, Practical Directions for Preserving and Renewing Hives*, affirms "that when two or three distinct hives are united in autumn, they are found to consume together scarcely more honey during the winter than each of them would have consumed singly if left separate." In proof of this singular result the author sets forth a variety of experiments, all of which led uniformly to the same conclusion. He shows positively that, of upwards of thirty hives, six had their population thus doubled, and consumed no more provisions during winter than a single hive, and that, so far from the bees suffering any diminution, the doubled hives generally sent forth the earliest and best swarms. The translator of M. Gélien's work states that he practised in Scotland most of the plans recommended in the original publication with the same effect.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**FLAVIANUS, "DE NUGIS PHILOSOPHORUM."**—May I be allowed to call attention to a question lately sent me by Prof. Wölfflin, of Munich? A collection of anecdotes, *De Nugis Philosophorum*, written by one Flavianus (probably one of the Nicomachi Flaviani), is quoted by John of Salisbury, Walter Burley, and probably by Walter Mayer (*De Nugis Curialium*, ed. Wright, in the *Epist. ad Valerium*, pp. 148-149). Can any reader of "N. & Q." supply Dr. Wölfflin with further quotations or information of any kind? The work was extant in the twelfth century probably, and may still survive in some library.

F. HAVERFIELD.

26, Holywell, Oxford.

**UNCONSCIONABLE.**—Prof. Skeat explains the word *conscionable* in his *Etymological Dictionary*, but does mention *unconscionable*. Is there an earlier instance of the word than that to be found in Ben Jonson's *Epicene*, I. i.? "And the un-

*conscionable* knave held her in compliment an hour, with that reverst face, when I still look'd when she should talk from the t'other side." I ask because writers still employ the word in an apologetic kind of way, as if it were not good English.

W. F. P.

**THE ð IN OLD HIGH GERMAN.**—How was the vowel ð pronounced in Old High German—as, for instance, in the second stanza of the *Nibelungen Lied*?—

"Ez wuohs in Burgonden ein schoene magedin,  
daz in allen landen niht schoeners möhte sin.  
Kriemhilt was si gebeizen und was ein schoene wip.  
dar umbe muosen degene vil verliesen den lip."

Lachmann's edition, Berlin, 1841.

Should the ð be read as in Engl. *weep, leap*, or as in *wipe*?

R. C. A. P.

**HEBBLETHWAITE.**—In the supplement to the *Biographia Leodiniensis*, 1867, it is written:—

"John Hebblethwaite, Esq., of Woodhouse Lane, Leeds, died on Friday, May 22, 1840, aged 95 years and 9 months.....This highly respected gentleman had been 80 years in the woollen trade, having been apprenticed to the manufacture."

Can any one supply me with information as to who was John Hebblethwaite's father, where he lived, and whence he came; also with particulars as to the apprenticeship? I believe all the existing Hebblethwaites spring from Sedbergh in the early part of the fifteenth century, whence I have fully traced one branch through Norton and Bridlington to the present date. I wish to trace others, and shall be glad of any information, copies of registers, tombstones, &c. I have deeds so early as 1316, whereby Hebelthwayt of Sedbergh sells and buys land there.

G. OSBORNE BROWNE.

Shireoaks, near Worksop.

**PORTRAIT WANTED.**—An anonymous American correspondent writes to me that it is said in New York that there is in London an oil portrait of Mr. John Newbery which has never been engraved. I believe one exists of his son Francis, but there is not in the possession of the descendants a portrait of John Newbery. Is it possible that one exists elsewhere? Perhaps some of your correspondents may help me.

CHAS. WELSH.

**RALEGH FAMILY.**—Is any pedigree in existence of the Raleigh or Raleigh family of Devon and Wilts which gives the members living about 1740, and states if any member bearing the name of Thomas Raleigh was living about that time?

AUDAX.

**CONINGSBY FAMILY OF CAMBRIDGE.**—Many registers of this family are in Melchester Church. Thomas Coningsby appears to have been baptized there in 1739. Can CUTHBERT BEDE say if he was related to the South Mimms branch, and in what way?

ALFRED WAKE.

MELANCHOLY. — "Great men," said Aristotle, "are always of a nature originally melancholy." This is from Emerson's *English Traits* in the chapter on "Character." Can any one give chapter and verse? Also of the saying of Plato that "melancholy is the right temperament for success in study"?  
C. A. WARD.

Haverstock Hill.

SUNDAY MATTRESS-TURNING. — Can any one tell me the origin of a superstition I find apparently widespread that it is unlucky to turn a mattress in making a bed on Sunday? It is possible the idea originated with a lazy servant.

WILFRED HARGRAVE.

Sheffield.

JAMES SANSOM, OF THE TURNERS' COMPANY. — Amongst the Egerton Manuscripts in the British Museum is a document numbered 2134, fol. 52, partly in printing, of which the following is a copy:

"James Sansom of Munford Court, Milk Street, Ivory turner maketh oath and saith, That he hath been set up in business one year and not more than two years. That he has gained and not lost since he has been in business. That he does not owe more than he is able to pay. That he does not deal in spirituous liquors. That he is a Protestant and lives within three miles of the City of London. Signed, JAMES SANSOM. Sworn before me this 30 day of Apr. 1789 JOHN WILKES, Lord Mayor of London."

An endorsement on this document says: "1794 Jany A letter acquainting the Secretary that James Sansom [*sic*] was become insolvent and requiring them agreeable to the condition of the Bond at the expiration of three monds to discharge the Bond and Int." Will some correspondent who is acquainted with the rules and regulations of the City companies furnish an explanation of the seeming peculiarities of the above document?

GEO. C. BOASE.

15, Queen Anne's Gate, Westminster.

REFERENCE TO BOOK WANTED. — Some fifteen years ago I read a book the hero of which was Louis XVII. It stated therein that there were — so far as I recollect — descendants of the supposed murdered boy living in Sicily. The name of book and author would greatly oblige.

EDWARD R. VYVYAN.

[Very many claimants to the title of Louis XVII. have presented themselves. The supposition that the Dauphin lived to manhood and left descendants, though contradicted by ample testimony, has found many believers and given rise to many books.]

LLOYDIA SEROTINA. — When the description (now republished in *Flowers and their Pedigrees*, by Grant Allen) came out, early last year, in *Longman's Magazine*, of the isolated Welsh mountain tulip called *Lloydia serotina*, I was engaged in Corsica in taking the portrait of a tiny starry white lily, which seemed to me to tally exactly with this description and its illustration, with the

exception that *Lloydia* should be found growing on cold uplands of Alps, Caucasus, or Carpathians, as on the higher mountains of North Wales, and my little lily was in a warm, sheltered bit of common land not far above the sea at Ajaccio. Must I on this account give up its identity with *Lloydia*, and trust to the young German who, after consulting for me a German botanical work, pronounced it to be *Ixia parvula*?  
E. A. M. LEWIS.

SOMERVILLE FAMILY. — Will any of the readers of "N. & Q." kindly send me a sketch of the descent of William Somerville (who married Mary Fairfax, the authoress) from the Cambusnethan Somervilles; and also let me know where I can find a more detailed record of the Somervilles of Cambusnethan than is given in *The Memorie of the Somervilles*?

BELLINGHAM A. SOMERVILLE.

The Crescent, Queenstown, co. Cork.

HERALDIC. — I shall be much obliged to any one who can tell me to what families the following coats of arms belong: 1. Gules, two greyhounds combatant (or holding between them some small charge which is too small for me to distinguish) between three fleurs-de-lis, impaling Chichester. 2. Three urns with flames. Crest, a demi-lion regardant, collared and chained, holding between his paws an urn in flames, as in the arms. Motto, "Ex Urna Resurgam." These are on carnelian seals, and are too small for me to distinguish all the colours. No. 2 is very well cut, and appears to be of older date than No. 1.  
STRIX.

PORTRAIT OF COUNT BALDASSARE CASTIGLIONE. — I have a very good old print, a line engraving, from a picture by Raphael, of this celebrated man. Beneath it is the following inscription: —

"Comes Balthassar Castilionius.

In Museo Cardinalis Valenti

Romæ Anno MDCCLXVII.

Raphael Urbinas pinxit

Jo: Gottofr. Seuter delin: et sculp:

Alt. p. 2. unc: 4½. Lata p. 1. unc. 10."

Can any one tell me where the original is now to be found? There is a portrait of the count, also by Raphael, in the Louvre, but it is quite different from the one I am writing about. The Louvre picture has been engraved by Vertue.

EDMUND RANDOLPH.

Ryde.

SAMUEL MEDLEY. — I have an engraving of the Rev. Samuel Medley, of Liverpool, dated London, published as the Act directs, December, 1793, by S. Medley, jun., No. 5, Golden Square. Can you, or any of your learned readers, tell me if his life has been published, or what is known concerning him?  
H. PIPER.

HENSHAW. — Can any one tell me the parentage of Charles Henshaw, of Eltham, Lord Mayor of

London, who died 1726, having married Elizabeth, daughter of Edward Roper; also of Henry Henshaw, celebrated as a "bon vivant" in Queen Anne's reign; and of Richard Henshaw, merchant, of Kent Street, London, who settled at Dover about 1670, and married Rebecca Kelly?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

GRACE IN HALL.—Have the graces which are said in hall in the different colleges at Oxford ever been published? They are worth preserving. At Oriel I remember the Latin grace took the form of an antiphon, V. and R., with an *oratio*, said by a Bible-clerk standing in the centre of the hall facing the senior fellow who was presiding at the high table, and who came from his chair and stood on the *planum* facing the clerk.

H. A. W.

JAMES THE NOVELIST'S "FISHERMAN OF SCHARPHOUT."—Which of the works of G. P. R. James is referred to below? Life is too brief to search through the many volumes of this prolific and once popular author. There is no such title in the long catalogue of his novels in the British Museum Library:—

"R. P. G. James (*sic*), romancier anglais du commencement de ce siècle, a écrit sous ce titre, *Le Pêcheur de Scarphout* (*sic*), un petit roman que j'ai traduit autrefois, et où il décrit exactement, en la dramatisant un peu trop peut-être, la physionomie du pays."—Dépret, *Les Demi-virtus*, Paris, 1862, p. 255.

J. MASKELL.

JOHN BRIGGS.—Can any reader of "N. & Q." tell me at what time John Briggs, artist, lived? He was a very fair painter of small panel pictures in oil of Scripture subjects. Of course H. P. Briggs is well known. Was this John his father or any way related to him? ADIN WILLIAMS.

WINDSBRAUT.—What is the origin of this word, which I am told is used by the peasantry in Germany, as well as in Belgium, for a sudden storm? It is called the *windbruyt* in the latter country.

M. E. M.

AN OLD PROPHECY.—When I was a lad I well remember that the public through the kingdom looked forward to the year 1837, wondering how an old prophecy would be fulfilled. The prophecy was the following:—

"By the power to see through the ways of heaven  
In one thousand eight hundred and thirty-seven  
The year shall pass away, without any spring,  
And on England's throne shall not sit a king."

This was, to my certain knowledge, in people's mouths for years before the said date. The spring of that year was the coldest I ever remember. Winter held on till May, and on the 24th of that month (a very cold day) heavy snow fell and a keen frost prevailed through the country. We had no king, for at that time our present

queen sat upon the throne. Now, can any reader of "N. & Q." (if you think the question worth an answer) give any information as to the author of that prediction, and any particulars concerning it?

FATHER FRANK.

A.M.: P.M.—When were these useful abbreviations brought into general use? J. MANUEL.  
Newcastle-upon-Tyne.

CALABINGO: CALAMOOTHE: HOLY.—What is the meaning of the first two words, which appear in the *Virgin Martyr*, II. i.? In II. iii. of the same play is the phrase, "Both hug and holy me." What is the signification of *holy me*?

W. J. G.

ROMNEY, R.A.: J. C. WOOD.—I shall feel obliged if any of your readers will tell me the date of a painter of the name of J. C. Wood, who in vol. ii. of *The History of the Scottish Highlands* is said to have painted a portrait of my relative, "Gen. Sir Archibald Campbell, K.B., first Colonel of the 74th Highlanders." I know Romney painted his portrait, but I never have heard of a painter of the name of Wood, nor do I believe from the engraving in the book it is Sir Archibald Campbell's portrait at all, as the uniform is quite unlike that of the period.

SCOTUS.

ENGLAND'S GREAT MEN.—Bp. Patrick, in his *Commentary upon the Book of Judges*, cap. xvi., which contains part of the story of Samson, observes:—

"There have been men of wonderful strength, whose memory is preserved in history; particularly by Pliny, lib. 12, *Natural History*, cap. 20, and more are collected by Caspar Schottus in his *Mirabilia Naturæ et Artis*, lib. iii. cap. 36. And now, at my present writing of this, there is more than one person in this city of extraordinary strength."

See his comment on v. 17. The city alluded to may have been London, in the neighbourhood of which the bishop exercised pastoral functions, first as Rector of Battersea, and subsequently, and more conspicuously, at St. Paul's in Covent Garden, where he was incumbent during the year of the terrible plague, and ministered to the wants of the people. In the year 1679 he became Dean of Peterborough, was promoted to the see of Chichester in 1689, and three years later to that of Ely. The Preface to his *Commentary* is dated April, 1694, but the materials from which it is composed must necessarily have been the accumulation of many years of study previous to their being published. It will be interesting then, if we can ascertain the fact, to know to which of the places afore-named the good prelate alludes, as that wherein were to be found these his puissant fellow citizens, and whether their bulk and prowess are memorialized elsewhere, and their names accordingly "had in remembrance."

R. L.

Great Lever, Bolton.

**EARLY MEDICAL WORKS AND MEDICAL CHARMS.**—I shall be grateful for information on the following questions: 1. What medical works were circulating in Western Europe prior to the thirteenth century and thence down to the sixteenth? In what form were the Greek medical works known in the West, if at all? 2. Where can I get information about medical charms? 3. What Arabic medical treatises were known, either in Arabic or Latin, during the period referred to; and where may such works now be consulted?

THORP.

**CATTLE "ASKED IN CHURCH."**—When was the practice mentioned below discontinued, and the honour of being "asked in church" restricted to misguided human beings?—"And they oughte to aske them [stray cattle] thre sondayes, in thre or four next parysshe churches, and also crye them thre tymes in thre the nexte market townes" (Fitzherbert, *Boke of Surueying and Improvements*, 1523, xxviii. b). This extract, by the way, recalls the fact that in Scotland people about to be married are not "asked" but "cried" in church, like cattle at a market. "Jennie Scott was cried i' the auld kirk last Sab'thaday." E. D.

**THE MODOC INDIANS.**—Was the language of this now extinct Indian tribe committed to writing at all? If so, where may any works in it be obtained? Any reference to general sources of information would be useful. I only know of Joaquin Miller's *Life among the Modocs*.

THORP.

**SIGNATURES TO THE SOLEMN LEAGUE AND COVENANT.**—I am anxious to know where I can procure a list of the signatures appended to the Solemn League and Covenant. I believe either the original or a copy is preserved at Maybole, in Ayrshire. OMEN.

**GORDON OF BROADLAND AND LESMOIR, BART.**—Wanted, any information as to the marriages and children of Alexander and Thomas, second and third sons of Sir William Gordon of Broadland and Lesmoir, Bart., who succeeded his father in 1643. Troup, in Aberdeenshire, was the property. A. C. S.

**ULYSSES' VOYAGE.**—I shall be glad if any reader of "N. & Q." can give me authorities for the mediæval legend of Ulysses' voyage as given in Dante, *Inferno*, canto 26.

JAMES WILLIAMS.

[The voyage in question, and the death of Ulysses, are supposed to be the invention of Dante. Caius Julius Solinus, a grammarian, compiler, and plagiarist from Pliny, in his *Polyhistor*, 13, says that Lisbon (Ulyssipso or Olyssippo) was founded by Ulysses; and Tacitus, near the commencement of the *Germania*, says "Cæterum et Ulysses quidam opinantur, in longo illo et fabuloso errore.....adiisse Germaniæ terras." No other suggestion has, we believe, yet been pointed out.]

**PERCEHAIE OF RYTON, IN RYEDALE, YORKSHIRE.**—When did this family become extinct; and where can I meet with some particulars respecting it? C. L. W.

**ROBERT, BARON DE LA WARDE, SUMMONED TO PARLIAMENT IN 1299.**—To what family of Warde did he belong? The arms he bore are entirely different from those of the Yorkshire house. C. L. W.

**AUTHORS OF QUOTATIONS WANTED.**—

"In matters commercial the fault of the Dutch  
Is giving too little and asking too much."

ALEX. FERGUSSON, Lieut.-Col.

### Replies.

LEIGH HUNT.

(6th S. ix. 308.)

In corroboration of MR. STOCHEN'S reference to *The Town*, I have all the numbers published of *Leigh Hunt's Journal*, which began Dec. 7, 1850, the last number issued being dated March 29, 1851. Each number begins with "The Town," commencing from Whitehall, where the two volumes already published left off. The papers went through thirteen numbers, beginning with Gwydir, Dover, and Melbourne houses, and narrating how Downing Street was named after the unprincipled "Sir George Downing" of Pepys, thus "helping the man to a little more infamy." Hunt, after narrating an anecdote showing Downing's meanness to his relations, closes his report of him by saying, "Such is the shabby knave who had the honour of giving his name to Downing Street." Leigh Hunt also justly complains of the authorities of St. Giles's altering the name of Dyot Street into George Street, after Sir Thomas Dyot had given the street to the poor. After a most interesting account he then takes Fludyer Street, named after Sir Samuel, and refers to Axe Yard, where Pepys had his house, afterwards bought by Cromwell's son-in-law, Lord Claypole. King Street, declining in Charles II.'s time more on account of the "fresh air" of Piccadilly and St. Marylebone Fields, next comes under notice, with its "October Club"; then Duke Street, where Prior the poet lived, also Judge Jeffreys and Dr. Arnold the song-writer. Great George Street, then one hundred years old, having been opened in 1750, with its Thieving Lane, is then dealt with, and Hunt next passes through Storey's Gate—named after Mr. Storey, who was employed by Charles II. in park improvements—mentioning how John Wilkes lived in Prince's Court close by. Canon Row comes in for a lengthened notice, and the papers end with a full account of St. Margaret's Church and Westminster Abbey.

Besides the above papers Leigh Hunt gave

several others, one entitled "The Murdered Pump," a fact, and a play in three acts named "Lovers' Amusements." "The Talk of the Week" is rich in anecdote, and the first paper ends with the editor's note that if the Laureateship is to be given "on the highest degree of poetical merit, then Mr. Alfred Tennyson is entitled to it above any other man in the kingdom." In the following numbers the anticipated Exhibition of 1851 comes in for general notice. Other features in the periodical consist of some papers by Thomas Carlyle, entitled "Two Hundred and Fifty Years Ago," and several little poems by Walter Savage Landor, which Leigh Hunt classed under the heading of "Poemetti," partly "because they reminded him of Italian as well as Latin scholarship."

That the publication was a failure there is no doubt, but for literary ability it had in its day no equal. I should say that if the publishers had been better chosen, and the work had been printed in a more eye-pleasing style, it must have succeeded, when it is taken into consideration that it had no rival more formidable than *Chambers's Journal*.

W. E. HUGHES.

As MR. STOCHEN says that he has only found the first four numbers of *Leigh Hunt's Journal* amongst some of his old pamphlets, perhaps some further details about it may interest him. I have what I believe to be all the numbers which came out, beginning Saturday, Dec. 7, 1850, and ending Saturday, March 29, 1851, with the seventeenth number. It was a weekly paper, of sixteen pages each, but paged continuously from week to week, thus making in all a volume of 272 pages, price three-halfpence a week. The full title is "*Leigh Hunt's Journal: a Miscellany for the Cultivation of the Memorable, the Progressive, and the Beautiful*. Published at the office, 300, Strand. Printed by Stewart & Murray, Old Bailey, London." Neither Lowndes (Bohn's ed., p. 1142, s.v. "Hunt, Leigh"), nor Allibone (vol. i., 1859, s.v. "Hunt, J. H. Leigh") notices the publication. Leigh Hunt himself seems to refer to it in his *Autobiography* (p. 444, ed. 1860):—

"Towards the close of the year 1849, a proposition was made to me for the revival, in another form, of the *London Journal*, which had been published under my name. It was revived accordingly, and had to boast of contributions from distinguished friends; but it failed—partly, perhaps, for want of accordance with other pens concerned; but chiefly from the smallness of the means which the proposers had thought sufficient for its establishment."

The continuation of *The Town* is in eleven chapters, spread over the first thirteen numbers of the *Journal*, and treats of the district from Whitehall to Westminster, ending rather abruptly with St. Margaret's Church. That this was not intended to be the end is clear from a remark in chapter xi. (No. 13 of the *Journal*), where, speaking of the persons buried in St. Margaret's, the author has,

"Sir Walter Raleigh, of whom more when we come to Palace Yard." No more, however, seems to have been published. Among other interesting contributions to the *Journal* are scattered some verses by Landor, and the three papers entitled "Two Hundred and Fifty Years Ago (from a Waste-paper Bag of T. Carlyle's)." These papers are included under the same title in the editions of Carlyle's *Miscellaneous Essays*, with the footnote, "Found recently in *Leigh Hunt's Journal*, Nos. 1, 3, 6 (Saturday, December 7th, 1850, *et seq.*). Said there to be 'from a Waste-paper Bag' of mine. Apparently some fraction of a certain history (failure of a history) of James I., of which I have indistinct recollections (1857)."

ALGERNON F. GISSING.

Wakefield.

P.S.—For Dr. Murray I may add the following extract from *The Mexican Spell*, by Frances Brown, a tale in the number of the *Journal* for March 1, 1851, p. 195: "Its new world glimpses of the supernatural fixed the tale in my memory, as a curiosity of the *legendic* kind."

The seventeen weekly numbers of *Leigh Hunt's Journal*, composing four monthly parts, are well known to Leigh Hunt collectors, and contain much that is interesting. The contents are fully described in Mr. Ireland's admirable bibliography, *List of the Writings of William Hazlitt and Leigh Hunt, &c.*, and cannot be regarded as in any sense "treasure-trove." As to reprinting Hunt's second series of *The Town*, I would suggest to MR. STOCHEN the desirableness of communicating with the author's "heirs, executors, and assigns" before making arrangements with any publisher, seeing that the copyright in the contents of the *Journal* will endure until after the end of the year 1892.

H. BUXTON FORMAN.

46, Marlborough Hill, St. John's Wood, N.W.

If MR. STOCHEN will look at Alexander Ireland's *List of the Writings of William Hazlitt and Leigh Hunt Chronologically Arranged* (1868), he will find the miscellany he refers to duly mentioned on pp. 190–1. *Leigh Hunt's Journal: a Miscellany for the Cultivation of the Memorable, the Progressive, and the Beautiful*, was commenced Dec. 7, 1850, and discontinued March 29, 1851. It contains eleven additional chapters to *The Town*. Reference is made to it both in the *Autobiography* (1860), p. 444, and in the *Correspondence* (1862), vol. ii. p. 12.

G. F. R. B.

HOW TO TAKE BELL INSCRIPTIONS (6th S. ix. 328).—MR. JACKSON had better obtain from an ironmonger a roll of paperhangers' lining paper, price eightpence or ninepence, and cut it into pieces of different lengths and breadths, capable of being held round the inscriptions on the bells; then, instead of using heelball, use pieces of leather, the greasier

the better; these he can obtain at a shoemaker's or a currier's. As regards taking impressions of foundress' marks or donors' crests on bells, the following squeeze composition is, I believe, good: Whiting, 1 lb.; beeswax, 4 oz.; lard, 4 oz. The beeswax and lard should be well melted together, add whiting gradually while melting; the whiting must be thoroughly ground and sifted and well stirred in, else gritty particles will remain. When cold, cut into cakes; they can be softened in the hand and affixed to the bell mark. When removed from the bell stamp the latter will, of course, appear impressed; from that impression a plaster-of-paris cast is readily taken. It is well to take a couple and let them get well dry. The above directions were given me by the late Mr. North, but I have never tried the squeeze composition.

M.A.Oxon.

In reply to MR. JACKSON's query I enclose my instructions for the job, which may be useful to readers of "N. & Q." who are bell hunters:—

"Instructions for taking Rubbings of Inscriptions on Bells, or other Raised Letters.—Supply yourself with strips of thin printer's demy paper and bits of black upper leather, which may be picked up in any cobbler's sweeping corner. Lay the paper over the inscriptions—keeping it steady as best you may—then rub the paper with the black leather, where you feel the letters or stamps, and they will soon stare you in the face (though before, perhaps, they were illegible), and you will be pleased with your own quick and handy work. Don't omit anything. It may be well to brush the letters first of all with a dry hard brush. Heelball is not suited for raised letters, but for incised work, like brasses: such rubbings may be made by reaching round a bell when, from some impediment or other, you may not be able to get round to read it."

"Instructions for taking Squeezes of Stamps on Bells.—Provide yourself with potter's clay, or common pipe-clay: if it is dry and hard put it in a cloth and soak it in water, then temper it by working it like glazier's putty, and in that state it may be kept a long time in a wet cloth in a mackintosh sponge bag fit for use; when it gets too dry just sprinkle the cloth with water: also provide yourself with small tin boxes of various sizes. Take a lump of the tempered clay, just enough to cover what you intend to squeeze; work it, and pat it, and flatten it either with your hand or with a small roller, and then dab it on to the object, pressing it in. Do not let it remain long enough to stick, but remove it carefully at once and lay it aside, placing it on paper in the tin box; cover it well with paper, that it may not shake about; it will then keep safely in a damp state till you get home, or can take a cast in plaster of paris while it is in a damp state, to do which you must remove the squeeze from the box, and lay it on paper or a flat surface; trim the edges with a wetted knife, and hedge it round with paper the width of the thickness you wish to make the cast; then pour on the plaster; as soon as that is set, separate the cast carefully from the clay, and take another cast; if the plaster is good, and you get expert at it, you may take two, three, or four casts from the same squeeze, as long as the clay remains damp; and after all you may preserve the squeeze in a hardened state. If you find it difficult to separate the one from the other just damp the back of the squeeze. It will be

advisable to brush out what you intend to take with a hard dry brush; do not blow upon it, if you do the clay will stick to the metal and you will fail; neither need you use any oil. By a little practice you will soon become an expert workman. You will do well to wear a woollen apron and work in your shirt sleeves with a cap on your head."

H. T. ELLACOMBE.

SAMUEL SAVILE, OF MEXBOROUGH, OB. MAY 25, 1660 (6th S. ix. 308).—Thomas Harwood, in his *Alumni Etonenses*, Birmingham, 1797, 4to., p. 111, has this entry:—

"A.D. 1607, Jac. i. 5. Samuel Savil, A.M. He resigned at the Election in 1623, and lived in Yorkshire upon a good Estate. He was an Esquire of the Body Extraordinary to King Charles the First."

Provost Goodall, from whose copy the above is extracted, notes that the MS. list spells the name "Savill," and for "resigned" that it has "left the College." As he is described as A.M. he would have been a Fellow of King's College, Cambridge. The title of the head of that illustrious society is Provost, not Principal, and Foster has made a further mistake by stating that he held that office. Also for "ex parte rege" read *regis*. Samuel Savile was probably a relation of Sir Henry Savile, who was Provost of Eton College from 1596 to 1622, and his appointment about the king's person would naturally expose him to the ill-treatment which he is said to have received at the hands of the Parliamentarians.

W. E. BUCKLEY.

HERALDIC (6th S. ix. 308, 356).—I find in Papworth's *Dictionary of Arms*, Or, three crescents sable, for Hodges; and for Sarsen, Ermine, on a chief gules a label arg.

Q. J.

CAMPBELLS IN IRELAND (6th S. ix. 88).—The "indistinct recollections" of J. M. C. have undoubtedly a foundation in fact, since it is clear by the *Inq. Conc. Hib.* that there were Campbells in co. Donegal t. Car. II. Among the Inquisitions above cited will be found, *sub* "Donegal," "Campbell, Patric', 9," and "Cambell, Rob', 10," both t. Car. II. Whether either of these was ancestor of the existing family of Campbell of Carrick Buoy, co. Donegal, Barts. U.K., cr. 1831, I cannot say, for the lineage in Burke's *Peerage*, 1884, does not go back beyond the father of the first baronet. Apart from this family I find no Irish Campbells recorded in Burke's *General Armory*, 1878, but in Butters's *Fairbairn's Crests* (n.d.), I find "Campbell, Iri. the wings of an eagle conjoined ppr.," with the motto "Ulterius et Melius." Both crest and motto differ entirely from those of Carrick Buoy, and the family is probably of different descent. In co. Sligo there is Campbell of Hermitage, mentioned in the current edition (1884) of Walford's *County Families*, where it is stated that the present representative has served the office of high sheriff. But there are no particulars of

descent, and there is no Irish family of Campbell in the last edition (1879) of Burke's *Landed Gentry*.

C. H. E. CARMICHAEL.

New University Club, S.W.

SOURCE OF NURSERY RHYME (6th S. ix. 248, 292).—I think there is no doubt as to this being a genuine nursery rhyme. I remember it nearly forty years ago; and to the best of my recollection there was no attempt made in those days to introduce into the nursery politics or science, as at the present time. I have been a collector of *old* nursery rhymes for years, and think the following will be found an older (and therefore more correct) version of the original lines :—

"The man in the moon came tumbling down,  
And asked his way to Norwich;  
He went by the south, and burnt his mouth  
With eating cold pease-porridge."

ROBERT M. THURGOOD.

Saffron Walden.

INSCRIPTIONS IN SCHOOL PRIZES (6th S. ix. 148, 274).—Books, more or less of a classical character, bound in "prize vellum"—that is vellum on which is impressed in gold the arms of the city or scholastic institution in which the volume has been given as a prize—are by no means uncommon, while those which contain official indications, either written or printed, of the donors and donated, affixed within, are far less frequently met with. By rummaging about I dare say I might find a good many, but will now content myself with a description of two which fall readily under my hands, both, however, of later date than that cited by T. G. The earlier is a copy of "*Jacobi Wallii E Societate Jesu Poematum Libri Novem*. Antverpiæ: Ex Officinâ Plantinianâ Balthasaris Moreti, M.DC.LVI." On the inside of the cover of this volume is pasted the following printed form, the blanks filled up with the pen to suit the special purpose :—

"Bonæ Spei ac liberalis ingenij adolescentulo Donato Akerboom Hoc Incitamentum Laudis et virtutis præmium in Classe Quartâ Publice dabant Amplius. Dd. Coss. et Scholarchæ Amstelodamenses. Ita testor Adrianus Junius, Gymnasij publici in nova urbis regione Rector. Examine æstivo. CIO.IIOCKXXXVII."

The more recent volume is "*Fundamenti Styli Cultioris in Usus Auditorii adornavit Io. Gottl. Heineccius, &c.* Amstelodami, CIO.IIOCKXXXIII." On the fly-leaf of this is the holograph inscription :—

"Q.B.F.F.Q.S. Eximie et Indolis et Spei Adolescentem, Otton. Georg. Veldtmann, Hoc Libro Industrie et Honoris Præmiū Loco in Sexta Classe publice donavi, Groningæ, A.D. xii. Kal. Januar, CIO.IIOCKXLVII. Buning, Gymnasiarcha."

Of the prizes given by our own universities, such, for instance, as the handsome morocco-bound sets of books which, offered by Trinity College, Cambridge, commemorate in a long Latin inscription,

lettered in gold on leather, and occupying the entire inner side of the cover, the names of Richard Porson and the more modern scholar to whose classical attainments they testify, several examples in my possession might be adduced; but I imagine that they are too modern and too well known to need more than mere allusion.

WILLIAM BATES, B.A.

Birmingham.

FROST FAIR ON THE THAMES, 1814 (6th S. ix. 307).—The late Dr. Rimbault's little collection of *Old Ballads illustrating the Great Frost of 1683-4*, printed for the Percy Society, has an introductory chapter on "Remarkable Frosts of the River Thames," in which the following passage occurs, relating to the frost of 1814, and copied verbatim from "*The Chronicles of London Bridge*, by an Antiquary" (Richard Thomson), 1827 :—

"That ancient wonder, peculiar to the place, the roasting of a small sheep over a fire, was exhibited to many a sixpenny audience, whilst the provision itself, under the name of 'Lapland mutton,' sold for one shilling a slice!"

The above-named "Chronicles" contain accounts of all the great frosts, during some of which oxen were roasted on the ice, though not in the particular frost to which MR. JAMES NICHOLSON'S query refers. I am sorry that I cannot help him to beef roasted on the Thames in 1814.

JULIAN MARSHALL.

"PREVENTION IS BETTER THAN CURE" (6th S. viii. 517; ix. 76, 217, 296).—It is impossible to take offence at MR. GANTILLON'S strictures, and even if proved to be a little un-Ciceronian in diction I should not feel greatly horrified. If I only expressed my intention as well as law-Latinists do, that would satisfy me. But is Andrews right in saying that *præstare*=surpass is rarely found with an accusative? To begin with, I do not find that he *does* say so (ed. 1852). He says it is rarely used in the sense of "To surpass, outstrip, exceed, excel (so rarely, perhaps not in Cic. or Cæs.)." Now, this affirmation seems to me astonishing, unqualified as it is by any statement as to the case governed by it; for several instances of its use in this sense with the dative occur in Cicero, and Livy uses it with the accusative, and Varro uses it with the accusative alone. I think this establishes that it may be so employed in correct Latin; and if it be good Latin, it is immaterial altogether whether Cicero has chanced to have it in his writings or not.

"In salutem consulere" may be doubtful. "Consulere aliquem" is to consult any one; "consulere alicui" is to consult in a man's interest; "consulere in aliquem" is to take measures against him in law; but it is also "to provide for," as in Terence (*Heauton.*, V. ii. 10): "Vidi, te, sauria in præsentia quæ essent, prima habere, neque 'con-

sulere in longitudinem.' " This is " to provide for the future." So that " in salutem consulere," the providing for health, is better than a faculty of curing. There is no denying that MR. GANTILLON'S rendering is more pithy and shorter than mine. " Valetudine consulere medicinæ præstat." But I object to the sound of it. The lilt of mine is better: " Insalutem consulere, madendi præstat facultatem"—but this must remain an open question; and I have no privilege of standard to claim or measure by.

C. A. WARD.

Haverstock Hill.

CHAUCER'S "PILWE-BERE" (6th S. ix. 245, 313).—For an instance of the employment of this word we need not go quite so far back as the *Virgidemiarum* of Bishop Hall in 1508, or even the translation of *Don Quixote*, by Shelton, in 1675. It was appropriately used by an author of our own day, of whom, however, it has been said that, though the accident of birth made him our contemporary, he was "a living anachronism,—a seventeenth century man, mislaid, and brought to life two hundred years too late," or, as Leigh Hunt puts it,

"Who was made for two centuries ago,  
When Shakspeare knew men, and to write was to know."  
This *lusus nature* was no other than Charles Lamb, in whose singular and rare poem, *Satan in Search of a Wife*, published anonymously by Moxon in 1831, the following stanzas occur:—

*Loquitur Diabolus.*

"O mother, dear, I'm dying, I fear;  
Prepare the yew and the willow,  
And the cypress black, for I get no ease,  
By day or by night for the cursed fleas  
That skip about my pillow."

*Respondit Mater.*

"Your pillow is clean, and your pillow-beer,  
For I wash't 'em in Styx last night, son;  
And your blankets both, and dried them upon  
The brimstony banks of Acheron;  
It is not the fleas that bite, son."

For the entire poem see my *Macbeth Portrait Gallery* (Chatto & Windus), 1874, 4to., when it was for the first time reprinted; the later issue of the same, rewritten and greatly enlarged, 1883, 8vo.; or the *Life, Letters, and Writings of Charles Lamb*, as edited by Percy Fitzgerald (Moxon, 1876, 6 vols., 8vo.), wherein it for the first time takes its place among the collected works of its admirable author. WILLIAM BATES, B.A.  
Birmingham.

I saw this word many years ago in an appraiser's valuation list, but spelt *pillowbier*. X. P. D.

SHAKSPEARIAN QUOTATIONS IN "A HELPE TO DISCOURSE" (6th S. ix. 304).—I drew attention to this book some time ago, and to its "Shakspearean quotations," in the columns of "N. & Q.," but the reference has escaped me. As COL. PRIDEAUX asks the question, I may perhaps be allowed to

reply that my copy is dated 1635, being the eleventh edition, and that the word queried by him in the fourth line of the first extract is spelt *steepe*; the other passages are as quoted by him, with the exception of "loathfull cribs," which in my earlier edition is "loathsome cribs." COL. PRIDEAUX has overlooked the following extract from *Romeo and Juliet*, II. iii., which is to be found in *Sphinxæ and Edipus* (title-page dated 1634), sig. P7, recto:—

"Q. What Art is that that makes use of the vilest things in the world?

"A. Physicke makes use of those things some wonder were created; as of Scorpions, Flies, Waspes, Serpents, Toads, and such like, nothing being so vile, but serves for some use, and many herein effectually, according to the Poet:—

"'Ther's nought so vile that on the earth doth live  
But to the earth some speciall good doth give.  
Nor ought so good, but strain'd from that faire use,  
Revolts from virtue, stumbling on abuse:  
Virtue it selfe turnes vice, being misapplide,  
And Vice sometimes by action dignifide.'"

It may be convenient to compare the reading of the folio with the above, thus:—

"For nought so vile, that on the earth doth live  
But to the earth some speciall good doth giue.  
Nor ought so good, but strain'd from that faire vse,  
Reuolts from true birth, stumbling on abuse.  
Virtue it selfe turnes vice being misapplid,  
And vice sometime by action dignified."

I do not think Basse had anything to do with the compilation of this very amusing little book; the title-page of the second part, "The Country-Mans Councellor," gives the compiler's initials thus, "By E. P. Philomathem.," and the *Bibliographer's Manual* directs us to Edward Phillips (the nephew of Milton) and to W. Baldwyn.

ALFRED WALLIS.

ALEXANDER POPE (6th S. ix. 288).—A Rev. Alexander Pope was instituted to the living of Thruxton, Hants, Jan. 5, 1630. See Mr. W. D. Pink's list of institutions to livings in the county of Southampton, now appearing in the "Notes and Queries" column of the *Winchester Observer*.

J. S. ATTWOOD.

Exeter.

DR. JOHNSON'S CENTENARY (6th S. ix. 208).—A centenary edition of Boswell's *Life*, with ample notes by Dr. Birkbeck Hill (our greatest Johnsonian), is to be issued from the Clarendon Press in December. G. L. F.

San Remo.

[SIR] HENRY NORRIS (6th S. ix. 287).—If the Virginian Norrises and their friends had consulted either Burke's *Dormant and Extinct Peerages* or the current issue of the *Peerage*, they would have seen that Sir Henry Norris, Usher of the Black Rod, *decollatus*, 1536, was father of the first Lord Norreys of Rycote (cr. 1572), and that his wife

was Mary, daughter of Thomas, Lord Dacre of the South. But they would also have seen that the male line of Sir Henry Norris became extinct in 1623, in the person of his great-grandson, the second lord, who had been created Earl of Berkshire in 1620, and that the barony was transmitted by his granddaughter and heiress, Bridget Wray, Countess of Lindsey, to the ancestor of the present Earl of Abingdon, who became, in right of his mother, Lord Norreys of Rycote.

These facts seem adequate to dispose of any claims to a legitimate descent from Sir Henry Norris on the part of the Virginian family. From the queen, somewhat oddly spoken of by Mr. HENRY as "Annie" Boleyn, there is even less ground for any such claim. The frivolous character of the charge on which Sir Henry's execution proceeded is well set forth by Lingard, who holds the scales with commendable impartiality in the matter of Anne Boleyn. C. H. E. CARMICHAEL.

New University Club, S.W.

BELL INSCRIPTION (6th S. ix. 308).—There will probably be no lack of replies to this query. My contribution shall only be a quotation (*verb. et lit.*) from the little book already made use of in answer to COL. PRIDEAUX, viz., *A Helpe to Discourse*, 1635, p. 64:—

"Q. What is the reason, of all other things, that the Pope christens his Bels; they hauing many times that preheminece before men?

"A. That the sound of them might drive Diuels out of the ayre, cleare the Skies, chase away stormes and tempests, quench fires, and give some comfort to the very dead, and the like. To which purpose heare the Bels ring out their owne peale:—

'En ego Campana, nunquam denuntio vana,  
Laudo Deum verum, plebem voco, congreco clerum,  
Defunctos plango, viuos voco, fulmina frango,  
Vox mea, vox vitæ, voco vos ad sacra venite.  
Sanctos collaudo, tonitrus fugo, funera claudio,  
Funera plango, fulgura frango, sabatha pango;  
Excito lentos, dissipio ventos, paco cruentos.'

Englished.

'Behold my vses are not small,  
That; God to praise, Assemblies call.  
That breake the Thunder, waile the Dead,  
And cleanse the ayre of Tempests bred?  
With feare keepe off the Fiends of Hell,  
And all by vertue of my Knell.'

ALFRED WALLIS.

[The REV. W. E. BUCKLEY supplies the same quotation from Brand's *Popular Antiquities*, ii. 135, ed. 1841, and adds:—"The second and third are quoted by Spelman in his *Glossary*, sub v. 'Campana.' Portions of them may be found on many bells. North, in his *Northamptonshire Bells*, has instances of 'Congreco Clerum,' 'Defunctos ploro,' 'Festa decoro,' 'Laudo Deum verum,' 'Pestem fugo,' 'Plebem voco,' and, with a slight variation, 'Cum voco ad Ecclesiam venite' and 'Defunctos ploro, Cælum redduco serenum.' In his *Bells of Leicestershire* 'Cum voco venite' is the only adaptation of the above." Mr. F. E. SAWYER and Mr. W. SYKES, M.R.C.S., draw attention to the use of a portion of the inscription in the Prologue to Longfellow's *Golden*

*Legend*, and Mr. WM. N. FRASER quotes the words "Pango, sumere, plango" as forming part of an inscription on the bell of the old church of Kincardine O'Neill, Aberdeenshire, now removed to the church recently built. It may also interest MR. THEOBALD to know that a portion of the inscription is given by Schiller in *The Song of the Bell*.]

THE MAHDI (6th S. ix. 149, 198, 258).—I am unable to answer the query of your correspondent W. M. M.; but touching the coincidence of the two days above named you will perhaps permit me to call attention to a prophecy, by Nostradamus, I believe, foretelling the impending doom of the world in 1886. The prognosticating lines run as under:—

"Quando Marcus Pascha dabit  
Johannes corpus Christi consecrabit  
Totus mundus vae clamabit."

Or, according to a French version:—

"Quand Marc Dieu crucigera, quand Jean le portera,  
le fin du monde arrivera."

L. L. K.

Hull.

[We fail to find the prophecy in question in the *Centuries of Nostradamus*, who, for the rest, so far as we are aware, did not write in Latin.]

SINGULAR DISCOVERY (6th S. ix. 327).—The account, which was published in the *Daily News*, of a subterranean passage lately brought to light in Chelsea, and supposed to be mysteriously connected with the old Manor House, attracted many sightseers to the spot, only to be disappointed. The singular discovery is an invention, which, indeed, there was something to suggest, but nothing to justify or excuse, in the appearance of a small brick archway, evidently the remains of a modern coal cellar. R. W.

Brompton.

FAMILY NAME (6th S. ix. 307, 358).—These are the arms of Sheppard of Thornton, co. Bucks, but the tinctures are not quite correct. The blazon is, Azure, on a chevron or between three fleurs-de-lis arg. as many mullets of six points sable. Crest, a lamb passant arg. between two laurel branches vert. I have a book-plate (about 1730) with the same arms and crest, except that the field is argent and the chevron azure and the mullets of five points. It is inscribed "Georgius Sheppard, Coll. Trin. Oxon. Soc."

C. R. MANNING.

Diss Rectory, Norfolk.

A LETTER OF LORD BYRON (6th S. ix. 285, 356).—MR. EDGUMBE'S courteous reproof draws from me the apology which is certainly due to "N. & Q." I incautiously fell into the same trap as MUS RUSTICUS, and did not consult Moore's *Life and Letters of Lord Byron*, not having access to that work. I certainly had Byron's original letter before me when I made my ill-starred communication (*ante*, p. 285), and my eyes are within

a few inches of it now. I must adhere to "ye" for *the*, and "Messalonghi" for Missolonghi, and also assign the same duration of life to the Spanish Cortes as I previously affirmed Byron to have done. I cannot refer to Moore's copy of this letter, nor can I doubt the correctness of my own eyes.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

SCHUMANN AND SCHUBERT (6th S. ix. 330).—There is a translation of the *Knight of Toggenburg* in a volume of "Burns's Fireside Library," called *German Ballads, Songs, &c.* The translator's name is not given; only the initials H. T.

EMILY COLE.

Teignmouth.

SINGLETON (6th S. vii. 487; viii. 132, 215).—I hardly think the definition correct. By a *singleton* I do not understand a single card of any suit, nor do I ever employ the phrase "to lead a singleton." I say, "to lead from a singleton," i.e., from an original suit of a single card. C. M. I.

Athenæum Club.

HENSHAW (6th S. ix. 349).—There is a pedigree of the Henshaw family in *Castles, Mansions, and Manors of Western Sussex*, by Elwes and Robinson, p. 35, though the names of those particularly mentioned by your correspondent do not occur in it. I have looked through my alphabetical list of lord mayors of London up to 1774, and cannot find the name of Henshaw amongst them at all.

D. G. C. E.

THE NEW ENGLISH DICTIONARY (6th S. ix. 224, 277, 310).—In connexion with the question of the completeness of this very important undertaking, permit me to inquire whether *Monro, his Expedition*, has been referred to. From a slight acquaintance with the book I can perceive that it contains many unfamiliar words. The writer was, no doubt, influenced by his Scottish extraction and by his profession of arms, especially as exercised in foreign countries. But I cannot but think that a search, if not yet undertaken, would be well repaid.

Hardwick Vicarage, Hay.

T. W. WEBB.

P. BRUZZA, EPIGRAPHIST (6th S. ix. 107), was one of the many Italian erudite workers unknown to fame. He is greatly esteemed in Italy, however, though rather for his antiquarian studies and his success in reading ancient inscriptions than as an actual epigraphist. He was born at Genoa, March 15, 1813, and died in Rome, Nov. 6, 1883, and was a member of the Barnabite order. While pursuing his education in Rome, its antiquities became his passion. Being sent to take charge of the college of Vercelli, he devoted all his spare time to the study of the antiquities there, and his *Iscrizioni Vercellesi*, published in 1874, is his most important work. He is known also for many monographs

on archaeological subjects, the fruit of studies in Naples, Tivoli, and Rome, particularly the *Iscrizioni dei Marmi Grezzi*; *Sopra i Segni Incisi nelle Mura di Roma*; *Sopra Alcuni Graffiti di Vasi Arcaici*; *Frammenti di un Disco di Vetro che rappresenta i Vicennali di Diocleziano*, &c.; and it was his paper, *Intorno ad un Campanello d'Oro trovato sul Esquilino*, 1875, which brought into notice the little bell which became very fashionable in London for a charm a few seasons ago. He was one of the most active members of the Commissione di Archeologia Sacra, and for seven years that he was president of the Accademia di Archeologia Cristiana he never missed a single sitting; and a fall which he had while superintending excavations in the catacomb of S. Ippolito was the remote cause of his death. His attainments have been mentioned by Mommsen, *Corpus Inscr. Lat. V.*, pp. 736, 779; and by De Rossi, *Bull. di Arch. Crist.*, pp. 66 *et seq.* The latter also has given his character in the following epigraph, which has just been put up in the church of S. Carlo di Catinari:—

ALOYSIO BRUZZA  
SACERDOTI SANCTISSIMO VIRO CLARISSIMO  
QUEM DOCTRINA SUAVITATE MORUM BENEFICENTIA  
CIVIBUS EXTERISQUE ACCEPIT  
ECCLÉSIA ET PATRIA LUGENT  
SOCIETAS CULTORUM ANTIQ. CHRISIT.  
PARENTE ORBATA  
JUSTA FUNEBRIA  
DIE AB OBITU TRIGESIMA  
MOERENS INSTAURAT.

R. H. BUSK.

ROCOCO (1st S. i. 321, 356; ii. 276; vii. 627; 4th S. iv. 158, 241; vi. 234; 6th S. ix. 166, 271).—Four times has the query, "What is the origin of *rococo*?" been inserted and answered in "N. & Q." The best and really conclusive answer is in 4th S. iv. 241. So much has been written about it that it will scarcely stand any more threshing out.

C. M. I.

Athenæum Club.

PICTURES IN BERLIN WOOL IN THE ROYAL ACADEMY (6th S. ix. 328).—In my "Dictionary of Artists," to be published during May, I have included Berlin wool workers (if any) under the description of "Needlework." After having hurriedly extracted those names of exhibitors in that class of art (?) I find that forty, all ladies, sent 76 pieces of needlework from 1761 to 1791; to the Society of Artists, 53; to the Free Society, 21; and to the Royal Academy, 2; the solitary Royal Academy exhibitor was Miss Jane Braham, in 1780. The best-known names amongst the other exhibitors are the Countess of Aylesbury, Miss Mary Linwood, and Mrs. Worlidge.

As "workers in hair" are closely allied to needleworkers, I give the statistics of that class from 1769 to 1788. Sixteen exhibitors sent 126 specimens to the following exhibitions: Society of Artists, 88;

Free Society, 33; and the Royal Academy, 5. The Royal Academy exhibitor was F. P. Nodder. Amongst other curious articles sent for exhibition may be mentioned "shell-work," "paper-work," and "poker pictures." If G. F. R. B. wishes to push this inquiry any further, I shall be pleased to give him the titles of any of the works, if he will favour me with a call. ALGERNON GRAVES.  
6, Pall Mall.

In the second exhibition, 1770. No. 219, "A Tulip in Needlework," by a lady, and No. 234, "A Head in Needlework," by a lady, are in the list of honorary exhibits! HUGH OWEN, F.S.A.

A TRINNETTIER CHILD (6th S. ix. 307).—I believe that the word *Trinity* is not to be found in the Bible, and that it is a scholastic term derived from the Latin word *Trinitas*, denoting a three-fold unity. Whether *trinnettier* be an "Anglo-Saxon" word (*ante*, p. 302), your learned etymologist, PROF. SKEAT, no doubt can tell us. If I may hazard a guess as to the meaning of the word, though its orthography is exceptionable, my conjecture is that the child buried was one of three—that is, if ladies *circa* 1723 ever *did* produce triplets. FREDK. RULE.

Ashford, Kent.

It probably signifies that the child was one of triplets. If it refers to there being three at a birth, the first *e* ought to be *a*. I never saw the word before. THOMAS STRATTON.

JOHN HOOKE (5th S. vi. 447; viii. 509; ix. 75, 116; 6th S. ix. 336).—In justice to Mr. Loftie, may I be allowed to correct a statement I made at the last reference? He does *not* say that Hooke succeeded Killegrew as master of the Savoy in 1699, and the only statement supported by the extracts from Malcolm and Stowe is that of his election to the chaplaincy in 1663. Writing from memory was the cause of my mistake. J. S. ATTWOOD.

Exeter.

SIR WALTER MANNY (6th S. ix. 26, 78, 118, 335).—The name of "John Many the elders" occurs in the list of gentlemen appointed to attend the Duke of Suffolk on his meeting Anne of Cleves at Dover. See *Chronicle of Calais* (Camden Society). STRIX.

DOUBLE ENTENTE (6th S. ix. 170, 238, 356).—*Double entendre* is not "unknown" in France, as was to the Wife of Bath, and is to most French-speaking Britons, "the French of Paris." The expression is given by Littré in the supplement to his *Dictionary* at the word *entendre*, quoted from Dangeau (1688). Dangeau (Philippe de Courcillon, Marquis de) was a member of the Académie, and Boileau dedicated to him his euphemistic *Satire on Nobility*. HENRI DU BOIS.

"SO NATURALISTS OBSERVE A FLEA," &c. (6th S. ix. 260).—This quotation occurs in Swift's *On Poetry: a Rhapsody*:—

"The vermin only tease and pinch  
Their foes superior by an inch.  
So naturalists observe, a flea," &c.

GEORGE WHITE.

[We draw especial attention to this correction, and hope it will meet the eyes of all who saw the previous notice, in which another poem of Swift was erroneously advanced as the source.]

VISCOUNT MONTAGUE, BARON BROWNE OF COWDRAY (6th S. ix. 209, 257, 337).—Referring to the well-known traditionary curse connected with Cowdray to which NOMAD alludes, I should be glad of any references to a printed version of the curse before the drowning of the viscount or the fire at Cowdray. At present I cannot trace any, and one or two writers hint at the curse being invented after the events.

FREDERICK E. SAWYER.

Brighton.

PESTILENCE IN ENGLAND IN 1521 (6th S. ix. 269, 317).—From the answers given I fear that I did not sufficiently explain what I wanted to know; and the matter being of much interest to Shakespearian students, I would now set it forth in other words. In *Measure for Measure*, I. ii., Mistress Overdon speaks against the sweat, the war, and the gallows; and Malone—and I think rightly—takes the sweat to be her synonym for the pestilence specially called the plague. But the odd thing, and that which creates a difficulty, is that there was another pestilence, really very different from the plague, called the sweat. Why, then, should she call the true plague the "sweat"? More than one plausible reason might be given for this, but my friend Mr. W. G. Stone quoted to me the passage from Bishop Longland in, apparently, 1521, where the then prevailing disease is spoken of both as the "swet" and the "plage." This is the more noteworthy inasmuch as, according to Dr. John Caius, who wrote on the sweat in 1522, the dates of its recurrence in England were 1485, 1506, 1517, 1528, and 1551—1521 or 1522 being omitted. In the hope of obtaining a parallelism to Mistress Overdon's words, I wish to ascertain whether this 1521 pestilence was or was not the "sweat"; and could I be made sure that it was the true plague the parallelism would be exact.

BR. NICHOLSON.

FAMILY OF DOVE (6th S. ix. 268).—Thomas Dove, about whom C. inquires, was grandson to Bishop Dove, of Peterborough. The bishop's eldest son was Sir William Dove, of Upton, Knt. He married twice—(1) Frances, daughter of William Downhall, of Peterborough, by whom he had issue seven sons and two daughters; and (2) Dorothy, daughter of Sir Thomas Smith, or Nevill, of Holt,

co. Leicester, Knt., and widow of Arthur Brocke, of Oakley, co. Northants, by whom he had issue three sons and one daughter. Thomas Dove, of Upton, was the eldest son by the first marriage. He married twice; and by his first wife had issue six sons and one daughter, Frances, Lady Wiltoughby de Broke. More particulars of the bishop's family may be seen in the *East Anglian*, ii. 203. Some references are also given in "N. & Q.," 2nd S. xii. 31.

W. D. SWEETING.

Maxey, Market Deeping.

Frances, daughter of Thomas Dove, of Upton, co. Northants, was great-granddaughter of Thomas Dove, Bishop of Peterborough. The bishop died Aug. 30, 1630, aged seventy-four, and was buried in Peterborough Cathedral.

REGINALD STEWART BODDINGTON.  
Beaconsfield Club, Pall Mall.

T. L. PEACOCK (6th S. ix. 204, 317).—Is it any consolation to A. J. M. to know that there is some one else who reads Peacock, at all events sufficiently to observe three mistakes in A. J. M.'s four-line extract from "The War-Song of Dinas Vawr"? My copy of the first edition of *The Misfortunes of Elphin* reads:—

"The mountain sheep are sweeter,  
But the valley sheep are fatter;  
We therefore deemed it meet  
To carry off the latter."

Another trifle. Sir Henry Cole's edition of Peacock appeared more than five or six years ago; it is dated 1875. Perhaps it contains "all" that is best worth preserving of Peacock's work, but it is not a complete edition. H. BUXTON FORMAN.

HAIR SUDDENLY TURNING WHITE (6th S. vi. 86, 134, 329; vii. 37; viii. 97).—In the Babylonian Talmud, treatise Berachoth, fol. 28a, the election of Rabbi Eliezer ben Azariah to the presidency of the Synhedrin is described. At the time of his accession to this dignity he was only seventeen years of age; but (so the Talmud relates) during the night his hair turned white. He hence says of himself on one occasion, "Behold, I am like a man seventy years old," i. e., in appearance, though not in reality. The phrase rendered in the Talmud "as a man seventy years old" can also be translated "a man *about* seventy years old." But the story is surely interesting in the present connexion.

I. ABRAHAMS.

London Institution.

COMING OF AGE (6th S. ix. 169).—The period of majority has varied considerably. Under Roman law it was fixed at twenty-five years, and some persons in England still endeavour to perpetuate this usage. The selection of twenty-one as the age in England is probably due to that number being a climacteric number, as the product of the climacteric numbers three and seven when multiplied.

The position of the first period of seven years of life in English law is a matter of folk-lore, and has not, I think, been generally noticed. At seven marriage is lawful, fourteen is the age of puberty, and twenty-one full age. Under gavelkind tenure the full age of a male is fourteen, and he can then convey land. The customs of Bosham Manor, Sussex (a manor of ancient demesne), fixed full age of a male at eighteen and a female at sixteen.

FREDERICK E. SAWYER.

Brighton.

NONSUCH PALACE (6th S. viii. 448; ix. 90, 154, 178, 233, 256, 315).—"Ecce iterum!" But perhaps MR. EDWARD WALFORD and his *Greater London* may like to be reminded that there is at least one link between Nonsuch Palace and Stratford-on-Avon. The largest and most elaborate of the Clopton tombs in Stratford Church is that of the Countess of Totnes and her husband the Earl. It is at the eastern end of the north aisle; and close beside it, sheltered by those huge grotesque recumbent figures of his lordship and my lady, lies in modest repose the body of Mistress Amy Smith, "being of about y<sup>e</sup> Age of 60 Yeares and a Maide." Mistress Amy, having by the space of forty years served her lady, to wit, the countess aforesaid, at Nonsuch and elsewhere, did earnestly desire to be laid after her death in that place wherein also her said good lady should happen to be buried. To which desire of hers, the right honourable countess duly condescended; and the said Amy dying—at Nonsuch, if I remember rightly, about 1625—the said right honourable, having a good resentment toward so faithful a servant, did thereupon, for an evident Token of the same, not only cause the body of the said Amy to be removed to Stratford, where she herself (being of the house of Clopton) should lie, but also did procure to be edified there that fair memorial of the maiden deceased, which unto this day is of all beholders to be seen. These things are set forth in order (though I vouch not for every word, being as I write from memory) on the memorial stone; which is set upon the wall, and is not much unlike to that of Master Shakespeare in the chancel hard by. Howbeit, in the stead of busto or coat-armour, this one beareth the lively portraiture in little of Mistress Amy; clad in white lawn and gown of sober black, and standing by what seemeth to be perchance a faldstool.

This same epitaph on Amy Smith is the oldest memorial of a faithful servant that I have yet found; except, indeed, a Latin one, of the eighth or ninth century, which I copied two years ago in the narthex of the lower church of St. Clemente at Rome.

A. J. M.

It (6th S. ix. 306).—Leviticus xxv. 5, begins, "That which groweth of its own accord." Bishop Wordsworth's note is as follows: "This is the only

place in our version where *its* (not *his*) occurs; and here the original edition of 1611 has '*it owne*.' I remember being quite taken aback on coming across the word in this verse very soon after I had been boldly saying that *its* did not occur in the English Bible, until I read the above note. It would be interesting to know in which edition the change was first made.

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

**BIRTH OF CHRIST** (6th S. ix. 301).—MR. LYNN states that Scaliger calls attention to a total eclipse of the moon on the night of January 9–10, B.C. 1. This might well be, as the moon that year was full on January 9; but the eclipse of Josephus, March 12, "three years before," was not possible, as the moon was new on that day. In regard to the years of crucifixion: A.D. 33, Good Friday was April 3; the new moon was March 25, and the full moon would have been April 8–9. On A.D. 30, Good Friday was April 7, and the full moon would have been April 11–12. In regard to Christmas Day, there is not the slightest likelihood that it occurred in December, when the cold of Palestine would be far too intense for shepherds to be in the fields watching their flocks by night.

E. COBBHAM BREWER.

**SCHOOLBOY RHYME** (6th S. ix. 250).—A pupil supplies me with the following as the version with which he is familiar:—

"Three little ghostesses  
Sitting on postesses  
Eating bread and butter toastesses,  
Messing their fistesses  
Up to their wristesses,  
Oh, what little beastesses!"

In this part of Northamptonshire all words ending in *st* form the plural by adding a syllable, —*nest, nestes*; *breakfast, breakfastes*; *frost, frostes*, &c.

W. D. SWEETING.

Maxey, Market Deeping.

**AUTHORS OF BOOKS WANTED** (6th S. ix. 349).—

*Obrig Grange* is by Walter C. Smith, a Scotch Free Church minister.

WALTER B. SLATER.

[MR. MANUEL says that on the title-page to the third edition (Glasgow, James Maclehose, 1879, pp. 206) the writer is described as author also of *Borland Hall* and *Hilda*, and Mr. J. W. HOWELL refers for information to Mr. Davenport Adams's *Dictionary of English Literature*.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Men of Letters*.—Addison. By W. J. Courthope. (Macmillan & Co.)

The biography of a man who went through no adventures and who was not the victim of unruly passions cannot be made to have romantic interest. Those only who love for its own sake the revolution period and the time of Queen Anne can be supposed to take a vivid interest in the Whig and Tory janglings of the beginning

of the last century. It is certain that we owe to those old controversies some of our present liberties; but no one will be ever able to infuse a deep interest into the plots and counterplots of the days of Bolingbroke and Swift, such as all of us feel for the revolutionary periods of our history.

Addison has suffered by his not being connected with great events which the imagination can easily realize, and by having written poetry of a kind which is out of harmony with our present feelings. There was a time when everybody who read anything beyond the weekly newspaper and the Bible had some knowledge of the *Spectator*. Now we suspect that, if we except the distinctly literary class, there are very few persons who have done more than dip into it here and there. The taste for style has changed so much that it does not surprise us when we hear Addison and Johnson spoken of in the same breath as corrupters of the English tongue. The statement is not true as regards Johnson without great limitations; but when made as to Addison it is simply false. He was a good Latin scholar, and to any one who reads his graver writings with attention it becomes evident that classical models had affected his style of thought to an extent which we do not find in modern literature; but it was the thought rather than the expression that was tinged. If any reader will take the trouble of comparing a few pages of Addison's prose with a similar quantity of printed matter of any of his seventeenth century predecessors except Dryden, he will find that Addison is much freer from Latin constructions than they, and that his ear was usually a safe guide, causing him to reject the long, pompous words of which Bishop Taylor and Sir Thomas Browne were so fond. We believe that this was done for the most part unconsciously. It is not probable that Addison had any clear idea as to the superiority of the Teutonic over the French and Latin elements of our vocabulary.

Mr. Courthope is evidently not only familiar with everything that Addison has written, but with the general literature of the time. He is, consequently, in a position to sketch firmly and faithfully what Addison's work was, and how far he succeeded in carrying out his own ideal. We cordially agree with almost all Mr. Courthope says concerning Addison's prose; it would, in fact, not be easy to praise it too highly; but we cannot accept even the very low form of commendation which he gives to the verse. The quotation from *Rosamond*, where King Henry II. is represented seeing in vision the future glories of the Duke of Marlborough's palace at Blenheim, will seem to most persons pure burlesque. Mr. Courthope thinks it "graceful enough," though he admits that the words are not fitted to be wedded to music of a serious kind.

Addison's services must not be measured by his literary merits alone. As Mr. Courthope shows, he was the chief agent in building up a healthy public opinion. Whatever may be true or false of the great Puritan revolution, it is certain that the austerity of the persons in power, though it has been much exaggerated, had a most damaging effect on life and morals. Perhaps it alone made the saturnalia of the restored Stuart monarchy possible. As a matter of fact, when Puritanism fell it seemed as if, for a time, moral conviction, and even natural instinct, had been discarded with the Commonwealth. A literature arose, not fouler than has sometimes existed elsewhere, but singular in this respect, that it drew forth hardly any protests against its exceeding grossness. It seems, moreover, to have so satisfied the imaginations of the reading public that the older books were forgotten, or only mentioned to be contrasted unfavourably with the court dramatists. The standards of honour, virtue, and beauty had become so utterly

distorted that it required a strong and wary hand to administer correction. For such a post Addison was well fitted. He was, so far as we have means of judging, a man of spotless life, yet not so much raised above his fellow-countrymen as to be unable to enter into the weaker side of their nature. His *Spectator* was not only a new thing in journalism, but a new moral force, which acted strongly on the whole of the educated class, influencing those who could never be reached by the cold abstractions of the clergy. There are few things more beautiful than the manner in which Addison speaks of woman. To the Restoration playwrights she was a mere toy, a beautiful animal, the most valuable of luxuries. To the rest of the English world that had not been corrupted by the court she was little else than a domestic drudge. Addison's views, though not quite those of the Victorian age on this subject, come sufficiently near them to put us in sympathy with him. "He saw," Mr. Courthope tells us, "how important a part the female sex was destined to play in the formation of English taste and manners.....It was Addison's object, therefore, to enlist the aid of female genius in softening, refining, and moderating the gross and conflicting tastes of a half-civilized society." He was, indeed, the first practical Englishman who saw that the influence of women would be most important in creating a healthy public opinion. He could not foresee how far that influence would reach, but common sense told him that the boorish manners of the country gentry and the profligacy of the men of fashion would be mitigated if women could have even a small share of influence. We think Mr. Courthope's book very valuable in bringing forward this side of Addison's mind so strongly. As a biographer, indeed, when we remember how scanty the materials for a life of Addison are, we think he has succeeded extremely well. We should have preferred fewer specimens of his hero's verse and more samples of prose, but this is a mere matter of taste. The dry list of the cities which he visited when he made the grand tour might have been left out with advantage.

WE have received a small volume of verse, containing *Twelve Sonnets and an Epilogue*, written by Mr. T. Westwood in anticipation of the two-hundredth anniversary of Isaac Walton's death. The book, which is tastily got up, is published by Mr. Wm. Satchell, and dedicated by the author to Mr. Thomas Satchell, his fellow-worker in the fields of piscatorial lore.

THE *Proceedings of the Academy of Natural Sciences of Philadelphia*, Parts II. and III. for 1883 (June—Dec.), contain articles on many subjects of scientific interest. We notice, amongst others, a paper in part ii. by the Rev. H. C. McCook, D.D., on the intelligence of the American turreted spider, a subject which the same writer has illustrated in a less technical manner in the pages of the *Continent*, under the quaint title of "Tenants of an Old Farm." In part iii. Dr. McCook treats of "The Occident Ant in Dakota," which takes its name from inhabiting the entire western side of the valley of the Missouri, while avoiding the eastern division. Why this curious selection is made we do not know; but it would seem that a state boundary could scarcely be better defined. Mr. Meehan discusses the favourable influence of the climate of Alaska on its vegetation, and contributes some interesting notes on the longevity of trees, both of which should attract attention in this country in connexion with the Edinburgh Forestry Exhibition.

A NEW edition of *The Life and Adventures of Arminius Vámbéry* is on the point of being published, in a popular form and at a reduced price, by Mr. T. Fisher Unwin. The work has already run through three editions.

## Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

P. Z. ROUND.—*Pia de' Tolomei*, commonly known as *Madonna Pia*, was the wife of Nello de' Panocceschi, a nobleman of Siena, who resided with her at a castle in the Maremma. With no known cause he slew her, the means of death employed consisting in dropping her, by the hands of a servant, from a window. The motive has been variously supposed to be jealousy and desire to contract a new marriage. The episode, *Purgatorio*, canto v. ll. 133 et seq., is one of the most impressive and familiar in Dante (see Notes on Cayley's translation of the *Divine Comedy*, vol. iv. p. 144, ed. 1865). Longfellow, in the notes to his translation of the same poem, adopts the more familiar supposition that no violence was used, and that the husband, never speaking to her or listening to her, kept his wife in confinement till the pestilential air brought about dissolution. He states, however, that some chroniclers say that he used the dagger to hasten her death (Notes to *Il Purgatorio*, p. 374). These statements Dayman, p. 306, ed. 1865, repeats. Of the Italian commentators, Vellutello says that *La Pia* "fu gentildonna Senese de la famiglia de Tolomei, e maritata a Messer Nello de la Pietra da Siena, Laquale, come fu creduto, essendo trouata in sallo dal marito la condusse in Maremma a certe sue possessioni, e quiui secretamète l' occise, o la fece occidere, ma come nò si seppe mai." The account given by Landino agrees with this (see *Dante con l' Espositioni di Christoforo Landino et d' Alessandro Vellutello*, &c. Per Francesco Sansouino Fiorentino. In Venetia, Appresso Giouambatista, Marchio Seasa e Fratelli, 1578). A drama on this subject, entitled *Put to the Test*, translated by Dr. Westland Marston from the French, was played at the Olympic in February, 1873, with Miss Ada Cavendish as the heroine. The original of this, entitled *La Malaria*, by le Marquis A. de Belloy, was given at the Théâtre Français, Feb. 25, 1853. The continued representation of this was, for some inscrutable reason, forbidden in France. Signora Ristori played in London *La Pia* in an Italian play, doubtless derived from the same source.

W. A. M. B. ("Newton of Chaddle Heath").—You neglect to say whence the extract you send is taken.

F. J. BUTT.—*The Fairy Bower; or, the History of a Month*, 1841, and *The Lost Brooch; or, the History of another Month*, 1841, are by Mrs. H. Mozley. *Essays on the Formation and Publication of Opinions*, &c., 1821, is by Samuel Bailey.

X.—We are unable to read the name of the family concerning which you say you are in a position to give information.

A CONSTANT SUBSCRIBER.—

"Upon the great world's altar stairs  
Which slope through darkness up to God."  
Tennyson, *In Memoriam*, liv. 15.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 17, 1884.

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## Notes.

## COTTON'S AND SEYMOUR'S "GAMESTERS."

(Concluded from p. 323.)

A book must here be mentioned which Lowndes dates 1690, but of which the only two copies I have yet found are undated; the title is as follows:

Games | most in | Use, | in | England, France, and Spain, | viz. | Basset, Piquet, Primero, L'Ombre, Chess, Billiards, Grand-Tricktrack, Verquere, &c. | Some of which were never before Printed in any Language. | All Regulated by the most Experienced Masters. | With a Table to the Whole. | London: Printed, and Sold by J. Morphew, near Stationers-Hall; and by the Booksellers. | Price Bound Sheep, 1s. 6d. calf 2s. [n.d.]

Lowndes may, of course, be right; but there is this reason for doubting, in this case, either his accuracy or the identity of this book with that which he describes, viz., that the "Games most in Use" here noted constitute a volume which is partly, at least, the same, even to the typography, as the *Gamester* of 1721, to be mentioned presently, notwithstanding that a *Gamester* had, as we have just seen, appeared in 1709, not differing materially from previous editions, except as to date. It is not, therefore, likely that this book did appear before 1709, was then replaced by a reprint of the 1680 edition, and reappeared in the original type in 1721. After all, perhaps, Lowndes alludes to some other book, though he gives the

name borne by that which is before me. This has no frontispiece nor "Explanation." Collation:—

Title, 1 f.; Epistle, 2 ff.; Contents 1 f. (This differs from the table of contents of the 1721 edition, inasmuch as it does not include the "Gentleman's Diversion.") Chapters i. to xi.; i. to v.; and i. to v.; 104 pp.

It may be remarked that on p. 104 ("of Billiards"), in the fourth line of the last paragraph, *making* is here corrected to *make*, and *kitching* to *kitchen*, as in the edition of 1721; these words are uncorrected in all preceding editions, including that of 1709. (B.M.; and J. M.)

The next edition is called:—

The Compleat Gamester:.....London: Printed for J. Wilford, at the Three Flower de Luces in Little Britain. MDCXXI.

Collation:—

The Explanation, 1 f.; Frontispiece, 1 f.; Title, 1 f.; Epistle, 2 ff.; Contents, 1 f.; Games on the Cards, within the tables, and without the tables, 104 pp. (same as in "Games most in Use"); Riding, &c., and Bowling, 44 pp.

The frontispiece is the same plate as that of the editions of 1680 and 1709, but the final *e* of *Complate* has been erased, and an *e* inserted in the middle of the word *Gamster*; the address of *Hen. Brome* has disappeared from the foot of the plate. There are also some differences in the "Explanation"; it is enough to cite one, "Hot, piping out" in the sixteenth line, which is here first corrected to "Hot, piping hot." The book is the same as the previous *Gamesters*, but is rearranged. The treatise "Of gaming in general" is omitted; on the table of contents "Ruff and Honours" appears erroneously as "Ruff and Hazard." "Trucks, Cribbage, All-Fours, Five-Cards, Costly-Colours, Bone-Ace, Put and the High-Game, Wit and Reason, Art of Memory, Plain Dealing, Queen Nazareen, Penneech, and Post and Pair," are all omitted; "Bragg, Primero, and Verquere" are added; "Doublets, Sice-Ace, and Ketch-Dolt," omitted. The "Games on the Cards" are placed first; Riding, Racing, Archery, Cock-fighting, and Bowling, are printed separately in a sort of second part, called the "Gentleman's Diversion." It must be noted, in support of the claim of "Games most in Use" to priority of impression, that the title and second part of this edition appear to be in a later style of typography than that of the first part, which is identical with that of "Games most in Use." (B.M.; H. H. G.; J. M.)

The Compleat Gamester:.....The Fifth Edition, with additions. London: Printed for J. Wilford at the Three Golden Flower-de-Luces in Little Britain. 1725.

Collation:—

Frontispiece, 1 f. (same as in the edition of 1721); Title, 1 f.; The Explanation, 1 f.;\* Epistle, 2 ff.; Contents, 1 f.; and 224 pp.

\* "Hot, piping hot" has now again become "Hot, piping out."

The treatise "Of Gaming in General" (pp. 1 to 18) and the "Character of a Gamester" (p. 19) are reinstated. The book is once more rearranged and enlarged. All the games (except Trucks), omitted from the 1721 edition, reappear here; but the song at the end of Picquet is omitted. Grand Trick-track is added, and also (pp. 162-168) "A Supplement to the Games upon the Cards, containing some diverting Fancies and Tricks upon the same." At the end comes the "Gentleman's Diversion," as in the edition of 1721, but now pagged continuously (pp. 169-224). (B.M.; J. M.) Was there ever a later edition of this work? I have never yet seen one.

Meanwhile an author, who did not hesitate to put his name to his compilation, had produced a rival work, but of smaller scope. This appeared in 1719, under the following title:—

The | Court Gamester : | or, | Full and Easy | Instructions | For | Playing the Games now in | Vogue, after the best Method; as | they are Play'd at Court, and in | the Assemblies, viz. | Ombre, Picquet, | and the | Royal Game of Chess. | Wherein | The Frauds in Play are detected, and the | Laws of each Game annex'd, to prevent | Disputes. | Written for the Use of the Young Princesses. | By Richard Seymour, Esq; | London : | Printed for E. Curll in Fleet-street. M.DCC.XIX. | (Price 1s. 6d. Stitch'd, 2s. Bound.)

Collation:—

Title, 1 f.; Dedication ("To Their Royal Highnesses the Young Princesses"), 1 f.; Preface, 4 ff. (on verso of p. ix, a table of *errata*); and 106 pp.

Hombre occupies pp. 1-70, including a quotation from Pope's *Rape of the Lock*; Picquet, pp. 71-93; and Chess, pp. 94-106, followed by a list of Curll's publications. Bound up with the book, in this and other editions printed by Curll, after the manner of that publisher, *Curlicism Display'd* (1718) and similar tracts are sometimes found. (H. J.; and J. M.)

Another edition of this appeared in the following year, entitled

The Court Gamester.....The Second Edition corrected. | London, Printed for E. Curll next the Temple- | Coffee-House in Fleet-street. 1720. | (Price 1s. 6d. Stitch'd; 2s. Bound.)

This is merely a reprint of the first. (B.M.)

Two years later, another impression appeared:—

The Court Gamester.....The Third Edition corrected. | London: | Printed for E. Curll at the Dial and Bible | over against Catherine-street in the Strand, | MDCXXII. | (Price 1s. 6d. Stitch'd; 2s. Bound.)

Collation:—

Title, 1 f.; Preface, 2 ff.; and pp. 102. (B.M.; H. H. G.; and H. J.)

This edition seems to have sufficed, an edition of Cotton's work (1725) having appeared in the interim, until 1728, when Curll again put forth a new

Court Gamester.....The Fourth Edition Improved. | London: | Printed for E. Curll, against Catherine-Street | in the Strand. 1728. (Price 2s. Bound.)

Collation:—

Title, 1 f.; Preface, 2 ff.; Court Gamester, 104 pp.; Contents, 1 f.; New Books printed for Mr. Curll in the Strand, 1 f.

In this the description of chess ends on p. 99, and is followed by a Postscript, in which the author alludes to the frauds exposed in *The whole Art and Mystery of Modern Gaming*, 4to., 1726, and to Rizzetti's work (1725), which he soon afterwards translated and appended to his own book. (B.M.; and J. M.)

This translation appeared with the following title:—

The | Knowledge | of | Play, | Written for Public Benefit, and | the Entertainment of all Fair Players. | Wherein | I. It is demonstrated, that | Fortune has not that Power in Play, which is commonly ascribed to Her. | II. The Chances of the Games of Hazard, Pharo, and Basset, are calculated and determined; proving, | that in Games of Judgment, Skill will always get the better of Chance. | III. By detecting the Frauds in Play, that eagerness for | Gaming might be suppressed, to the Preservation of | Estates, and the advancement of the Sciences. | Translated from the Latin original of | John Rizzetti, with Improvements by Richard | Seymour, Esq; Author of *The Court Gamester*, and | Designed as a Second Part of that Work. | Addressed to the Prince of Wales. | London: | Printed for E. Curll over against Catherine-Street | in the Strand. 1729. (Price 2s. Bound.)

Collation:—

Title, 1 f.; Dedication, 1 f.; Rizzetti's letter to Card. Polignac, Venice, Sep. 30, 1725, N.S., and the Argument, 3 ff.; and 86 pp.\*

The last fourteen pages of part ii. contain "The Journal of a Gameing Lady of Quality, A Tale. In a letter to a Friend. By Messieurs Swift and Pope." (B.M.; and H. J.)

Three years later, we have

The Court Gamester, in two Parts. London: | Printed, and Sold by J. Wilford, behind | the Chapter-House, near St. Paul's: 1732. | (Price 2s. 6d. Bound.)

Collation of part i., same as of 1728 edition, including the advertisement of "New Books." Part ii. has 86 pp., as in the preceding edition, including, as before, "The Journal of a Gameing Lady of Quality, &c. By Messieurs Swift and Pope" (though, on the title, this is attributed to Dr. Swift alone). (B.M.)

We now come to an important edition:—

The Compleat Gamester: In Three Parts. | .....The Fifth Edition. | London: | Printed for E. Curll in Rose-Street Covent-Garden; | and J. Wilford behind the Chapter-House in | St. Paul's Church-Yard. 1734. Price 2s. 6d.

Facing the title is a frontispiece, unsigned, which has been attributed to Hogarth, and which represents a room in which are ten figures, three of which, a lady and two gentlemen, are seated at a

\* A copy of Rizzetti's work is in the British Museum, entitled *Ludorum | Scientia | Publico Beneficio | Illustrata*. | Venetis, MDCXXV., 4to.

three-cornered table in the fore-ground, playing at Ombre. Collation:—

Frontispiece, 1 f.; Title, 1 f.; Preface, 2 ff.; Contents, 2 ff.; Part i. 132 pp.; Parts ii. and iii., 94 pp.; Books of Entertainment, Printed for E. Curll, in *Burleigh-Street* in the *Strand*, and for J. Wilford in *St. Paul's Church-yard*, 1 f.

This book\* contains by far the best account of Ombre as played in Seymour's day. In the preface it is stated (p. viii) that "The *Second* and *Third* Parts of this Treatise, were originally written by Charles Cotton Esq.; some years since, but are now rectified according to the present Standard of Play."

Ombre is said, in a note on p. 1, to be an "Improvement of a Game called *Primer*," which is now omitted; and "Lanterloo" is for the first time called "Lue." The other games are the same as in Cotton, somewhat emended and altered; but "French Billiards" and "Faro" are added, the latter in a Postscript (pp. 89-94). "The Gentleman's Diversion" is wholly omitted. (B.M.; H. H. G.; H. J.; and J. M.)

This book reappeared as

The Compleat Gamester.....The Sixth Edition. | London: | Printed for E. Curll, at *Pope's Head*, in *Rose-Street*, *Covent-Garden*; and J. Hodges, at the | *Looking-Glass*, on *London-Bridge*. 1739.

The frontispiece is a coarse copy (by Parr) of the original. Collation, same as for 1734 edition, but the book is now paged continuously, 1-324; Faro is placed after Basset; Chess is much enlarged by the addition of Rules and Instructions by Capt. Joseph Bertin (1735), with a number of examples, so as to occupy 66 pp.; and the "Gentleman's Diversion" is reinstated at the end. (B.M.; H. H. G.; and H. J.)

The next is the

Seventh Edition, London: | Printed for J. Hodges, at the *Looking-Glass*, | facing *St. Magnus Church*, *London-Bridge*. 1750. | [Price Three Shillings.]

This is a mere reprint of the preceding edition, with a new date. (B.M.; and H. J.)

We arrive finally at

The Compleat Gamester: | .....First Written for the Use of the Young Princesses, | By *Richard Seymour, Esq.*; | And now carefully revised, very much enlarged and improved, | agreeable to the present Method of playing the several Games, | By *Charles Johnson, Esq.*; | The Eighth Edition. | London: | Printed for J. Hodges, at the *Looking-Glass*, facing | *St. Magnus Church*, *London-Bridge*, 1754. | [Price Three Shillings.]

In this edition Chess is reduced to 15 pp., and Whist is very much more fully treated than before, advantage having been taken (without any acknowledgment) of nearly the whole of Edmond Hoyle's treatise on that game, first published in 1743. The book otherwise is the same as before.

The old plate, last seen in Cotton's *Gamester*

\* According to Mr. H. H. Gibbs, a high authority on the subject.

(1725), reappears here, without the familiar "Explanation," and faces the title. Collation:—

Frontispiece, 1 f.; Title, 1 f.; Preface and Contents, 5 ff.; and 324 pp. (H. J.; and J. M.)

With this ends the series of *Compleat Gamesters*. Hoyle had taken their place with his *Treatise on Whist*, in which other games were soon included.

A bibliography of Hoyle would be interesting. Might we hope to get it from the pen of "Cavendish"? None other would be more competent for the task.

There are a few other English books on games, as, e.g., the *School of Recreation*, *Annals of Gaming*, &c., as well as the more important French manual, called *L'Académie des Jeux* (otherwise *La Maison Académique*, *Académie Universelle des Jeux*, &c.), of which I shall, if agreeable to the readers of "N. & Q.," be happy to offer a sketch bibliography. JULIAN MARSHALL.

#### OLD REGISTERS: GRIMSBY.

Grimsby, co. Lincoln, although of extremely ancient foundation, is now essentially a modern town. It contains splendid docks, a fine water-tower—handsome when viewed from some miles out at sea—a good statue of the Prince Consort, a well-built town hall, and a fine old cruciform church, together with numerous long straight streets, which house somewhere about 40,000 inhabitants. Of the ancient buildings the church of St. James alone remains; the rest are gone utterly, and it would not be easy to point out over a dozen old stones worked into other walls. The site of St. Mary's, with its burial-ground of two acres, is now covered by the post office and houses; what was the Abbey of Wellow is now a private house; the nunnery is now the Nuns' Farm; other institutions, such as Raynor's Chantry, are commemorated only in name; and the traveller hearing of Carter Gate, Bar Gate, Dean's Gate, Brighow Gate, Wellow Gate, &c., might well ask, Where are now the gates themselves and the walls, if ever they existed? Gervase Holles, the local historian belonging to the seventeenth century, wrote of old Grimsby, "*Fuit Ilium*." But the Manchester, Sheffield, and Lincolnshire Railway Company have since that time caused a new Ilium to rise over the ruins of the ancient town.

There is only one old monument in the church, the recumbent effigy of a knight in armour (popularly called "Old Gryme"); and on a pier of the tower is an inscription in church text:—"Orate . p . aia . iohis Ingson . q . hanc . columnam . fecit . a . m . iij . lx . v . ." (1365). This was John Kingston, mayor of Grimsby, who was buried in St. Mary's. Two years since, in digging the foundations for the new chancel (a restoration carried out happily on the pure Early English lines of the nave), there were found what are believed to be

the remains of a British coffin—a hollowed oak trunk—or even, it may be, the last long bed of Old Gryme himself. This is carefully preserved in the church.

By good fortune the old registers have survived the general wreck, and still remain in tolerable preservation in the safe. I venture to hope that a short description of them may be allowed to occupy the pages of "N. & Q." They were long preserved in the old parish chest, a strong oak box of rather larger size than most of the Lincolnshire chests. The three earliest registers are of parchment.

No. 1 is a book of 130 pages, viz., 51 occupied with baptisms, 21 with marriages, and 58 with burials. It is bound in a limp vellum cover, and joined with string and leather through all the leaves. Though much dog's-eared and at the bottom decayed and discoloured by damp, I think it would be possible, without recourse to chemicals, to transcribe all but a very few pages at the end. This volume is entitled "A regester booke of all the christninges, marriages, and burials within great Grymsbie from the yeare of our Lorde god 1538."

*Christenings.*—October. The first entry is, "Peter and John ye sonnes of John Wright were baptized ye xxxist day." About fifteen christenings take place annually till 1553, when the last is on July 19, and from that time there is a blank till the end of Mary's reign. On the accession of Elizabeth a fresh start is made, the page being headed "Elizabethæ anno primo," though it is added "desunt anni duo," and the first entry is April 12, 1560.

The baptisms from this time average twenty or twenty-five (in some years there are nearly forty) till the last entry Sept. 6, 1616. At 1603 is marked "Jacobi anno primo," and from 1595 Robt. Lord, vicar, and two churchwardens sign at the foot of each page. In 1615 there are thirty-five baptisms.

The marriages commence Feb. 1, 1538, and average about six annually till May 20, 1553, when a fresh start is made, headed as before, "Elizabethæ anno primo, a'o d'ni 1553," the first entry being Sept. 10. From this time they average about ten annually till the last entry, July 21, 1616, when there is a note "See the other regis. booke," and "Robt. Lord, vicar; Paule Cooke and John Prime, churchwardens," sign.

"Burials" commence "A'o d'ni 1538, 21st Januarye." There are sixty in 1540, but the average is about twenty till March 4, 1554, when they cease till "Elizabethæ Anno Secundo, Anno d'ni 1559," from which time they average about twenty-five (only five in 1576) till the year 1589, when the mortality increases to forty, and in the next year to 103, the following year, 1591, having sixty-eight. There are sixty in 1596; perhaps these were years of some common plague or sickness.

The last entries of burial are in 1616, but the leaves at the end of the book are very much discoloured and hurt by damp, so that it will require some treatment to make them legible. Throughout this first register the writing is particularly good, and, with the exception of a few pages only, thoroughly legible.

No. 2 is not in such good condition as the older one, and as it includes the "period of barbarism" is not throughout so legible. Some leaves have been cut, and, the cover being torn, the first page is much spoilt by damp. Baptisms commence 1616, and average about twenty-five annually till 1653. During the vicarage of Harbert Hindemarsch (who ob. 1634) the entries are kept with the greatest neatness, but under his successors much less care is taken. Marriages commence Nov. 5, 1616, and average about a dozen during that period. Burials average twenty-five to thirty. Harbert Hindemarsch was vicar 1616 to 1634, William Skelton 1634 to 1636, Liurwell Ram-payne 1636 to 1638, Paul Willett 1638 to 1647. They usually sign at the end of each year's entries. In 1653 a fresh page is begun in all three parts of the register.

"Grimsby Magna. A register of such births of children as have beene since the xxixth of September, 1653, accordinge to an act of parliament and their baptizmes." The first entry after this is, "Elizabeth, the daughter of George Lambert and of Elizabeth his wife, was borne the second day of Octob<sup>r</sup> and bapt. the 8th." The writing, in a copper-plate professional style, is very good and legible for about four years, when it suddenly gets bad and gradually becomes atrocious. Deaths and marriages, burials and births, are mixed up with "collections" during this period. Abraham Bates was vicar 1661 to 1666; Thomas Beatniffe, 1669. At this latter date there is the following:—

"Memorandum y<sup>t</sup> Tho. Beatniffe, Master of Arts, y<sup>e</sup> Vicar of Grimsby magn. in y<sup>e</sup> county of Lincoln, did read the 39 articles (appointed to be read within two months after induction) in time of divine service, in y<sup>e</sup> parish church of Grimsby. predict. July 8th, 1669. In y<sup>e</sup> presence of W<sup>m</sup> Tod, W<sup>m</sup> Beatniffe, Guardians."

After 1676 the writing is better. The last baptism entry is April 8, 1689; the last marriage April 9, 1689; the last burial apparently Oct. 8, 1670.

Before the recommencement of marriages, 1653, the following note appears:—

"These are to certify that Walter Lloyd is elected and chosen Register for the Burrough of Great Grimbie for the registering of Publications, Marriages, Births of Children, and Burials, &c., accordinge to an Act of Parliamt<sup>t</sup> bearinge date the 24th day of August, 1653, and accordinge to the sayd Act was sworne before mee to discharge the said office accordinge to the purport of the sayd act.—I. Thomas, Maior."

The first entry is:—

"Thomas Leake, yeoman, and Bridget Stowe, Spinster, made entrie of an intended marriage betwixt them, being both of Waltham, upon the third day of

December, 1653, in the presence of Theodore Markham of Waltham, guardian to the sayd Bridget Stowe, whose baynes were published at the market place betwixt the howers of eleven and two in the afternoon upon the seventh, the fourteenth, and one and twentieth dayes of the sayd December, being the market dayes (without any exceptions), and were married the foure and twentieth of the same, her sayd Guardian being present."

Occasionally, however, these somewhat widely published "baynes" provoked "exceptions," as in the following case:—

"ffrancis Troabis, yeoman, Alice Tenny, spinster, both of Ashby, made entry of their intended marriage, the eighteenth day of Aprill last; whose banes were published the said eighteenth, the five and twentieth dayes of April, and the second of May instant in the open Markett place of every the respectue dayes, at the howers appointed by an Acte of Parliament, and upon the third publication Edward Maddison of Caster made exceptions to the same, and sayd he was her guardian, she had no estate, her friends were unwilling to the sayd marriage, she beinge under age, further alleadinge that if shee were above the age of one and twentie, then all her friends could not hinder her, since which he sent me word he could made it appeare that she is an heire, all which I leave to consideration, &c. But before the solemnizing the marriage the sayd Alice Tenny made choyce of a guardian, Thomas Neale of Ashbye, who was consenting thereunto, and Mr. Charles Wetherall of Bradley did confidently affirm that in his and others presence the said Edward Maddison, the pretended guardian, did give his free consent to the marriage before any publication was made. And were married the fourteenth day of May. By Mr. Todd."

No. 3 is a long-shaped book in good preservation (except the cover), the writing throughout is very clear and legible, and all the entries are carefully made. It dates from 1690 to 1750, and as there is nothing of particular interest, except a pastoral charge by the Bishop of Lincoln to his clergy, and another by the Archbishop of Canterbury to the bishops of his province, a more particular description is unnecessary. C. MOOR.

4, Earl Street, Grimsby.

**WOLSEY'S PORTRAITS.**—There are very few portraits of Cardinal Wolsey, yet a great deal has been said and written about them. What all this amounts to may be chiefly summed up in a few short statements. 1. There is said to be no head of Wolsey which is not in profile. 2. It is said that his portraits were done in profile because he had only one eye. 3. The loss of his eye was caused by an infamous disease of an infectious character, affording additional evidence of the depravity of his nature. It has, however, been shown that there is at least one full-faced portrait of Wolsey, which, though small, is of some authority and considerable interest; it is a drawing of the House of Lords, taken by order of Thomas Wriothesley, Garter King-of-Arms, and shows Wolsey with both eyes on the right hand of the king, and is reproduced by Fiddes (*Life of Wolsey*, p. 302). Anstis believed that this drawing repre-

sented the Parliament held at Blackfriars on April 15, 1524, and remarks that if there was any truth in the story that Wolsey lost an eye, it must have been subsequently to that year. It has, however, been pointed out that though the portraits generally show only one eye, yet sometimes it is the right eye and sometimes the left, and this seems to prove that the profile portraits were not the result of a lost eye (*Gent. Mag.*, xxv. 346, and "N. & Q.," 1<sup>st</sup> S. vi. 278). The assertion that Wolsey lost one eye, though by many writers very confidently put forward, appears really to rest on no evidence, but, in fact, only on the very scurrilous lines of Skelton, who bitterly hated Wolsey, and said that he wore a patch over his right eye, and would probably lose it. If it is true that he did so lose an eye, it must have been late in life, and subsequently to the time when the portraits were taken. In Cavendish's *Life of Wolsey*, edited by Singer in 1825, there are three drawings, respecting which a little more information is desirable. They purport to be illustrations copied from a MS. of the *Life* belonging to Francis Douce, and bearing date as "copied by S. B. 1678." Two of these—"Wolsey and the two Dukes demanding the Great Seal from him in 1529," and "Wolsey ill in bed and Dr. Butts coming to him with a Message from the King," in the same year—distinctly show Wolsey with two eyes and no patch. If these drawings are old they have some kind of authority, whilst if they are modern it seems natural to ask, Why were they so drawn? And there is yet another point worthy of remark in both these drawings, and also in the third, "Wolsey in Procession," and clearly showing his right eye. The cardinal has a good beard; his early portraits all show a very smooth chin. Is there anything to show that late in life he appeared bearded? No doubt there were thousands in his lifetime who hated Wolsey, though probably but few who dared to speak against him; but after his fall, and still more after his death, all that men knew, and also what they suspected, might be freely said, and it is hard to believe, if the evil charged against him was true, that there should have been no one to take up Skelton's accusation, and show that there was a sound foundation for his scandal.

EDWARD SOLLY.

**A VETERAN ORGANIST.**—The following instance of early adoption and lengthy pursuit of the musical profession is, I think, deserving of record in the pages of "N. & Q.," and I very much doubt whether a parallel can be found among living professional organists in England. Mr. Edward Simms was born on Feb. 10, 1800, and performed his first service at Bromsgrove, Worcestershire, when only ten years old, for his uncle, under whom he received his earlier musical instruction, and whose assistant he became. Since this date

he has continued for the long period of seventy-four years in the constant exercise of an organist's duties. When thirteen years of age he was appointed organist at Wombourne (Staffordshire), a position he held for three years. In 1816 he went to London, and studied the organ under Mr. Thomas Adams, organist of St. Dunstan's-in-the-East, and was also a pupil under Kalkbrenner for the pianoforte, to whom he dedicated his first composition for that instrument. In 1821 he filled the office of organist at Holy Trinity Church, Coventry, where he introduced an independent pedal key-board on the German principle, the first instance of its attachment to an organ in that city. The following year he received the appointment to a church in Birmingham, and in 1825 was elected organist of St. John Baptist Church, in Coventry. At Easter, 1828, he was appointed organist of St. Michael's Church, Coventry, a position he continues to hold. In 1835 the organ was reconstructed, under his superintendence, by Bishop, and reopened by him in April the year following. He established the Coventry Choral Society about half a century ago, and conducted it for many years on his own responsibility, thus creating and encouraging a musical taste and choral training the effect of which has had some considerable influence on the various choirs in the city and its neighbourhood. I stood beside him recently as he played the concluding voluntary after the morning service, which he had accompanied without assistance; and as I watched his rapid execution, I thought it would be difficult to find another instance of an organist who, at eighty-four years of age, is still able to conduct a full choral service with like success. WM. GEO. FRETTON, F.S.A.

88, Little Park Street, Coventry.

LIDDELL AND SCOTT'S LEXICON.—I observe that a mistake, which I already have pointed out elsewhere, is retained in the new edition (1883) of this standard work. This is the citation of *Fr. outarde* under the word *otris* (p. 1773), as if, apparently, it were derived from this through the Lat. *otis tarda*, the great bustard. Notwithstanding the spelling of Old French *otarde* and Ital. *ottarda*, *outarde* has nothing to do with *otris*, but stands for *autarde*, and, like Sp. *autarda*, Prov. *austarda*, is derived from Lat. *avis tarda*, the slow bird, a name given to the bustard in Pliny. Compare French *autruche*, from *avis struthio*.

Woodford.

A. SMYTHE PALMER.

AN EARTHQUAKE FIVE CENTURIES AGO.—In any list of former earthquakes I do not think I have seen mention of one that occurred five centuries ago, which appears to have been exceptionally severe. In a volume called the Vernon Manuscript, in the Bodleian Library, at Oxford, there is a poem on the unhappy events that dis-

turbed the early years of Richard II.'s reign. After reference to the insurrection headed by Wat Tiler, there is a description, in the following stanzas, of an earthquake:—

"And also whon this eorthe quok,  
Was non so pround he n' as agast,  
And al his jolite forsoke  
And thought on God whyl that hit last.  
And alsone as hit was overpast  
Men wor as wel as thei dude are.  
Uche mon in his herte mai cast  
This was a warnyng to beware.  
Forsoth this was a Lord to drede  
So sodeynly mad mon aghast.  
Of gold and selver thei tok non hede  
But out of the houses ful sone thei past.  
Chambres, chimeneys, al to barst,  
Chirches and castels foul gon fare,  
Pinacles, steeles, to ground hit cast,  
And al was warnyng to beware."

As the description of the earthquake follows the account of the insurrection (1381), we may reasonably conjecture that it happened after the rebellion, and so probably about five hundred years ago. We may also suppose, as chambers and chimneys were burst asunder, churches and castles demolished, and pinnacles and steeples thrown down, that the shock was very severe; seemingly, indeed, more severe than that lately experienced in Essex.

F.

THE REGICIDES LUDLOW, PHELPS, BROUGHTON, LOVE, AND COWLEY.—The new volume of the *Proceedings* of the Society of Antiquaries of Scotland (vol. v. New Series, Edinburgh, 1883) contains an interesting paper (pp. 286-289) on the graves in St. Martin's, Vevay. The writer, the Rev. R. R. Lingard Guthrie, F.S.A.Scot., visited the church in the summer of 1882, when it was undergoing restoration, and after carefully copying the inscriptions relative to Ludlow, Phelps, and Broughton, he prevailed on the workmen to make an opening in the raised wooden platform which covered the floor of the chapel, and his research was rewarded by discovering in the pavement beneath two grave-stones commemorating Nicholas Love and William Cowley. Mr. Guthrie gives exact copies of the five inscriptions. WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

MARRIAGE CUSTOM.—It was the custom in the little village of Thursby, in Cumberland, for the schoolboys to fasten the church doors during the wedding ceremony, and not allow the party to come out until they gave money. This was conveyed through the keyhole, and applied to the purchase of coals for the use of the school during the winter months.

E. F. B.

THE CONSONANT POWER OF W.—It has interested me greatly to read MR. KERSLAKE'S statement as to the pronunciation in Wessex of words commencing with *w*, for the usage he men-

tions in the south is the same as exists in the dialect of my native county, Aberdeenshire, in the north. In Aberdeenshire such words as *wrong*, *wretch*, *write*, *writing* are invariably pronounced *vrrang*, *vrratch*, *vreet*, *vreetin'*. See *Johnny Gibb of Gushetneuk*, *passim*. I do not know a single exception to this rule.

J. B. A. WATT.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"THE NEWCOMES."—In chap. xlix. (1879) Thackeray speaks of "the Regent, Brummel, Lord Steyne, Pea Green Payne, and so forth." The last name should be Hayne, but I find the error still uncorrected in the Standard edition, just published. In 1824 Mr. Hayne, nicknamed "Pea Green," was sued for breach of promise of marriage by the celebrated actress Miss Foote, who gained her cause, with three thousand pounds damages. In the Standard edition *The Newcomes* is in two volumes, and the passage therefore appears at vol. ii. chap. xi. p. 154.

JAYDEE.

FIFTEENTH CENTURY MENU.—In the *Ordinaire de la Feste* of an election dinner of the Brewers' Company, given at their hall in the City, Sept. 5, 1419 (17 Henry V.), occurs mention of the following dishes: "Swan standard," "coney standard," "venison in broth with white *mottreids*," "duncetts with little *parneuses*." Can any of your readers give the English equivalents for the Norman-French terms I have italicized, describing also the nature of these viands; and will they likewise explain the significance of the adjunct *standard* to swan and rabbit?

J. J. W. W.

A PASSAGE IN BOSSUET.—In his oration on the death of Maria Theresa of Austria Bossuet says:—"Taisons-nous; ce ne sont pas des larmes que je veux tirer de vos yeux." It would be rash to say that the great orator wrote nonsense; and yet, if it was not tears, what else could he wish to draw from the eyes of his hearers?

A. C. MOUNSEY.

Jedburgh.

SPECIAL FUNERAL SERVICES.—In the accounts of the general mourning for the late Duke of Albany I find that special services were held in St. Paul's Cathedral, Westminster Abbey, and York Minster; at Salisbury Cathedral "a special service had been arranged by the Dean and Chapter"; "at Peterborough Cathedral there was a special funeral service"; at Brighton "the Service for the Burial of the Dead was read in several of the churches"; at Canterbury "a funeral service was held in the cathedral, which was attended by

the mayor and corporation, accompanied by the civic officials"; and that the "burial office was likewise said in the parish church at Esher at the hour of the funeral." Is the recitation of the Service for the Burial of the Dead *absente corpore defuncti* a common Anglican practice?

H. SCHERREN.

68, Lamb's Conduit Street, W.C.

SIR N. WRAXALL.—The republication of his *Memoirs* reminds me of some lines which I once heard, but do not profess to recollect exactly:—

"Misdating all,  
Mistating all,  
Mistaking all,  
Misnaming all,  
Here lies after all,  
Sir Nathaniel Wraxall."

Perhaps some of your readers can correct the above version, and also say when, where, and by whom the lines were written and published.

W. E. BUCKLEY.

SOURCE OF QUOTATIONS WANTED.—"Præmia non ad magna pervenitur nisi per magnos labores" (Hooker, *Serm.* vii., vol. iii. p. 874, ed. Oxford, 1836, by Keble).

"Ex amore non quærun't," saith Bernard (*Ibid.*, p. 875).

"Vere et absque dubio," saith St. Bernard; "hoc quisque est pessimus, quo optimus, si hoc ipsum quo est optimus adscribat sibi" (*Ibid.*, p. 880). No references are given by Keble.

W. E. BUCKLEY.

STAFFORD BARONY.—Can any of your readers tell me whence I may obtain trustworthy information respecting the barony of Stafford, *i.e.*, a pedigree of the barons, their possessions, &c.; what books or documents should be consulted for this information; and where are such books kept?

INDOCTUS.

AWAY OR OWAY.—What means this termination, *e.g.*, Galloway, Alloway, Scalloway, Stornoway, Kennoway, Darnaway, Carlaway, Hamnaway? They are all in the northern parts of our islands, and the position of some of them suggests Scandinavianism.

W. M. C.

C. BROADBRIDGE, OIL PAINTER: W. CHARLES, WATER-COLOUR PAINTER.—I have a painting of head of an old man, signed by above and dated 1876, and would be glad of any information as to him—whether he is living or dead, and if his paintings are known or valuable. I have also three water-colour paintings (marine subjects), all very well done, signed by W. Charles and dated 1876. Would be glad of information concerning him also.

A. R. C.

INVERTED CHEVRON.—Can any one tell me the proper heraldic term for an inverted chevron? A

chevron proper has, as we all know, the peak uppermost. Is any bearing known of an inverted chevron with the peak pointed downwards to the base instead of upwards to the chief? M.

MRS. BROWNING'S "COURT LADY."—A friend and compatriot of the late Contessa Maddelena Papadopoli, by birth Aldobrandini, tells me that that lady was the original of Mrs. Browning's *Court Lady*. Is there any foundation for this statement? ROSS O'CONNELL.

54, Lancaster Gate, W.

SHROVETIDE RHYME.—I send you an old West Somerset rhyme, which a lady had from an old woman, who perfectly remembers that the people in her neighbourhood lit no candles at night after Shrove Tuesday:—

"Come Shrovetide, high or low,  
No more candles, out they go."

I am puzzled by the words, "high or low." Do they mean "rich and poor," or do they infer that the use is the same whether Shrovetide falls early or late? M. V.

MARKET FOR WIVES.—Can any of the readers of "N. & Q." explain the allusion in the *Vicar of Wakefield*, chap. xvii. p. 68 (Tauchnitz edit.), to Fontarabia: "I know but of two such markets for wives in Europe, Ranelagh in England, and Fontarabia in Spain. The Spanish market is open once a year, but our English wives are saleable every night." When was the Spanish market open? Does the custom still exist; and in what book can an account of the same be found? B. E. H.

Castellammare.

MILITARY MOURNING.—What is the precise meaning of the band of crape worn on the left arm by officers in the army and navy as a sign of mourning, and when and where did the custom originate? Was it intended to veil a badge, or the marks distinctive of rank, such as are still borne by non-commissioned officers? Within a comparatively recent period—say the last twenty years or so—owing doubtless to the volunteer movement, this crape band has been very generally adopted by civilians wearing coloured clothes as a cheap substitute for a black coat; and I now observe that its use is extending also to the ladies, who exhibit this sign of woe on their ulsters and waterproofs. It may be difficult to fix the precise time when the custom was introduced into the army and navy, but, as it has become general, and seems likely to last, it may not be uninteresting to those who come after us to note when it came into common use among civilians. The return to the wearing of beard and moustache dates from the close of the Crimean War.

E. MCC—.

Guernsey.

DECANI AND CANTORIS.—Is it correct to use these terms as distinctive of the north and south sides of the chancel of a parish church? I am under the impression that they are applicable to the positions occupied by the dean and precentor in cathedrals. F. W. J.

Bolton Percy.

HERALDIC CRESTS.—Will some of your correspondents versed in the rules of heraldry inform me if it is a breach of the laws or usages of the art for persons who have no grant of arms to use simple crests with or with mottoes? I find there is a divergence of opinion on the point among those using crests, some maintaining that they infringe no heraldic rule so long as they do not assume a full coat of arms. *Apropos* of this question, I should like to know if there is any list published by the Heralds' Colleges of the arms granted year by year. If not, I throw it out as a hint that some such publication might be found very efficacious in checking the unauthorized use of arms by the public. A. A.

DISFRANCHISED BOROUGHES.—In *Thomæ Smithi Angli de Republicâ Anglorum Libri III.* (Lug. Batavor., 1641), is a list, at p. 311, of English and Welsh counties, and the boroughs then in each. Durham does not appear; but the following names are puzzling. Among the twenty-one boroughs of Cornwall are Dunchevit, Pewyn, and Killington; among the thirteen of Devonshire are Hardnesse, Berealston, and Asperton; and among the twelve of Hampshire is "New townne." Where were these boroughs? E. L. G.

CRIMPING.—Is there any connexion between crimping fish and crimping men? Is the former custom peculiar to English cookery? I find "saumon racolé" to be kitchen French for crimped salmon, and would like to know if it is common and correct, or if some French *chef* had dived into a dictionary for a translation of the term, and taken the only word he found. Littré defines *racoler* as "engager, soit par gré, soit par astuce, dans le service militaire"; but a large Anglo-French dictionary gives *racolage* as "enlisting, crimping"; and a similar definition may have caused its culinary application.

NELLIE MACLAGAN.

AGE OF IVY.—I am curious to know whether any estimate of the age of the ivy referred to in the following memorandum can be made. A spruce fir tree was blown down in the grounds of a friend of mine in Oxfordshire. My friend is aged between eighty and ninety, and recollects the tree as a large full-grown tree when he was a boy. The spruce fir was about 82 ft. high, 9 ft. circumference near the ground, and 7 ft. circumference 20 ft. above the ground. The ivy covered the tree, and the stem near the ground measured 2 ft. 1 in.,

and was covered with a bark as thick as that of a forest tree of the same size of circumference. If any of your contributors can give any approximate estimate of the age of this ivy, I should be very much obliged.

EDWARD SMITH.

PRINCE TITE.—Why was George II. called Prince Tite? Thackeray does not give the name in his *Four Georges*. E. COBHAM BREWER.

DAWES FAMILY.—Is anything known of this ancient family in the Cromwellian times?

F. O.

THE LADY ARABELLA CHURCHILL.—Can any reader of "N. & Q." kindly tell me where I can get sight of a portrait of this lady, who was the mother by James II. of James FitzJames, Duke of Berwick, and sister of Marlborough—either an engraving or an original portrait. Is there, also, any portrait of her son the duke?

R.

BAKER FAMILY.—Can any of your readers inform me when and where George Baker, chief physician to Queen Elizabeth, died, and where he was buried?

C. E. BAKER.

May Villa, Humberstone, Leicester.

HARTLEY COLERIDGE.—Was the eldest son of the poet Coleridge named David Hartley? Charles Lamb in his letters calls him David Hartley until 1802, and afterwards calls him simply Hartley. His sister Sara calls him simply Hartley in her letters. Was S. T. Coleridge an admirer of the metaphysician David Hartley, who in the latter years of his life lived at Bath, where he died in 1757?

THOMAS COX.

Hipperholme, near Halifax.

ASSES' BRIDGE.—What is the earliest mention of this? I have seen it stated that the application of the appellation to *Euclid*, i. 5, is a modern error, and that the original asses' bridge was the proposition, "Any two sides of a triangle are together greater than the third side," the demonstration being that an ass at A will walk along the third side AB to his provender at B, rather than climb the bridge ACB formed by the other two. Can any one confirm this?

E. D.

"BLÜDSCHAP DOET, HET LEUVEN VER LANGEN."—What is the meaning and source of this phrase? It is given on the title-page of *The Famous Historie of Fryer Bacon*, printed for Francis Grove, 1627, 4to. Does it occur on other title-pages, English or Dutch?

P. ZILLWOOD ROUND.

PROVERB: "TO HAVE THE BEARD UPON THE SHOULDER."—In the debate on Thursday, March 6, Col. Stanley said:—

"All we ask is that the Government should say what they mean, and having done that should do what they say. They look too much behind, and, in the words of

the proverb, they too often have 'the beard upon the shoulder,' they look too much to hon. members below the gangway."—*Times*, March 7, 1884, p. 7, col. 4, top.

I do not find this proverb in Hazlitt. Whence is it derived? The allusion to the beard seems to indicate an Oriental source.

W. E. BUCKLEY.

FRANCIS I. OF FRANCE AND THE REFORMATION.—

"The greatest favourers of the Reformation in France were the king himself and his darling sister Marguerite, and the writings of the one are scarcely less licentious and offensive than the actions of the other, or more inconsistent with purity."—Brewer's *Reign of Henry VIII.*, vol. ii. p. 175.

Is this correct? Was not Francis a bitter persecutor of the Albigenses?

J. MASKELL.

[Marguerite d'Angoulême, Duchess of Alençon, Queen of Navarre, and sister of Francis I., was, of course, a warm friend to the Reformers. When it was a question of extirpation of heretics the Constable of Montmorency, according to Brantôme, told the king he must commence with his sister. Francis leaned at one time to the side of the Reformers. In a letter to Briçonnet, Bishop of Meaux, dated December, 1521, preserved in the Bibliothèque Nationale, No. 337, Marguerite declares, "Le roi et Madame [Louise de Savoie] sont plus que jamais affectionnés à la réformation de l'Eglise et délibérés de donner à connoître que la vérité de Dieu n'est point hérésie." This idea appears to have been too sanguine. After the battle of Pavia the last chance of the Protestants with France was lost, and the king subsequently assisted in person at some executions of heretics, in which, by means of a balance to which they were attached, the sufferers were again and again plunged into flame and drawn out until the ropes were consumed and the victims finally dropped into the fire.]

THE THREE BLACK GRACES.—Scott, in *St. Ronan's Well*, says, "The three Black Graces, as they are termed by a whimsical acquaintance of our time." Who is the author quoted, and in what does it appear?

J. HOW.

A PARAPHRASE OF HORACE.—Who is the author of the following free rendering of Horace, *Carm.* i. 38, and where is it to be found in print?

"Boy, I bate this pomp and folly,  
Civic feasts are not for me;  
Twine no wreaths of rose and holly,  
Let me simply have some tea.

Tea, some thin-sliced bread-and-butter,  
And chops, well done, with Worcester sauce,  
Give me now far greater pleasure  
Than dinners, à la Russe of course."

SALTIRE.

TULL, PAINTER.—I have lately seen an engraving, published in or about 1794, after a painter named Tull; the subject a rural scene of an ordinary kind. Can any one kindly give me any information as to this painter—dates of birth and death? Was he of any eminence in his profession, and was he related to Jethro Tull, the well-known

agriculturalist? I have heard that the latter himself painted some pictures; might this be an engraving after him; and, if so, are there many such engravings extant, and are they considered of any value?  
McC.

SUN DANCING AT EASTER.—Perhaps it may interest some of your readers to know that the beautiful old superstition of the sun dancing on Easter Day is still unforgotten. On Easter Sunday—a morning in London of bright sunshine about 7 o'clock—some one on her way to an early service was accosted by a respectably dressed person, whose accent showed her to be an Irishwoman. She said, “Have you noticed the sun this morning? My eyes are weak and dim now, and I can’t see it dance.” I happened to be asked what the remark could mean, and at once thought of the words in Sir John Suckling’s *Ballad upon a Wedding* :—

“But, oh! she dances such a way,  
No sun upon an Easter Day  
Is half so fine a sight.”

Are there other allusions to this in our literature? An old servant in our family tells me she remembers hearing “the ancient saying,” as she called it, when a child.  
M. S. S.  
South Hampstead.

HYRNED.—In the *Banbury Guardian* a few weeks back there appeared an advertisement of grass land to be let for cattle feeding, stating that “the land has all been winter *hyrned*, is full of herbage,” &c. The term *hyrned* is pronounced in Oxfordshire *hayned*, and is intended to express “closed up,” or not pastured. What is the derivation of the word?  
Q. J.

ECLIPSES OF THE SUN.—In Nash’s *Summer’s Last Will and Testament*, at p. 33 of the Collier Dodsley careless reprint, Summer gives forth this sentence to Sol :—

“But for abusing both the moon and me  
Long shalt thou be eclipsed by the moon,  
And long in darkness live and see no light.”

This may refer to a coming eclipse of the sun, or simply to his lesser brightness in the coming winter. But as an eclipse would fix most definitely the date of the play, I would ask, Is there any published list of eclipses that one could refer to?

BR. NICHOLSON.

AUTHORS OF QUOTATIONS WANTED.—

“O’er head from the trees hung a garland fair,  
A fountain ran darkly beneath;  
Twas Pleasure that hung the bright flowers up there,  
Love knew it, and jumped at the wreath.”

JAMES HIBBERT.

“Time—that aged nurse—  
Rocked me to patience.” E. A. B.

“Stately thy walls and holy are the prayers  
Which day and night before thine altars rise.”  
S. F. A.

## Replies.

### QUAVIVER.

(6th S. ix. 288, 354.)

A little pains will solve the etymology of this curious-looking word. Like many other words, it is practically solved in my *Etymological Dictionary*, if one only knows where to look for it. The English form is, in fact, *wyvern*.

MR. SOLLÝ quotes the F. form as *vire*; this is, of course, a misprint for *vive*. He also quotes the form *quawiners*, which is, of course, a mistake for *quavivers*, by the usual confusion of *n* for *u*, to make the difference between which is a test of a clear handwriting.

Cotgrave already has the word. He gives, “*Vive*, f. a *quaviver*, a sea-dragon.” Littré, s.v. *vive*, shows that the old spelling of the F. word was *vivre*, and gives the right etymology, viz., from Lat. *vipera* (better *viper*), the parent of numerous forms, including F. *vivre*, *vive*, *wivre*, *guivre*, *givre*, and the E. *viver*, *weever*, *wyvern*, and even *beaver* (in the sense of *quaviver*), as will be shown. The guessing etymologies from Lat. *viva*, *vivere*, or (as Minshew says) from *febris* (!), are all futile, as they deserve to be; it is high time that students should learn the extremely simple rule, that the true etymology of a word is the one which accounts for every letter in a word, not for only a part of it. By good fortune, it so happens that the Lat. *vivere* has to do with it, but only in a secondary way, viz., because the Lat. *vipera* happens to be short for *vivipara*, fem. of *viviparus*.

As to the word *quaviver*, it is obviously not a true F. word; for even Mr. Lillywick, in his first French lesson from Nicholas Nickleby, got as far as the fact that the French for water is *l’eau*, or, as he rightly called it, *lo*. In Sherwood’s index to Cotgrave I find, “A *quaviver*, *tumbe*, *vive*, *traigne*. † *Marseil*.” Since “*Marseil*” here means *Marseilles*, this is a hint that the word reached France from a sea-port; the form is obviously Italian; indeed, Minshew actually mentions *Marseilles* as being a place where these fish were abundant. And Cotgrave further has, “*Traigne*, the sea-dragon, *viver*, *quaviver*; *Marseillois*.” We must suppose that *quaviver* represents an Ital. *acqua vipera*, probably a sort of slang term among fishermen, which was first shortened, in French, to *qua-vivre* (in which shape it reached England), and then was usually further cut down, in the same language, to *vivre* or *vive*. A very curious notice of the word occurs in Minshew’s *Spanish Dictionary* (1623), where we find, “*Vivora*, or *bivora*, a viper”; and again, “*Bivora*, a viper; *bivaro*, or *biverio*, a fish called a sea-dog or beaver.” Pineda (1740) has, “*Bivaro*, *bivero*, a fish called a sea-badger.” The variable spellings in Spanish show that it is only a borrowed word

in that language; the Spaniards did not realize the identity of the word with their own *bivora* or *vivora*. The E. *weever* preserves the *v* of the O. F. *vivre*, which is also preserved in our *wyvern*, in which the final *n* is excrescent, as in *bitter-n*, M.E. *bitours*. It is extremely important to remember that our older dictionary-makers wrote their definitions to suit their etymologies. Hence Bailey calmly says, "a sort of fish delighting in water of a strong stream," from "*aqua viva*, living or running water." This is immediately contradicted by his addition of "sea-dragon"; he evidently means a *sea-fish*, and *sea-fishes* do not live in fresh or *living* water. Compare Cotgrave's explanation of *eau vive* as "a spring, a running water"; and Florio's "*aqua viva*, running spring water." Truly a notable conclusion, that this sea-fish was so called from its living in fresh water!

WALTER W. SKEAT.

I think that it is almost certain that *quaviver* is not only identical in meaning with the Mod. Eng. *weever*, as MR. SOLLY points out, but is the very same word, more or less corrupted. The derivation of *weever* admits of no doubt. It is the Mod. Fr. *guivre*, or *givre*, which is still used (see Littré) as a term of heraldry in the meaning of *serpent* (Eng. *viver*, *wyver*, or *wyvern*), and is derived from the Lat. *viperā*, a viper or serpent. Old French forms are *vivre*, *vivre*, *vivre*, *voivre*, and *vuire* (Roquefort and Littré); in Burgundy it is still called *vouivre*, and in Berri, *vouivre* and *vivre* (Littré). Originally, in France, it seems to have been a mythical land-serpent or dragon,\* and then in the shape of O. F. *vivre*, Mod. French *vive* (not *vire* as MR. SOLLY has it), Eng. *weever* or *weaver*, it became applied to a sea-fish, which Littré says resembles an eel (and consequently a serpent) in shape, but which, as figured in Webster's *Dict.*, more resembles a perch, and is, indeed, there said to belong to the same family.

But how, it may be asked, could *vivre*, *vivre*, or *guivre*, possibly produce *quaviver* in English? Well, they undoubtedly did give us, one or other of them, our present form *weaver* or *weever*, and *w* in Old Eng. was sometimes replaced by *qu* (= *qv*).† as in *quave* = wave (Smythe Palmer's *Folk Etymology*), and as it is still in Scotch when followed by *h* (see Jamieson's *Dict.*, s.v. *Quh*). This would give

us *quavever* or *queevever*, and if we suppose that the *ea* was pronounced, in some places, at least, *ay*, as it still is in *weaver* (textor) in some parts of England, and still more so in Ireland, we should have *quayvever*, which is very like the first form given by Minshew, viz., *quaviver*. It may be said, indeed, that *quaviver* is rather a contraction for *quaviver*, then *quaviver* an expansion of *quaviver*, but I am inclined to believe that the latter is the true state of the case, especially as Minshew gives *quaviver* first; and if so the second *v* will have been inserted either for the purpose of getting rid of the hiatus between the vowels *i* and *e* belonging to different syllables,\* or, which is much more likely, on account of the French forms *vivre* and *vive*, which led people to suppose a connexion with the Lat. *vivere* or *vivus*, and of the *qua*, which looked like *aqua*. According to this latter view, *quaviver* is what Dr. Murray terms a "sparrow-grass" form. At all events, I am convinced that neither *aqua* nor *viva*, nor *vivere*, has anything to do with the real word, though they very probably contributed to establish the form *quaviver*. F. CHANCE.

Sydenham Hill.

NOTES ON MR. A. SMYTHE PALMER'S "FOLK-ETYMOLOGY" (6th S. ix. 303).—It would be ungrateful if I did not thank MR. MAYHEW for the corrections which he so courteously suggests for my book. The field I attempted to cover is so large that there is sure to be a percentage of error, and this is especially likely with regard to the division on corrupted place and personal names, which is probably the weakest part of the book. I have here taken as my chief authorities, for English place-names, Dr. Isaac Taylor and Mr. Robert Ferguson; for Scottish, Mr. J. A. Robertson, *Gaelic Topography of Scotland*; and for Irish, Mr. P. W. Joyce, *Irish Names of Places* (series i. and ii.). I have often adopted their conclusions, not having the opportunity of independent research in these directions. As to the points in hand:—

1. MR. MAYHEW is manifestly right in saying that *hope* in place-names is not Celtic, but Scandinavian.

2. *Cunning Garth*, interpreted as "king's yard," I took from Mr. Ferguson, *Northmen in Cumberland and Westmoreland*, from whom it was also adopted by Dr. Taylor, *Words and Places*, p. 390 (second edit.); but I agree with MR. MAYHEW that it is more likely to be merely the *conning-garth* or rabbit-warren.

3. My authority for Marlborough being "St. Maidulf's borough" was Taylor, p. 392, whom I quote; but, as it seems, he is mistaken.

\* In the *Traditions Populaires* of Monnier and Vingtrinier (second edition, Lyons, 1874), six chapters (xxiv-xxix) and twenty-six pages (99-125) are devoted to the *vouivre*, which is described as a "serpent ailé, dont le corps est souvent de feu, et dont l'œil est une admirable escarboucle dont elle se sert pour se guider dans ses voyages nocturnes à travers l'empirée."

† No doubt for the reason given in my note on the supposed change of an initial *v* into *qu* or *g* (5th S. vi. 309), viz., that certain people or nations, finding a difficulty in pronouncing an initial *w*, did away with this difficulty by adding in English a consonant (*g* or *q*) before it.

\* *V* is frequently inserted, for this purpose, between two vowels belonging to different syllables. Conf. *paradisum*, *paradis*, *parais*, *paravis*, *parais*; *adulterium*, *adulterium*, *adultery*, *adultery*, *adultery*; in both of which cases the *v* is an intercalation, and does not represent a change of the *d*.

4. The identification of Picts with a Gaelic *peicta* (= "fighters") is suggested by Taylor (pp. 81, 396), citing a Welsh *peith*, a fighting man, a word which I cannot find (? *peithas*, a scout). Pictet thinks the *Picti* were "warriors," connecting the name with A.-S. *feohtan*, Ir. *picidh*, a pike, and Lat. *spica*, *spiculum* (*Origines Indo-Europ.*, vol. ii. p. 208). I suppose Celtic initial *p* might be equated with Lat. *sp*.; compare Mid. Ir. *pista* = Lat. *sponsa* (Ebel, *Celtic Studies*, p. 106). Prof. Rhys's *Celtic Britain* was not published when I was writing my book. He, like Lord Strangford, adopts the view that the *Picti* were merely the "painted" men (pp. 157, 235, 285), in support of which he might quote Martial's line (xiv. 99): "Barbara de *pictis* veni bascauda *Britannis*." It seems to me, however, that the traditional pronunciation of Pythchley (anciently *Pihtes lea*, i. e. "Picts' lea") as Peitchley, and not Pitchley, together with the A.-S. forms *Pihtas*, *Peohtas*, *Pēhtas* (Ettmüller, p. 271), and Scottish *Peychtis*, *Peaghts*, *Pechts* (Jamieson), argues a long vowel, different from that in *picti*. I suggest also a comparison with O.E. *peghte*, a pygmy (*Catholicon Anglicum*, p. 272, ed. Herrtage), as if one of the aborigines (*Folk-Etymology*, p. 549).

5. MR. MAYHEW is quite right in his conjecture that the Greek *Metathronos* is a mere coinage. I find it was invented by the Germans Majus and Meyer to furnish a derivation for the rabbinical *Metatron*, the mediating angel, as if it meant "sharer in the throne." It has no real existence in Greek. See Hengstenberg, *Christology*, vol. iv. pp. 324-9 (ed. Clark).

6. My account of *gavelkind* is really Prof. Skeat's, as I mention. O'Donovan's edition of O'Reilly's *Irish Dictionary* certainly gives *gabhdilcine*. If Dr. Sullivan is correct, this stands corruptly for *gabhal cined*, "branch of a tribe"; with which may be compared *gabhlra fine*, "branches of a family" (O'Donovan, Supplement, p. 654).

A. SMYTHE PALMER.

Woodford, Essex.

7. *Sounder*, p. 364.—This is said to be an old word for a wild boar, and to mean the animal that lives apart or *asunder*. But M.E. *sounder* by no means signified a solitary, lonely beast. Its proper meaning was "a herd of wild swine"; see Halliwell, *s.v.*, and compare the article in the same dictionary on "Hunting," where *sounder* (wild swine) appears as one of the terms for "companies of beasts." An older form of this word, namely, *sunor* (= *grex*), occurs in the Lindisfarne Gospels, St. Luke viii. 32, 33. The word *sunor* is probably connected with A.-S. *swin*, a wild boar, a hog. See Leo, *Glossary*, 1877.

8. *Felix*, in *Arabia Felix*, p. 475.—This is said to be a misunderstanding of the native name Yemen, which is explained as the land to the "right of Mecca." This is not quite accurate.

The Arabic name *Yemen* means here "the south" literally the land at the right hand. The Semitic people, like the Aryans, in designating the points of the compass, conceived themselves as standing with face turned to the rising sun, and right hand to the south. Cp. with *Yemen*, the right hand, the south, the Skt. *dakshina* and the O.Ir. *dess*, in both which cases the word originally meaning "right hand" signifies also "the south." See A. S. Palmer's *Leaves from a Word-hunter's Notebook*, p. 302.

9. *Market Jew*, p. 543.—The name of this town in Cornwall does not mean *mercatus Jovis* (*dici*), "Thursday's market," as Carew imagined. The "Jew" part really represents the old Cornish plural termination *-ow*. *Market Jew* is a corruption of the Cornish *marhasow*, also written in old documents *marchadyow*, *marghasiewe*, and meaning properly "markets." See Whitley Stokes, "Cornish Glossary," *Philolog. Soc. Trans.*, 1868; also Max Müller, *Chips*, iii. 309.

10. *Gabriel Hounds*, p. 134.—Surely the word *Gabriel* here can have nothing whatever to do with *gabares* or *gabbaras*, the term applied by Egyptians to their mummies, *teste* St. Augustine. The only support for this explanation is a very obscure passage in the *Prompt. Parvulorum*. This weird term belongs to folk-lore, the superstitious beliefs of peasants. How could simple country-folk have ever heard of the Low Lat. *gabbares*, mummies (Facciolati)? The idea is grotesque. I would suggest that *Gabriel* in this connexion is simply an imaginative corruption of the common English word *gabble*. The expression *Gabriel hounds* seems to be always associated with the idea of strange noises.

A. L. MAYHEW.

Oxford.

If the writer of the note at the above reference will consult the notes in the *Antiquary* cited below, he will find much information corroborative of Mr. A. Smythe Palmer's derivation of *hope* in place-names: vol. i. p. 233, by Rev. G. M. Cole; vol. ii. p. 38, by Mr. J. V. Gregory; vol. ii. p. 182, by myself; vol. ii. p. 182, by Mr. W. Gregson; vol. iv. p. 87, by Mr. J. T. Fowler.

FREDERICK DAVIS.

Palace Chambers, St. Stephen's, S.W.

THO. DUNCKERLEY FITZGEORGE (6th S. ix. 347).—Thomas Dunckerley was born about the year 1720; his mother was a housemaid in the family of Sir Robert Walpole, at Houghton; his father was made porter at Somerset House. The mother died when the boy was very young. He was apprenticed to a barber, ran away, and went to sea, joining the ship of Sir John Norris. Sir E. Walpole heard of this, and wrote to Sir John expressing interest in the young man, who fully justified Sir Edward's good opinion. He distinguished himself at the siege of Quebec in 1759.

After this he occupied himself in a naval academy at Portsmouth. About the year 1770 he availed himself of his remarkable likeness to the royal family to set on foot the story that he was a natural son of George II. Sir Edward Walpole, to whom he appealed, declared that his story was false, but that he was a deserving man; and George III. gave him a pension and rooms at Hampton Court. He died at Portsmouth in November, 1795. Early in life he became a Freemason, and in 1757 he was master of a lodge meeting at the Pope's Head tavern in Plymouth. In that year he published *The Light and Truth of Masonry* (*Monthly Review*, xvii. 478). There is an obituary notice of him in the *Gentleman's Magazine* for 1795, pp. 973 and 1052; and the death of his widow at Hampton Court Palace in March, 1801, is recorded in the *Annual Register* for that year, p. 65, and in the *Gentleman's Magazine*, lxxi. 278. In both these the arms and book-plate are described as given by MR. WALLIS. Dunckerley's portrait has been several times engraved as an officer of Freemasons (see Evans's *Catalogue of Portraits*). EDWARD SOLLY.

"[Died] At her apartments in Hampton Court Palace, Mrs. Dunckerley, relict of the late Thomas Dunckerley, Esq., who bore for his arms those of King George II. with a baton, and with this motto, 'Fato non Merito.' In the engraving of his arms he was styled 'Thomas Dunckerley FitzGeorge.'"—*Annual Register* (1801), xliii. 65.

C. F. S. WARREN, M.A.

[MR. E. H. MARSHALL also furnishes the above extract from the *Annual Register*.]

BEACHY HEAD (6th S. ix. 329).—1. The earliest reference I have yet discovered is in *Placita de Quo Warranto* (Suss.), 2 Edw. I., p. 760, quoted 27 *Suss. Arch. Coll.*, p. 81, where it is stated that William de Braiose had rights over the sea coast and sea fishery, and by his own mariners of Shoreham from Beuchef as far as the Isle of Wight. In the *State Papers, temp. Henry VIII.* (1830 edit.), it is called Beauchief, p. 221; and Bechiff, p. 790. In the *Book of all the Auncient Customs of Brighthelmstone*, 1580 (cit. *Erredge's History of Brighthelmston*), it is called Beachy, and Sir Wm. Burrell, in his MS. 5681 Add. (Brit. Mus.), p. 404, refers to it as "Beachy Cliff or the Charles."

6. Chorle, or Churl, is, I think, connected with Charlston, a manor and estate in the neighbouring parish of West Dean, and found in Domesday under the names Cerletone and Cerlocestone: I have seen it stated, though I do not know with what amount of truth, that Charleston and Wilmington, which became celebrated in the American Civil War, were called after the Sussex manors of similar names near Beachy Head.

FREDERICK E. SAWYER.

Brighton,

4. Beachy Head appears under the name of Bechiff at p. 790; Beauchif, p. 816; and Beauchief, p. 221 of *State Papers, Henry VIII.*, vol. i., 1830. There is an eminence near upon which there is an entrenchment which has the name of Beltout or Belletoute. Another derivation was prevalent in the last century, which is thus stated in *England's Gazetteer*, 1751: "It is so called from the adjacent beach."

ED. MARSHALL.

3. In the *Sussex Arch. Coll.*, xx. 225, mention is made of the chart of Andrea Bianco, the Venetian, which represents various places on the south coast. Among them is Brogress, which is presumed to mean Beachy Head. Andrea Bianco was executed 1436. EDWARD H. MARSHALL, M.A.

Hastings.

4. I give what Thomas Pennant says as to the name of this headland:—

"The vast promontory Beachy Head, on the back of which we now were, is composed of that species of earth [chalk], and fronts the sea with a stupendous precipice, the haunts of auks and guillemots; beneath it is hollowed into majestic caverns. We call it Beachy Head from the vast subjacent beach. The French call it Le Cap Bevisier."

6. Pennant also adds:—

"Adjoining Beachy Head to the west are the seven cliffs. Three of them, which form the top of Beachy Head and resemble pinnacles, are named by our sailors 'The Three Churls.'"

WM. PAYNE.

Southsea.

3. In "A Survey made by Sr Thomas Palmere Knight and Mr. Walter Couerte esquire, Deputie Lieutenants of her Maties Countie of Sussex, of all the places of descente alongste the Sea Coast, of the said Shire," in my possession, Beachy Head is marked as "Beache Point." As this survey, which is on vellum and in a good state of preservation, was made in 1587, it may be interesting to your correspondent, and if he desire it I shall be happy to show it to him. WYNNE E. BAXTER.

Lewes.

2. Arthur Herbert, who was elevated to the peerage by William III., May 29, 1689, by the titles of Baron of Torbay and Earl of Torrington, was no relation of the Byng family, and upon his death, without issue, on April 14, 1716, his titles became extinct. It is a curious fact, however, that George Byng (the eldest son of John Byng, of Wrotham), who in 1721 was created Baron Byng and Viscount Torrington, took part in this battle, being in command of the Hope on that occasion.

G. F. R. B.

2. Arthur Herbert, son of Sir Edward Herbert (Attorney-General to Charles I.), was created Earl of Torrington in 1689. William III. dismissed him from his command of High Admiral for his

cautious behaviour at Beachy Head, 1690. In February of that year he had been dismissed from his position at the head of the Admiralty, his place there being occupied by another Herbert—Thomas Herbert, Earl of Pembroke. Torrington retired to the country after his dismissal from the command of the fleet, and died a few years after (1716?). But at this battle at Beachy Head was a young lieutenant, George Byng, who distinguished himself by his daring gallantry. This officer rose in his profession, and at the age of forty (1703) was made Rear-Admiral of the Red. He distinguished himself afterwards at Malaga and Messina, and was created (in 1721) Baron Byng of Southill and Viscount Torrington.

W. J. GREENSTREET, B.A.

THE EPIGRAM ON SLEEP (6th S. ix. 309, 339).—In *The Poetical Works of the late Thomas Warton, B.D.*, fifth edit., by Richard Mant, M.A., Oxford, 1802, vol. ii. p. 258, the reading of the epigram is as follows:—

"Somne veni, et quamquam certissima mortis imago es,  
Consortem cupio te tamen esse tori!  
Huc ades, baud abituro cito: nam sic sine vita  
Vivere, quam suave est, sic sine morte mori."

The editor appends the following note:—

"This inscription..... has been ascribed to Mr. Warton, and accordingly has a place here, though I cannot vouch for its authenticity. Indeed, to say the truth, I suspect it to have been not written by him, as it approaches more nearly to the modern antithetical style than that of the purer Greek models.

"Since writing the above I have observed that this inscription is printed in Headley's *Beauties of Ancient Poetry*, vol. ii. p. 164, and is said to be in the original spirit of the Greek epigram, to which opinion I cannot accede. Mr. Headley adds, 'It may be necessary to inform some readers, that they are written by the present Poet Laureat.' This as coming from a member of Trinity College and a friend of Mr. Warton is no despicable authority; but Dr. Warton, in a letter to his sister, of which an extract is now lying before me, observes that 'he doubts much of the Latin verses for Mr. Harris, having never heard of them.'"

D. BARRON BRIGHTWELL.

Edgbaston.

In one of my note-books Warton's lines run thus:—

"Somne veni; et quamquam certissima mortis imago es,  
Consortem cupio te tamen esse tori.  
Huc ades, baud abituro cito: nam sic sine vitâ  
Vivere quam suave est—sic sine morte mori."

These are rendered in English as follows:—

"Come, sleep! Tho' thou of Death the image art,  
O share my couch with me, nor soon depart  
For sweet it is, as wearied here I lie,  
Lifeless to live, and without death to die."

I have italicized the words which differ from the version given by ESTE. C. M. I.  
Athenæum Club.

FLYING KITES (6th S. ix. 326).—As "N. & Q." always aims to be accurate, it may be well to

say that the person described as "an eminent judge" was Lord Chancellor Plunket, and that "the judge" who, it is added, interrupted him when a junior was Lord Chancellor Redesdale. The late Rev. W. H. Drummond, D.D., was a personal friend of Plunket, and not only told me the anecdote in 1855, but committed it to verse. The following impromptu, which he wrote in my presence, is unpublished:—

"In other regions boys delight  
On winds of strength to raise their kite  
But Erin's sons more pleasure find  
In flying kites to raise the wind."

WILLIAM J. FITZPATRICK, F.S.A.

ALPINE CUSTOM (6th S. ix. 307).—Cowper seems to point to this or some similar custom in the sixth book of *The Task*:—

"Disease  
Is not, the pure and uncontaminated blood  
Holds its due course, nor fears the frost of age.  
One song employs all nations, and all cry,  
'Worthy the Lamb, for he was slain for us!'  
The dwellers in the vales and on the rocks  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy:  
Till nation after nation taught the strain,  
Earth rolls the rapturous Hosanna round."

ALPHA.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172, 214; viii. 118, 175, 455, 502; ix. 58, 335).—I had thought that this question was laid to rest. Mr. J. E. MAURAN, however, at the last reference boldly "wakes Camarina" by announcing his "conclusion," deduced from his "researches among the French chronicles of the fourteenth century, that the word [*tennis*] is not English." If he will be so kind as to furnish some of the facts on which he founds that "conclusion" he will very much oblige me. It is hardly necessary to point out that evidence derived from English translations is absolutely valueless; the only fact worth anything at all would be the occurrence of "the word" in an original French romance, a reference to which I should like, but scarcely hope to have.

JULIAN MARSHALL.

EDINBURGH CASTLE (6th S. ix. 169).—Steven-son (*Chronicles of Edinburgh*) supports the statement that it was fortified by Edwin in 617, by the references Whitaker, vol. ii., pp. 83, 94. These may be worth consulting; but there being Dunearn in Lanarkshire, Ben Edin in Inverness-shire, and numerous Edins and Edens in Britain and Ireland, the whole story seems of the common eponymous type.

W. M. C.

ROMANY (6th S. iv. 513).—I do not know whether this question has ever been discussed in the pages of "N. & Q." The gypsies—all of them, in all places, and from their first entrance into Europe—have declared themselves to be Egyptians.

The onus of disproof rests upon those who disbelieve them. The Abyssinians to this day call Egypt *Gips*, and an Egyptian *Gipsi*.\* The language of the Egyptians is a *lost* language (save as some relics may be found in the Coptic), unless it be heard in the tents of the gypsies. The particular word referred to in a former note means the same alike in both dialects.†

The Sudra theory cannot be maintained. The characters of the two races are entirely opposite. Bishop Heber met, he says, with a camp of gypsies on the banks of the Ganges, who spoke the Hindu language as their mother tongue; so he might have met an English-speaking camp on the banks of the Severn, near Hodnet. It is not disputed that a list of many words may be easily made out which are common to Sanscrit and Romany. But this is not inconsistent with their Egyptian origin. It may be accounted for in two ways. Sir G. Wilkinson was disposed to believe that a colony of Asiatics settled in Egypt at a period subsequent to the original dispersion. On the other hand, Sir William Jones, referring to a dissertation by M. Schmidt "On an Egyptian Colony established in India," declares his agreement with him: "I am strongly inclined to believe that Egyptian priests have actually come from the Nile to the Gunga and Yamuna, which the Brahmins most assuredly would never have left." Major Congreve also would account for the similarity of the speech (so far as it exists) not by the Indian origin of the gypsies, but by the Egyptian origin of much of the language and customs of the Hindus.‡ But if so, the only plausible argument for the former hypothesis is taken away, and the gypsies' testimony to their own descent remains uncontradicted. G. L. FENTON.

San Remo.

"VIRTUE IS ITS OWN REWARD" (6th S. viii. 427; ix. 54).—I have just stumbled upon this in Long's *Marcus Antoninus* (Bell & Daldy, 1869, p. 66):—

"Some Greek poet wrote long ago,—

'For virtue only, of all human things,  
Takes her reward not from the hands of others.  
Virtue herself rewards the toil of virtue.'

Who is the poet; or, at any rate, where are the lines to be found?

C. A. WARD.

Haverstock Hill.

ST. GOLDER (6th S. ix. 287, 354).—I do not know whether W. S. L. S. is acquainted with the existence of two saints commemorated in the Keledean Litany of the Church of Dunkeld (Haddan and

\* Messrs. Krapf and Isenberg's *Journals*.

† That *Pi-Romis*, or *Piramus*—a man (or native), we have the testimony of Herodotus for the ancient Egyptians, Jacob Bryant for the Copts, and George Borrow for the modern "Romany Rye."

‡ *Madras Journal*, No. 12, N.S., December, 1861.

Stubbs, *Councils and Ecclesiastical Documents*, vol. ii. pt. i. App. C.), whose names offer a certain approximation to St. Golder, viz., St. Gudlach and St. Gudal. They are among the confessors and monks. NOMAD.

BALLET (6th S. viii. 468; ix. 98).—Here is another instance of this word used as a verb:—

"Alas, I make but repetition

Of what is ordinary and Rialto talk,  
And *ballated*, and would be play'd o' the stage,  
But that vice many times finds such loud friends  
That preachers are charm'd silent."

J. Webster, *The White Devil*; or, *Vittoria Corombona*.

F. C. BIRKBECK TERRY.

REV. R. HARRIS (6th S. ix. 328).—I have not been able to refer to the passage quoted in the edition of Butler's works to which MR. TAGG alludes. In *The Works of Robert Harris, once of Hanwell, now President of Trinity College in Oxon, a Doctor of Divinity* (1654), will be found a sermon preached by him to the "Honorable House of Commons assembled in Parliament at a publicke fast, May 25, 1642." The text is taken from St. Luke xviii. 6, 7, 8. This Robert Harris was born at Broad Campden, Gloucestershire, in 1578, became President of Trinity, Oxford, April, 1648, where he died Dec. 11, 1658, and was buried in the college chapel. For further information concerning him, see Wood's *Athenæ Oxonienses*, iii. 458-9; Rose's *Biographical Dictionary*, viii.; Chalmers's, xvii. 179-181. G. F. R. B.

The R. Harris who preached the sermon before the House of Commons is no doubt Robert Harris, some time President of Trinity College, Oxford, concerning whom much information is given in Wood's *Athenæ Oxonienses* and Chalmers's *Biographical Dictionary*, with which your readers need not be troubled. Whether or not this President Harris ever held Mellis among his many pluralities, his life by Durham may disclose; but it should be noted that Mellis is not included by Wood in the list of them. C. T. B.

Most likely the preacher was Dr. Robert Harris, a celebrated Puritan divine, who died 1658, President of Trinity College, Oxon. See *Athen. Oxon.*, and the life by Wm. Durham, published 1660, 12mo. C. A. WARD.

Haverstock Hill.

PROVERB WANTED (6th S. ix. 329).—"What is sauce to the goose is sauce to the gander": "Idem Accio quod Titio jus esto" (Varro, apud A. Gell, N. A., III. xvi. 13). There is also "Ubi tu Caius ego Caia." ED. MARSHALL.

The corresponding adage runs in German, with a smack of legal fairness, "Was dem Einen recht ist, ist dem Andern billig." C. A. BUCHHEIM.

AN OLD PROVERB (6th S. ix. 289).—The late Dr. Duplex was always careful to advise his patient never to touch or rub his eye except with his elbow.  
X. P. D.

I remember that my old nurse had a similar maxim, "Never pick your teeth at table till you can do it with your elbow," which decidedly bore the meaning of the editorial comment, though the form "until" used to set me wondering how the operation would be effected when the time came.

R. H. BUSK.

REV. JOHN (OR SAMUEL) PERKINS (6th S. ix. 287).—There is no mention made of the Rector of Harrington in Baker. The only notice of him that I can find in Bridges's *History and Antiquities of Northamptonshire* is "Joh Perkins occur. Rect. anno 1670." This is stated to be taken from a monumental inscription (vol. ii. p. 34).

G. F. R. B.

Harrington is in Lincolnshire, not in Northamptonshire. But, oddly enough, Baker has some particulars concerning both a John and a Samuel Perkins. I send them, *quantum valeant*, hoping by-and-by to obtain the desired information from the present rector of Harrington, with whom I happen to have the pleasure of being acquainted. Baker, in his *Northamptonshire*, i. 213, s.v. Kissingbury, gives a monumental inscription in the church of that parish to the memory of John Perkins, A.M., instituted in 1709, on the presentation of William Perkins, and who died in 1728. The inscription also commemorates Samuel, son of the Rev. John Perkins, who died, an infant, in 1718.

C. H. E. CARMICHAEL.

New University Club, S.W.

GORDON OF LESMOIR (6th S. viii. 349; ix. 370).—There are in the Town Clerk's Office, Aberdeen, some papers called "birthbriefs" or "registers of propinquities," which were kept for the purpose of identifying members of families who left their native wilds in that county.

M. GILCHRIST.

Burnham, Bucks.

SHAKESPEARIANA: "RUSSET-PATED CHOUGHS" (6th S. ix. 345).—If Mr. F. A. MARSHALL will look at the history of the chough given in the fourth edition of Yarrell's *British Birds* (ii. 252 *et seqq.*), he may possibly find there some matters that will interest him, among others a foot-note, which perhaps I may be allowed to quote here:

"The word *chough* was doubtless to some extent interchangeable with *daw* in Shakespear's time, as it is at this day, even in Cornwall, according to information received by the editor from Mr. D. Stephens, of Trevornan. But that the poet was acquainted with the present species is proved by the epithet 'russet-pated' applied to it by him in another place (*Midsummer Night's Dream*, III. ii.). The meaning of this epithet has given rise to much ingenious discussion, but the late Mr. E. T. Bennett, in 1835, doubtless supplied its true explanation

when he suggested (*Zool. Journ.*, v. 496) that the correct reading is 'russet-pated,' i.e., 'red-footed' (*pattie* being a known equivalent of foot), and this view has been adopted by Mr. Aldis Wright in his recent edition of the play (Clarendon Press Series, pp. 80, 112)."

When Mr. Harting wrote his work, quoted by Mr. MARSHALL, he was not aware of Bennett's suggestion.

ALFRED NEWTON.

Magdalene College, Cambridge.

In the several editions consulted the term "russet-pated" is used in the text, but in the "Select Plays," edited by Mr. William Aldis Wright, we have "russet-patted" (Fr. *pattie*, the foot or claw of a bird). In a note of the above-mentioned edition it appears that this was a suggestion of Mr. Bennett (*Zool. Journ.*, v. 496), and is, no doubt, the correct reading, the bird alluded to being the russet or red-legged chough. Again, in Goldsmith's *Animated Nature* the Cornish chough is described as having feet and legs like the jackdaw, but of a red colour.

T. F. F.

ANDREW EDMUND BRAE (6th S. vi. 323, 524).—In a foot-note to my brief memorial of this learned and sagacious critic (at the first reference), I specified what I believed to be his only communication to "N. & Q." not having his usual signature, "A. E. B." I now find that three other communications from him appear in its columns, viz., in 4th S. vii. 525, on "Thirty days hath September"; in 4th S. viii. 91, on "Arthur's slow wain"; and in 5th S. viii. 223, on "Shrouds v. Clouds" in 2 *Hen. IV.*, III. i. This last is signed OLIM, the sign of a regretful looking back to the old days of controversy in the 1st S. I am not sure, but I think that was Mr. Brae's *congé*. I have only to add that his manuscript remains, few and (to use his own word) fragmental—distinguished from fragmentary—have passed into my possession. The bulk of the papers which concern Shakespeare relate to *The Tempest*—which had peculiar charms for Mr. Brae, as affording play for speculation on Shakespeare's indebtedness to Montaigne rather than to Florio. Besides an imperfect essay on this point, there is an unfinished commentary on the text of *The Tempest*. I have not a complete list of Mr. Brae's other contributions to the periodical press. There is an article by him on Shakespeare's 116th Sonnet in *Lippincott's Magazine*, November, 1877; and I think one on "Ancient Misconceptions of Intervals of Time" in the third volume of the *Antiquary*. I cannot refer to it now, having discontinued that magazine from the time of Mr. E. Walford's retirement from its editorship.

C. M. INGLEBY.

Athenæum Club.

SIGNATURES TO THE SOLEMN LEAGUE AND COVENANT (6th S. ix. 370).—OMEN asks for more than he is likely to find. The Solemn League and Covenant must have been signed in England by

thousands of persons during a period beginning in 1643, and spread over some years, and, of course, not in a single copy. The National Covenant had been signed in the same way in Scotland in 1638.

SAMUEL R. GARDINER.

T. L. PEACOCK (6th S. ix. 204, 317, 378).—Mr. H. BUXTON FORMAN is really too kind. But his sarcastic reference to me deserves my thanks, it being most important, as has often been said, that "N. & Q." shall be accurate in all things. Before I set down the first of my three quotations from Peacock, I looked carefully through those novels of his in one or other of which I expected to find it. Unfortunately, *The Misfortunes of Elphin* was not one of these; and so I ventured to quote from memory, with the result which Mr. FORMAN has so gracefully pointed out.

A. J. M.

SONG BY HANDEL (6th S. ix. 349).—The song, "More sweet is that name," about which M. M. H. inquires, is sung by Somnus in the third act of *Semele*, and can be obtained of any good music-seller.

JULIAN MARSHALL.

"More sweet is that name than a soft purling stream" is a bass song in *Semele*. The pianoforte score of the oratorio (we should rather call it a *serenata*) has been issued within the last few years by Messrs. Novello.

R. L. POOLE.

PRUJEAN SQUARE (6th S. ix. 348).—This place, which is generally styled a court, and not a square, was named after the owner. It is thus mentioned in Hatton's *New View of London*, 1708, i. 66: "Prugeon's Court, so called from the late Mr. Prugeon the owner, on the w. side of the Old Bailey, near Ludgate Hill." In Rocque's map, 1746, and in Horwood's map of 1799, it is figured as Prujean Court; and in Lockie's *Topography of London*, 1810, it is described as "Prujean Court or Square, at 61, Old Bailey, about seven doors on the left from Ludgate Hill." From the *New Remarks of London*, by the Company of Parish Clerks, 1732, it appears that part of "Prujean's Court" was in the parish of St. Martin's, Ludgate, and part in that of St. Sepulchre.

EDWARD SOLLY.

Prujean Square, or Court, in the Old Bailey, was so called after Sir Francis Prujean, M.D., a very eminent physician, who resided there. He was an intimate friend of Dr. Harvey, the discoverer of the circulation of the blood, and was for several years president of the College of Physicians. Sir Francis was knighted April 1, 1661, and dying June 23, 1666, was buried at Hornchurch, where he had acquired property, which remained for several generations in his descendants. Sir Francis's portrait is at the College of Physicians. He was the son of William Prujean, M.D., of the city of Lincoln, administration of whose estate

was granted in London, Oct. 13, 1650, to his son Francis.

WILLIAM MUNK, M.D., F.S.A.

This place takes its name from Sir Francis Prujean, who was president of the London College of Physicians. In 1652 he built, chiefly at his own expense, the original college, which was destroyed in the Fire of London. It stood at Amen Corner, on the ground now occupied by the residences of the canons of St. Paul's.

JAYDEE.

MRS. HENRY LYNCH (6th S. ix. 289).—The authoress of *Lays of the Sea*, and other Poems, was the wife of a barrister who practised in Jamaica, and died there, after a few days' illness, of tropical fever. She also wrote the following books:—

1. The Cotton Tree; or, Emily the little West Indian. London, 1847, 12mo.
2. The Exodus of the Children of Israel and their Wandering in the Desert. London, 1857, 8vo.
3. The Family Sepulchre: a Tale of Jamaica. London, 1848, 16mo.
4. The Little Teacher. London, 1851, 16mo. This is the date of the second edition.
5. Maude Effingham: a Tale of Jamaica. London, 1849, 12mo.
6. Millie Howard; or, Trust in God. Edinburgh, 1854, 8vo.
7. The Mountain Pastor. London, 1852, 12mo.
8. The Red Brick House. Edinburgh, 1855, 8vo.
9. Rose and her Mission: a Tale of the West Indies. London [1863], 8vo.
10. The Sabbaths of the Year: Hymns for Children. London, 1864, 8vo.
11. Songs of the Evening-Land, and other Poems. London, 1861, 8vo.
12. Stories from the Acts of the Apostles. London 1850, 8vo.
13. The Story of my Girlhood. London, 1857, 12mo.
14. The Story of the Patriarchs. London, 1860, 8vo.
15. The Wonders of the West Indies. London, 1856, 8vo.
16. Years Ago: a Tale of West Indian Domestic Life of the Eighteenth Century. London and Norwich, 1865, 12mo.

G. F. R. B.

LLOYDIA SEROTINA (6th S. ix. 368).—It seems unlikely that such a thoroughly Alpine plant as the above should be found growing in a warm, sheltered place. It would require a special acquaintance with the flora of the Mediterranean to decide whether Mr. LEWIS's German friend was right, and whether his flower was really *Ixia parvula*. The latter, it may be mentioned, is not found in the flora of Germany, but whatever Mr. LEWIS's unknown plant may have been, he may probably take it for granted that it was not *Lloydia*.

F. L. S.

FAMILY NAME (6th S. ix. 307, 358).—Q. J. has quoted Papworth incorrectly, or perhaps I ought rather to say that there seems to have been an error in copying the description of the arms. It is clear to any one acquainted

with the first rules of heraldry that a chevron or, and fleurs-de-lis argent on a field argent must be wrong, and on referring to Papworth I find that he describes the field of the Bogie or Boggie arms as azure. It is curious, however, that the same arms are also assigned to the name of Sheppard or Shepperd, and what is still more curious is the resemblance between the crests borne by Shepperd and Bogie, that of the former family being a ram (or lamb) passant between two laurel branches, and of the latter a lamb supporting a flag over its dexter shoulder. HERMENTRUDE'S description of the crest is "apparently, a sheep or lamb, and a branch," which is not exactly like either of the above, though very much resembling both of them. The charges on the shield she describes are identical, in all but the tinctures, with those borne by both families. On the whole, I am inclined to the opinion that the arms on the seal are not the genuine arms of any family, but have been adopted, or perhaps "found" by some unscrupulous seal-engraver.

E. McC—.

The only arms at all answering the description in Glover's *Ordinary* are as follows: "Sable, a chevron or between three fleurs-de-lis arg.—Bonigham and Cawsse." STRIX.

DRINKING TOASTS "SUPER NACULUM" (6th S. ix. 260).—A Sussex toast runs thus:—

"Here's a health to Tom Brown,  
Let the glass go round,  
Drink up your ale without shrinking;  
Put a print on your nail  
And kiss the glass's tail,  
And fill it up again without ceasing."

Only sufficient ale to cover the nail must be left, and if there should be too much or too little the penalty is to drink another glass.

FREDERICK E. SAWYER.

VISCOUNT MONTAGUE (6th S. ix. 209, 257, 337, 377).—*Appropos* of NOMAD'S remark on Viscount Montague, I have an engraving of the picture by Holbein of the siege of Portsmouth by the French in July, 1545, "from a coeval painting at Cowdray in Sussex, the seat of the Right Hon. Anthony Browne, Viscount Montague," and published, 1770, for the Society of Antiquaries, London. There is no mention thereon of the title "Baron Browne." In this picture King Henry VIII. appears on horseback on Southsea Common, attended by the Duke of Suffolk and by Sir Anthony Browne, Master of the Horse.

W. PAYNE.

Southsea.

MUFTI (6th S. ix. 207, 297).—I have often endeavoured to trace this word to its origin, and come at last to the conclusion that it is derived from the well-known title of a Muhammedan high priest. I account for it in this manner. Officers in India, on returning from their duties to their

bungalows, throw off their hot uniforms and don pyjamas and loose white jackets, and when so arrayed bear a resemblance to the white-robed priests of Islam, and thus the word *mufti* was first applied to this sort of costume. Gradually its application was enlarged until it was used in speaking of all sorts of dress except uniforms. The French officers at Chandernagore or Pondicherry no doubt also appreciated cool white lounging garments, and perhaps the phrase being dressed "à la moufti" originated with them.

R. STEWART PATTERSON.

Hale Crescent, Farnham, Surrey.

LONDON PAVED WITH GOLD (6th S. v. 429; vi. 153, 299, 496; ix. 358).—The real origin of this saying appears to have been the golden shower which fell upon Farinelli in 1734. The earliest form of the song which I have seen is that in Henry Carey's ballad opera of *The Honest Yorkshireman*, acted at Drury Lane in 1735, and printed 8vo. 1736. In the fourth scene the song is to be found of which MR. TERRY has quoted the first two stanzas. The fourth stanza seems to indicate very clearly what was in Carey's mind when he wrote it:—

"And there the English Actor goes,

With many a hungry belly,

While heaps of Gold are forc'd, God wot!

On Signior Fardinelli."

This was in 1735, when Handel was deserted and driven away, and 5,000*l.* a year paid to Charles Broschi, commonly called "Farinelli."

EDWARD SOLLY.

KING STEPHEN AND THE HOSTAGE (6th S. ix. 347).—The baron was John the Marshal, and the little hostage, his son, lived to become "the wisest and noblest of the barons," William Marshal, Earl of Pembroke. His adventure with Stephen occurred at the siege of Newbury in 1152, and is most interesting as the great earl's first appearance in history. It is to be found in a French metrical life of William Marshal, written in the thirteenth century, and discovered in the library of Sir T. Phillips, three or four years ago, by M. Paul Meyer. In *Romania*, vol. xi. No. 41 (January, 1882) M. Meyer published a notice of the poem, with copious extracts, one of which contains the story inquired for by MR. RANKING.

May I add that I shall be grateful to any correspondent who can tell me whether this poem has since been published in full, and, if so, when, where, and by whom?

K. N.

MR. RANKING will find a reference to the story in the *Athenæum*, No. 2853, p. 16, July 1, 1882.

WILLIAM E. A. AXON.

SHILLITOE FAMILY (6th S. vii. 329; viii. 18, 99, 293).—It is very strange that Francis Shillitoe, of Heath, should have assumed the coat here described;

for it is that of the family of Alcock, as borne by John Alcock, Bishop of Ely, and founder of Jesus College, Cambridge. At the Visitation of Yorkshire taken in 1666 Dugdale allowed to Edward Shilleto, of the city of York, son of William, of Pontefract, and grandson of Francis Shilleto, of Houghton, the following bearings: Or, a chevron engrailed between ten crosses crosslet sable; crest, a greyhound's head per fesse or and sable charged with a cross crosslet counterchanged. These arms were granted Jan. 24, 1602, by Dethick, Garter, to the above named Francis Shilleto, of Houghton. Burke (*General Armory*) gives these arms, but with a plain chevron and a different crest, to "Shelletoe"; whilst to "Shilleto, co. York," and to "Shillitoe, Heath," he ascribes the Alcock coat. Perhaps some correspondent may be able to explain why these Shilletoes appropriated the arms of Bishop Alcock.

H. S. G.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 370).—

"In matters of commerce," &c.

What COL. FERGUSSON seeks is simply the despatch sent by George Canning to Sir Charles Bagot, ambassador at the Hague. It was sent in cipher and in urgent haste. He had not the key with him; but, to his astonishment, when obtained, he found this from the Secretary for Foreign Affairs. It was one of the earliest frivolities of the declining race of British statesmen, and should be headed "Wit out of Place":—

"In matters of commerce the fault of the Dutch

Is giving too little and asking too much;

With equal advantage the French are content,

So we'll clap on Dutch bottoms a twenty per cent.

Twenty per cent.,

Twenty per cent.,

Nous frapperons Falck with twenty per cent."

C. A. WARD.

[MR. J. CARRICK MOORE and MR. W. H. NEWNHAM, supplying the same information, add the explanation that Baron Falck was the Dutch Minister. MR. MOORE and MR. W. SYKES, M.R.C.S., substitute "fifty per cent." for "twenty per cent." MR. E. H. MARSHALL and MR. W. D. SWEETING refer to "N. & Q." 4th S. i. 267, 302, 427, 438. As the references supplied appear in the index under the head "Canning" we were unable to trace the quotation. H. C. S., E. H., and other contributors are also thanked.]

### Miscellaneuous.

#### NOTES ON BOOKS, &c.

*Letter Book of Gabriel Harvey*, A.D. 1573-1586. Edited from the Original MS., Sloane 93, in the British Museum by Edward John Long Scott, M.A. (Camden Society.)

AMONG recent publications of the Camden Society few have more interest than the *Letter Book of Gabriel Harvey*, now, under the editorship of Mr. E. J. Long Scott, issued to the members. The volume for the first time brought before the public presents Gabriel Harvey near the close of his university career, at a period long before he had engaged in the literary squabbles in connexion with which his name is best known. It consists of letters written during his residence at Pembroke Hall, Cambridge, of drafts of his

verses and of his correspondence with Edmund Spenser, and of "A noble man's sute to a cuntry maide," a singular record of an attempt on the part of a certain nobleman to seduce Harvey's sister. So many points of interest are there in the volume, it is impossible to do justice to them all. The poetry as a whole is wretched stuff, the rhymes and the metre being alike intolerable. Apart from the spelling, however, the letters are more modern in style than almost any correspondence of the epoch which has reached us. Abundance of particulars of highest interest are preserved, and the pictures of life afforded are more fresh and attractive than anything to be found in contemporary literature. See, for instance, what is said (pp. 78-80) of the books read or neglected at the university, where it is stated that "Aristotles Organon is nighhand as little redd as Dunses Quodlibet," while "His oeconomicks and politiques every on hath by rote." Or again, "And I warrant you sum good fellows amongst us begin nowe to be prettely well acquayntid with a certayne parolous booke callid, as I remember me, Il Principe di Niccolo Macchiavelli," &c. For the philologist the volume is a genuine treasure. It must at once be read for the *New Dictionary*. Mr. Scott points out that whereas the first use of "acumen" as a thoroughly English word given in Dr. Murray's admirable work is dated 1645, we have here the "intricate acumen of Aristotle"; while "hexameters, adonickes, and iambicks" appears (p. 100) a full century before the first recorded use of the word "adonickes." A host of words the use of which is early arrest attention, and others which are met with earlier are used with a familiarity which gives their employment added significance. We have thus "the Beadroule of English Rimers" (p. 60), "the goodliest sauger-candye style" (p. 91), and such very modern sounding phrases as "Sum extremely miserable, sum excessively gay," which is given as a line of poetry, and "Theres allwayes greate varietye of desirable flowers," which, again, appears as verse. The nobleman whose "sute to a Cuntry Maide" is described, is advised by the young lady to "seale" his letters, and to write "on y<sup>e</sup> backside, in a small raggid secretary hand," French, Italian, and Spanish are quoted with much freedom and little delicacy. In the phrase "Thus was I doggid and dodgid on everi side," the word "doggid," if it is not intended as a repetition of "doggid," is exceptionally early. The first reference given by Prof. Skeat is from Milton, and the earliest in Richardson from Hobbes. At p. 78 Harvey subscribes himself "He that is faste bownde unto the in more obligations than any marchante in Italy to any Jew there," an obvious reference, as Mr. Scott points out, to *The Jew and Ptolome*, the precursor of Shakespeare's *Merchant of Venice*. The volume abounds with curious and entertaining matter, and is likely to be one of the most popular of the series to which it belongs.

*English Men of Letters*.—Bacon. By R. W. Church. (Macmillan & Co.)

"THE life of Francis Bacon is one which it is a pain to write or to read." It is thus that Dr. Church commences his sketch of one of the greatest men this country has produced. The character of Bacon is a subject which has given rise to endless controversy, and Dr. Church's contribution will not, we imagine, terminate the discussion. After such an exhaustive work as that of Mr. Spedding, we can hardly expect to learn any fresh facts concerning Bacon's life; and Dr. Church takes the first opportunity of acknowledging his indebtedness to the labours of Mr. Spedding and Mr. Ellis, and also to Mr. Gardiner's *History of England*, Mr. Fowler's edition of the *Novum Organum*, and M. Rémusat. Differing as he does from the view which Mr. Spedding took of Bacon's character, Dr. Church considers that "the most complete and just estimate both of Bacon's character

and work" is to be found in M. Rémusat's volume. However painful it may have been to Dr. Church to have written this book, few could have been better qualified to undertake it. The calm judicial tone which is apparent throughout its pages, and the clear and scholarly manner in which it is written, are too rarely to be met with in these days of hasty criticism. Painful, too, it undoubtedly is to read Dr. Church's graphic account of the struggles of this intellectual giant, who, after overcoming all the obstacles in his path, obtained the object of his ambition and then fell from the pinnacle of his greatness covered with shame and dishonour. It is, however, a great gain to the general reader to obtain a book, written within reasonable limits, wherein he may find the facts of Bacon's life, his words, and his letters so clearly and concisely stated. That Bacon took money and presents from suitors there can be no dispute; but at the same time it must be remembered that not a single charge of an unjust decision was proved against him. In this respect his real fault, as Dr. Church points out, was that he did not open his eyes to the evil of such a dishonourable and mischievous system of payment. But however much we may be tempted to ignore Bacon's weaknesses in our admiration of his splendid intellect, we cannot overlook his grievous insincerity in his dealings with his fellow men, the damning proofs of which he has left behind him in his own handwriting.

*Celestial Motions: a Handy Book of Astronomy.* By W. T. LYNN, B.A., F.R.A.S. (Stanford.)

WE have long envied the Germans their simple guides or handbooks to science, written in a clear, practical manner, and without too great a use of scientific terms. In the above little treatise, however, this want is supplied. The book is not only excellent as a primer for beginners, but easy and delightful reading even for those who take no interest in the science. The information is brought down to the very latest date, and some of the chapters—that, for instance, on comets—are full of new facts. The glossary is also an excellent feature in the work; and altogether the little book can be most sincerely and heartily commended.

A *Wordsworth Birthday-Book*, compiled and edited by J. R. Tuton, is published by Messrs. Hamilton, Adams & Co. Wordsworth is less flexible, so to speak, than Shakespeare for a work like this, but the extracts given are varied in application as well as thoughtful and poetical.

THE "Civil Service" series of educational handbooks (Crosby Lockwood & Co.) is working its way into public favour. The fifth edition of the *History of England*, the second edition of the *Grammar*, and the ninth edition of the *Geography* have just been issued. Messrs. Crosby Lockwood & Co. have also issued, in a convenient shape, a *Portuguese and English and English and Portuguese Dictionary*, by Mr. Alfred Elwes.

THE May number of *Le Livre* (Paris, A. Quantin) contains an account, by Ph. Van der Haeghen, of the Bibliothèque de Marie-Antoinette. An account "d'après des documents peu connus" of Jean Jacques Rousseau and Thérèse Le Vasseur is illustrated by a full-length portrait of Rousseau, from an eau-fort of Naudet, and one of Madame Le Vasseur, from a sepia of the same artist. The English correspondence, written in brilliant style by Dr. Westland Marston, deals at some length with Alaric A. Watts and "Keepsake" literature, with the dramas of Lord Tennyson, and the essays of George Eliot.

MR. E. WALFORD is busy on a biographical dictionary of distinguished persons who have lived during the reign of the Queen, under the title of *The Victorian Era*. It will be published by Messrs. Allen & Co.

## Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

G. M. FERNOR ("Translations of Kotzebue's Plays").—In the *German Theatre* of Benjamin Thompson, 6 vols. 12mo. 1806 and subsequent dates, are the following pieces by Kotzebue: *The Stranger*, *Rolla*, *Pizarro*, *Count Berryowski*, *Lovers' Vows*, *Deaf and Dumb*, *Indian Exiles*, *False Delicacy*, *Adelaide of Wulfingen*, and *The Happy Family*. Translations of the following works were published in 1796 to 1801: *The Negro Slaves*, *The Count of Burgundy* (by Anne Plumptre), *Adelaide of Wulfingen* (by B. Thompson, jun.), *The Virgin of the Sun* (by Anne Plumptre), *Reconciliation*, *Pizarro*, *Self Immolation* (by Henry Newman), *The East Indian* (by B. Thompson), *The Writing Desk*, *The Wise Man of the East* (by Mrs. Inchbald), *The Happy Family* (by B. Thompson), *Johanna Montfaucon*, *La Perouse* (by B. Thompson), *The Corsicans*, *The Birthday*.

G. CREAMER ("The spacious firmament on high").—This poem is by Addison. The claim of Marvell to the authorship is discussed and finally settled in "N. & Q." 1<sup>st</sup> S. v. 439, 513, 548, 597; ix. 373, 424, and especially at 4<sup>th</sup> S. ii. 351 and 5<sup>th</sup> S. vii. 88. The question is too wide to be reopened; but you may rest assured that Addison is the author of the hymn in question, and one or two other hymns which, like this, have been ascribed to Marvell.

A. T. R. MURRAY.—The lines,

"The devil was sick, the devil a monk would be;

The devil was well, the devil a monk was he,"

are in the translation of Rabelais by Urquhart and Motteux, lib. iv. ch. 24. They do not occur in the original, but are an interpolation. All that Rabelais does is to quote the Italian proverb, "Passato il pericolo, gabbato il santo"—"When the danger is passed the saint is mocked."

J. BURNHAM PEGG ("Statii Sylvarum Libri V.," &c.).

—The book you describe is what is known as the second Aldine edition of Statius, the first edition being dated 1502. In a binding of white morocco it has fetched twenty francs at the Chardin sale, and in a still richer binding, in the Hibbert sale, 2*l*. Ordinary prices are—8*s*. Pinelli sale, 12*s*. Heber, and fifteen francs Renouard. You may assume that your copy is worth six to nine shillings.

E. R. VYVYAN ("Reference to Book Wanted").—You are mistaken. The query of the non-insertion of which you complain appears p. 368.

R. M. THURGOOD ("Hey, my kitten").—If you send a prepaid letter for Mrs. BARON we will forward it. Ramsay's *Tea-Table Miscellany* is, however, a common work, and can be met with in most libraries and book-sellers' shops.

B. FERNOW ("The Halloren").—Without some further clue we are unable to find the subject your communication is intended to illustrate.

JUSTIN SIMPSON.—"Dove Family" will appear.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 24, 1884.

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## Notes.

## SUSSEX PLACE-RHYMES AND LOCAL PROVERBS.

(Continued from p. 343.)

Pevensey.—

50. "So Ashburne undertakes to do the forests right (At Pemsey, where she pours her soft and gentle flood)."

Drayton, *Polyolbion*, Song xvii.

Piddinghoe.—51. "The people of Piddinghoe shoe their magpies" (Local witicism, Lower, *Hist. Sussex*, ii. 99).

52. "At Piddinghoe they dig for moonshine."

53. "At Piddinghoe they dig for smoke."

54. "At Piddinghoe they dig for daylight."

These three proverbs appear to have the same origin, though differently quoted. *Moonshine* signifies smuggled spirits, which were placed in holes or pits and removed at night; Piddinghoe being a coast parish and a favourite place for smuggling. The term is given in Cooper's *Glossary of Sussex Provincialisms*.

Playden.—

55. "Sauket church, crooked steeple,  
Drunk parson, wicked people."

Playden is a village adjoining Rye, and is known as Sauket, or Saltcot Sheet, being said to derive

this name from salted cod formerly spread on the banks to dry.

Pulborough.—56. "A Pulboro'eel."—See notes on Amberley.

Ripe.—See Beddingham.

Rotherfield.—57. "The women of Rotherfield possess an additional pair of ribs" (Lower, *Hist. Sussex*, ii. 126).—Lower says the women of this parish are often taller than those of the neighbourhood, hence the proverb.

Rottingdean.—58. "Your're not from Rottingdean."—This is said to a donkey which brays, the insinuation being that as Rottingdean donkeys were used at night by smugglers, they would be too tired to bray during the day.

Rudgwick.—

59. "Ridgick for riches, Green for poors,  
Billingshurst for pretty girls, and Horsham for —."

These four parishes are situated in the north-west part of the county. Ridgick is the dialectal name of Rudgwick, and Green is Wisborough Green. A barrister suggests to the writer that this rhyme is borrowed from an old proverb relating to the Inns of Court, viz.:—

"Inner Temple rich,  
Middle Temple poor;  
Lincoln's Inn for gentlemen,  
And Gray's Inn for, &c."

Rye.—60. "Rye Royal" (Jeakes, *Cinque Ports Charters*, p. 108, cit. Horsfield, *Hist. Sussex*, i. 494).—So named (says Jeakes) by Queen Elizabeth on a visit in 1573, "from the noble entertainment that she had, accompanied by the testimonies of love and loyalty, duty and reverence she received from the people."

61. "A Rye herring."

62. "Merlyng de La Rye" ("Curious List of English Localities, Fourteenth Century," "N. & Q.," 6th S. viii. 223).—Cf. notes on Amberley.

Seaford.—

63. "What time ye French sought to have sacked Seaford,  
This Pelham did repel 'em back aboard."

This punning rhyme is part of the epitaph on the monument of Sir Nicholas Pelham (died 1559) in St. Michael's Church, Lewes. It has become quite proverbial, both in reference to the town of Seaford and also the Pelham family, now represented by the Earl of Chichester, Lord Lieutenant of Sussex.

64. "Are you from Seaford?"—This query is addressed to a Sussex person who leaves doors open. Its origin is obscure.

65. "Seaford Shags."—Originally *shag* was the Sussex folk-name for the cormorant, which is found in Seaford cliffs, but by degrees the meaning of the term has become extended so as to include the inhabitants, who are called "Seaford Shags."

Selsey.—66. "A Shelsey cockle."—See notes on Amberley.

Shoreham.—

67. "And Adur coming down to Shoreham, softly said,  
The Downs did very ill, poor woods so to de-  
base."—Drayton, *Polyolbion*, Song xvii.

Steynning.—68. "As often as the field at Steynning, known as 'the Penfold field,' is mown, rain immediately follows thereafter" (*Sussex Daily News*, Sept. 18, 1883).

Sussex.—69. "Sussex marble."—A kind of limestone formed of freshwater shells, which is found at Horsham and Petworth, and often used for roofing buildings.

70.—"Sussex pudding."—A compound of flour and water, very good when just boiled, but bad when heavy. It lays the foundation (so the Rev. W. D. Parish says) of all the ills that Sussex flesh and spirit are heir to, and promotes a dyspeptic form of dissent unknown elsewhere.

71. "Silly Sussex."—This is an alliterative libel.

72. "Sussex Jarmer."—An uncouth person. Sussex children are warned not to behave like "a country jarmer," or "a Sussex jarmer," whatever that may be.

73. "Essex ful of god hoswyfes  
Middlesex ful of stryves,  
Kentshire hoot as fyre,  
Souseks ful of dyrt and myre."

Leland, *Itinerary*, vol. v.

74. "The oxen, the swine, the women and all other animals are so long-legged in Sussex, from the difficulty of pulling the feet out of so much mud by the strength of the ankle, that the muscles get stretched, as it were, and the bones lengthened" (*Iter Sussexense*, Dr. John Burton (1751) at "Suss. Arch. Coll." viii. 257).

75. Fuller (writing in 1660) says, as to nativities of archbishops: "Many shires have done worthily, but Sussex surmounteth them all, having bred five Archbishops of Canterbury, and at this instant [1660] claiming for her Natives the two Metropolitans of our Nation" (*Worthies of England*, ed. 1811, ii. 390).

76. "Sussex men that dwell upon the shore  
Look out when storms arise and billows roar;  
Devoutly praying with uplifted hands  
That some well-laden ship may strike the sands,  
To whose rich cargo they may make pretence."  
Congreve.

77. "The last race-horse brings snow on his tail."—This proverb indicates the near approach of winter (or frost) after "the Sussex fortnight," which ends with the first week of August.

Thakeham.—78. "Thakeham, the last place God made," so styled from its outlandish, or what a true Sussex man would call "out-of-the-way," situation.

Udimore.—79. "The inhabitants began to build the foundations of a church, and one night these were removed by unseen hands with great noise,

and a voice pronounced the words 'O'er the mere.' The people then removed their materials and built the church on the other side of the river" (Horsfield, *Hist. Sussex*, i. 510).—This is an old and ingenious explanation of the origin of the name "Udimore." Horsfield derives it from "Eau de Mer" (sea water) and states that the sea formerly flowed on one side of it.

Winchelsea.—See Cinque Ports.

80. "Playz de Wynchelsea" ("Curious List of English Localities, Fourteenth Century," "N. & Q.," 6th S. viii. 223).—Cf. notes on Amberley. The coast here is still noted for plaice. Mrs. Beeton's cookery book refers to dowers plaice, caught in the dowers or flats between Hastings and Folkestone; and Diamond plaice are caught on the Diamond rock off Rye.

81. "He who drinks from St. Leonard's Well, Winchelsea, will never rest till he returns to slake his thirst at its waters" (Rev. Mackenzie Walcott, "N. & Q.," 2nd S. iv. 145).

82. "Little London" (Horsf., *Sussex*, i. 481).—Queen Elizabeth, on visiting the town in 1573, gave it this name.

Wisborough Green.—See Rudgwick.

Wiston.—

83. "Shirley of Preston  
Died for the loss of Wiston."

This old proverb refers to the Shirley (or Shelley) family, who had a seat at Preston, near Brighton, for many years.

84. "Old Mother Goring got her cap on,  
We shall have some wet."

This refers to Chanctonbury Ring, a well-known eminence of the South Downs and crowned with a clump of trees. It forms part of "the Goring estate."

Woollavington.—85. "No heir to the Lavington estate ever succeeded his own father" (Rev. T. Mozley, *Reminiscences*, p. 132).—This old saying is quoted by Mr. Mozley in reference to the Sargent family.

Worthing.—86. The fishermen are called "Pork-bolters." Cf. nicknames of Brighton and Hastings fishermen.

#### ADDENDA.

Lewes.—45. Your old correspondent Mr. Wynne E. Baxter states that the two Lewes clocks were for many years known as "Ananias and Sapphira," because they were never alike.

Arundel and Offham.—87. Mr. F. J. Comber (of Adderley Park Free Library, Saltley, Birmingham) writes as follows:—

"At Arundel, some few years back, I came across a group of children, just outside the town, who appeared to me to be opposition parties, and calling each other names to the following effect:—

'Arundel mullet, stinking fish,  
Eats it off a dirty dish.'

To which the retort was:—

' Offham dingers, church-bell ringers,  
Only taters for your Sunday dinners.'

This was accompanied by stone-throwing; and on my asking one of the lads what it all meant, he told me this was the usual greeting when the two parties met."

Bolney, &c.—

88. "Merry Bolney, rich Twineham,  
Proud Cowfold, and silly Shernambury."

The first place gets its name, probably, from its peal of bells, but the others are obscure.

Bulverhythe.—89. "To hear Bulverhythe bells" (*ex rel* J. Rock, Esq., Tonbridge). Mr. Rock says: "When the sea is heard to make a raking noise on the beach in the bay to the west of St. Leonard's, the fishermen say they 'hear the Bulverhythe bells,' and this is held to be a sure sign of bad weather from the westward. In winter, during frost, it is an indication of approaching thaw." The ruins of the chapel of St. Mary Bulverhythe are found near.

Fairlight.—

90. "When Fairlie Down puts on his cap,  
Romney Marsh will have its sap."  
*Ex rel* J. Rock, Esq.

Cf. Beddingham, Wiston, &c. proverbs.  
Hastings.—

91. "Sow Hastings now  
That Hastings allow."  
Tusser, *Five Hundred Points*, November's abstract, chap. xix.
92. "Green peason or Hastings at Hallowtide sow,  
In hearty good soil he requireth to grow."  
*Ib.*, November's abstract, chap. xx.
93. "Or your nicknam'd old invention  
To cry green-hastings with an engine."  
*Hudibras*, "Epistle to Sidrophel."

Hastings or green-hastings are a kind of early peas, but whether named from rapidity of growth or from the place is not quite clear.

Lewes.—94. "Proud Lewes and poor Bright-helmstone" (*Horsfield, Hist. and Antiq. of Lewes*, ii. 34). This proverb is a relic of the days when letters were addressed, "Brighthelmstone near Lewes."

FREDERICK E. SAWYER, F.R. Met. Soc.  
Brighton.

#### THE FAMILY OF TREVOR, BARONS TREVOR OF BROMHAM.

After crossing a long narrow bridge over the river Ouse, some three miles west of the bright-looking town of Bedford—renowned especially for its educational advantages and extensive charities, the prison, too, of John Bunyan, and the birth-place of the gallant Col. Barnaby of our own day—a narrow lane is seen on the right, leading to the pleasant little village of Bromham. The houses are mostly situated on a green, and the place has the aspect of being well cared for. To the village and to the adjacent church, lying quite apart from it, dedicated to St. Owen, Eton College has for

many years nominated pastors. The manor, as is the case with many others in England, has changed hands—was once the property of the Dyves, then of the Trevors, a family raised to the peerage in the eighteenth century.

It is proposed to treat of some members of that ancient house, having primarily its origin in Wales, first by creation Barons Trevor of Bromham, when three realms obeyed great Anna in the "teacup times of hood and hoop, or while the patch was worn," and then Viscounts Hampden of Great Hampden, in Buckinghamshire—a quite distinct title, be it remembered, from that recently chosen by the ex-Speaker of the House of Commons, which is Viscount Hampden of Glynde, in Sussex.

Sir Thomas Trevor, who purchased the manor of Bromham with other extensive estates in the county of Bedford, and was created in 1711 the first Baron Trevor of Bromham, was the second son of Sir John Trevor, a Principal Secretary of State, and was born in 1658. His rise in the legal profession was rapid, owing to his great abilities. He filled the offices of Solicitor-General and Attorney-General, in which position he conducted the proceedings against the unfortunate Sir John Fenwick in 1696; became Chief Justice of the Common Pleas in 1701, and died in 1732, when Lord President of the Council. A large monument of marble in the chancel of Bromham Church has upon it a long and remarkably well-written epitaph in Latin, describing his titles and honours, the authorship of which must be assigned to his third son Robert, afterwards fourth Baron Trevor, of whom further mention will be hereafter made. The first baron seems to have been an able and sound lawyer, though, like many other statesmen in those days, he occasionally changed his political opinions. Many most confidently expected the return of the Stuarts to the throne of Great Britain, whilst others felt as certain that Jacobite hopes would merely end in defeat; and this was the case with the outbreaks of 1715 and 1745, the former of which only was seen by Lord Trevor.

The tenure of the peerage by his eldest son and successor, Thomas, was from 1730 to 1752, the second Baron Trevor, though married, dying without a male heir. An only daughter Elizabeth married Charles, Duke of Marlborough. Thomas, Baron Trevor, found a grave with his father in the chancel of Bromham; the little library over the south porch of the church owes its foundation to him, as a slab let into the wall of it records, *i. e.*, in 1740.

His brother John, who succeeded him in the title and estates as third Baron Trevor, married in 1731 Elizabeth, daughter of Sir Richard Steele, the well-known writer and friend of Addison. In the little library mentioned is a copy of the

*Tatler*, on the title-page of which is written in a delicate female hand "Eliza : Trevor." He had an only daughter Diana, born an idiot, and he died at Bath in 1764. To his memory there used to be a fine mural monument on the north side of Bromham chancel, erected by his widow Elizabeth, Lady Trevor.

The fourth baron was his brother Robert, or, to speak exactly, his half-brother, as he was the son of the first Baron Trevor by his second wife. He was the great-grandson in the female line of the celebrated John Hampden, who died from his wound at Chalgrove Field in 1643, and, on the death of his relative the last male heir and lord of Great Hampden, who bequeathed his estates to him, he assumed in 1753 the name. He was created Viscount Hampden in 1776, and died in 1783. Lord Hampden had filled many high posts, chiefly of a diplomatic kind, and was in addition an excellent Latin scholar, as his poetry in that language amply testifies. Educated at Westminster School under Dr. Freind, he seems always to have kept up his classical learning. A noble folio, printed privately at Parma in 1792 by his son John Trevor, is an evidence of this. Notably there is one poem, consisting of a hundred sapphic stanzas, entitled *Villa Bromhamensis*, in which he has depicted the quiet sylvan scenery of his home at Bromham on the banks of the Ouse, and written his own career with its shadows as well as its sunshine, adding many notes, or what he styles "Explanations," without which the meaning of much of the poem would be very obscure. His youngest brother, Richard Trevor, educated at Queen's College, Oxford, became Bishop of Durham, died unmarried in 1771, and was buried at Glynde, in Sussex, the property of the present Viscount Hampden, but the original creation became extinct in 1826. Robert, Viscount Hampden, was succeeded by his elder son Thomas, who died in 1824, and then by his younger son John, who enjoyed the title hardly three weeks, dying without issue in 1824, when the title became extinct, and the estates in Bedfordshire, Buckinghamshire, and Sussex were divided. After his early training at Westminster School Robert Trevor entered as a gentleman commoner at Queen's College, Oxford, and was afterwards for a short time, as was his brother Richard Trevor, afterwards Bishop of Durham, a fellow of All Souls' College. There is a privately printed *Life* of the bishop, by the eminent antiquary George Allan, of Blackwell Grange, near Darlington, and a portrait of him at Glynde Place, in Sussex. Richard Trevor was called, on account of his handsome appearance, "the Beauty of Holiness," and had succeeded in the see of Durham the celebrated Joseph Butler, author of *The Analogy of Religion*.

Bromham Hall, the old home of the Trevors and

the usual residence of Viscount Hampden, is close to the Ouse and within a bowshot of the little church, and in the dining-room used to hang a fine three-quarter-length portrait in oil of the viscount in his peer's robes, and underneath was inscribed in large capitals, "Robert Viscount Hampden." The little village church where he used to worship is embosomed among fine trees, and still, as in his days, the "many-winter'd crow leads the clanging rookery home." It consists of nave, chancel, and north aisle. A mortuary chapel has within some few years been added, where George, Lord Dynevor, is buried, to whose daughters this estate now belongs. There are, as before mentioned, several monuments of the Trevors within its walls, also of their predecessors the Dyves, and in the pavement in front of the altar a remarkably fine brass commemorates one of that family and his two wives. The remains of Robert, Viscount Hampden, were not interred in the vault in the chancel of Bromham, but in the quiet churchyard at Great Hampden, where his celebrated great-grandfather rests amongst his kindred in the church, whither he was borne by his Buckinghamshire Greencoats in 1643. They sang at the funeral—so says a great writer, and one who awards the praise of optimism to John Hampden—"that lofty and melancholy psalm in which the fragility of human life is contrasted with the immortality of Him to whom a thousand years are as yesterday when it is passed and as a watch in the night." In Macaulay's essay, "Lord Nugent's Memorials of Hampden" (fifth edit., vol. i. p. 488), the clergyman is called Dr. Spurston (*sic*), but whether this error obtains in former and subsequent editions I cannot say. Spurstow was one of those divines whose initials formed the cant word Smectymnuus celebrated in *Hudibras* :—

"The handkerchief about the neck  
(Canonical cravat of *smeck*,  
From whom the institution came,  
When Church and State they set on flame,  
And worn by them as badges then  
Of Spiritual Warfaring men)."

Part I. canto iii. vv. 1165-70.

William Spurstow was in 1643 rector of Great Hampden, a benefice in which he had succeeded Egeon Askew, who had been a writer of note in the days of James I. The account of the exhumation of the remains, or supposed remains, of John Hampden is well known. This took place in 1828, in the presence of Lord Nugent, Mr. Denman, afterwards Lord Chief Justice of England, and several others; but, singular to say, no member of the medical profession was present, when the attendance and services of one were almost an indispensable necessity.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**TAR.**—None of the dictionaries offers any plausible explanation of the word *tar*, A.-S. *tear*, *teor*, *teru*, *tero*, *teoru*, *tyrwa*; Du. *terre*, *teer*; Icel. *tjara*. Kluge, indeed, would refer it to the Sanscrit *dāru*, tree, wood, as being the produce of wood, but that would obviously be far too general a character to supply the designation. Perhaps the analogy with the Du. *traan*, a tear, and also train oil, oil forced out by boiling the fat of whales, may put us on the right track. Skeat quotes from Hexham's *Du. Dict.*: "*Traen*, a tear; liquor pressed out by the fire." Now tar is obtained by means of fire from the branches and roots of fir trees, as train oil from the fat of whales, the tar dripping down to the bottom of the pits in which the wood is roasted. It is explained by Johnson, "Liquid pitch; the turpentine of the fir or pine drained out by fire." Skeat comes near the mark when, under "Train-oil," he goes on to observe: "Compare G. *thräne*, a tear, also a drop exuding from a vine when cut. Similarly we use E. *tear* in the sense of some balsams, resins, &c."

"Let Araby extol her happy coast,  
Her fragrant flow'rs, her trees with precious tears."

Here, of course, Dryden is alluding to the gums of Arabia under the metaphor of *precious tears*. In Wright's *Glossaries* (139, 28) we have "Opobalsamum, balsames *tear*." In the same way turpentine or rosin might be regarded as the tears of the fir tree. Now in Wright's *Gl.* (43, 15) Lat. *resina* is glossed by A.-S. *teru*, and Lat. *gummi* (for *gummi*), gum, by A.-S. *teru* (216, 19) or *teoru* (16, 22). And *opobalsamum* of the Vulgate (Ex. ii. 3), rendered *balm* in our version, is translated *tyrwa* in the A.-S. version. Thus we find the name, appearing under different spellings as *teru*, *teoru*, *tyrwa*, applied to the natural exudation or tears of various trees or plants, and it appears to me extremely probable that it is merely a development of the word *tear*. It would seem that when the term was applied to pitch or tar, the dark-coloured exudation of pine wood obtained by fire, the substance so designated was originally distinguished as *black tar*, A.-S. *blæc-teru* or *blæc-teoru*, the equivalent for *napta*, i.e. petroleum, in Wright's *Gl.*, pp. 33, 452. As petroleum is by no means so black as ordinary tar, it could not be in order to distinguish it from the latter that it was called *black tar*; but if the product obtained by fire from fir wood was thus distinguished from gum, rosin, glue, &c., all classed under the name of *teru*, the designation would naturally be extended to the analogous but much less familiar substance petroleum, which, in fact, is known in France as *goudron mineral*, mineral tar.

In confirmation of the foregoing explanation of the name of *tar* it may be observed that the designation in the tongues of the Latin races—Fr. *goudron*, It. *catrame*, Port. *alcatraz*, all from the Arabic *katerān*, *alkatrān*, tar or liquid pitch—is

taken on the same principle from the notion of distilling or oozing in drops; Arab. *kathara*, "couler goutte à goutte" (Littre); *katr*, dropping, as water; *kattar*, to distil spirits (Catafago).

H. WEDGWOOD.

**RED AND WHITE ROSE OF ST. GEORGE.**—It interests me as chairman of the Society of St. George in England to learn anything about the use of the red and white rose as a badge on April 23. In this country it survives chiefly with the Northumberland (St. George's) Regiment, which at home and abroad parades with the colours, officers and men wearing the two roses. With our St. George's societies in each city of Canada and the United States the celebration of the day in this way is everywhere observed. I noticed this year in London more red and white roses about, but many florists had made no provision. Altogether there was more observance in London, both at the Crystal Palace and Albert Hall, besides the old guilds. At the Crystal Palace a "St. George's Te Deum" by Sir George Macfarren, was specially produced. A strange commemoration of the day is recorded in *Nature* of May 1 by Dr. John Rae, the Arctic traveller. In Hudson's Bay the first Canada goose of the spring migration is seen and shot on St. George's Day; and at Toronto, on Lake Ontario, the sportsmen turn out to shoot the flocks of the "black heart" as they fly northward, killing half a dozen at each shot.

HYDE CLARKE.

32, St. George's Square, S.W.

**SOME OBSOLETE WORDS FROM THE TRELAWNY PAPERS, No. II.**—"The planters put away most of their goods within a small matter as *good cheap* as they pay for yt."—*Good cheap* and *better cheap* seem to have been in common use at this time, the first signifying quite as cheap and the latter cheaper.

"One hhd. *gorces*."—This is also spelt in other places *girtes*.—These were crushed oats. Halliwell calls ground grain sifted out, which is next finer than bran, shorts. Cf. *groats*, *grits*, and German *kurtz*.

"1 hhd. *fumathe* pilchards," i.e., *smoked* pilchards. —In other places they are called *fumados*. These smoked herrings, literally *smokes*, came from the Cornish coast, where they are still taken in large quantities as of old, but the word *fumados* has been corrupted to *fair maids*.

"20 *Kupelles* *Coorfyshes*."—The former word is from *cupella*, a small cask, and the latter, spelt also *core* and *corr*, signifies fish salted but not dried. Such fish are now called *corned*.

"A doz. pound of *beeting tywnne*."—Probably from A.-S. *betan*, to amend, and signifying mending twine. Cf. *beting*, a cable, or anything that holds or restrains, Bosworth in *loco*.

"5 or 6 pec Strong Northern Melly Cloth," i.e., mixed cloth, from *mell*, to mix, Fr. *mêler*.

"I had a boote *lacke* 14 or 15 doyes to the eastward."—The word *lacke* is used as equivalent to absent or away. The verb is to *lacke*, to be wanting from home.

"Our fashinge is but *peking*," that is, poor or mean. The word is still so used in New England.

"In Rommage of yt," that is, casks of beer, "their will be somm lost." *Rummaging* is a nautical term for removing from a ship's hold.

JOHN PHINNEY BAXTER.

Portland, Maine, U.S.

THE CONFUSION OF TONGUES. — A lively Frenchman lately deserved well both of his own language and of ours by giving a long list of French words or phrases that are commonly either misapplied or otherwise maltreated by English writers that employ them. A recent number of "N. & Q." has, I fear, added a fresh one to the list when it says that a certain inscription "may be termed a *réchauffage*." Voltaire says that Mohammedanism is "only a *réchauffé* of Judaism." He could not have said *réchauffage*, which means the action, not the result, of warming up again, whether in proper or figurative sense. A. C. MOUNSEY.

Jedburgh.

RECIPROCITY, ORIGIN OF THE WORD. — From the *Gentleman's Magazine*, March, 1784, p. 179: "I am concerned to find that harsh-sounding, illegitimate word *reciprocity* now creeping out of the House of Commons, where I believe it was first formed, into printed books." The writer (J. C.) then proceeds to recommend *reciprocity*, if the legitimate word *reciprocation* does not please. *Ibid.*, April, 1784, p. 246:—

"Indeed the coalescents rung many changes upon the word in finding it in the ever memorable provisional Treaty of Great Britain with the United States.....I do not recollect to have before seen the word in either print or manuscript, and if it was formed for the purpose I should be tempted to father it upon the American Commissioner, Dr. Franklyn.....Yrs., &c., W. and D."

WILLIAM SYKES, M.R.C.S.

Mexborough.

NICE. — A good instance of the way in which this word has changed from its old meaning of "silly, foolish," to its modern one of "charming," is afforded by Cotgrave's phrase, in 1611, of "a nice girl": "*Nicette, pucelle nicette*, a slow, dull, simple, foolish, or nice girl." F. J. F.

NISBETT FAMILY AND ARMS, SWEDISH BRANCH. — Many years ago there was a series of contributions to "N. & Q." headed "Englishmen Buried Abroad," and, if I am not mistaken, the lists then furnished contained also Irishmen and North Britons. Whilst looking for something of quite a different character, I have accidentally met with a distinguished Scotch name in an inscription existing in the last century, and perhaps now, at Upsal.

Joannes Peringskiold, in his *Monumentorum Sveo-Gothicorum Liber Primus*, p. 192 (Stockholm, 1710), speaking of the ancient church of St. Lawrence at Old Upsal, says that, in recent times, only Col. (?) Nisbet has been buried in it, and that the arms of his family are to be seen in the chancel. He describes them, in a manner at variance with the rules of English heraldry, as follows: three bears' heads of a brownish colour, of which the first is in a yellow field, the second in a red field, the third and lowest in an azure field; crest, an arm argent holding in its hand a sword between two peacock-feathers:—

"Posterioribus hisce temporibus nonnisi Chiliarchum Nisbetum hic humatum esse constat; cujus in Templi Sanctuario familie insignie conspicuum apparet; tria nimirum capita ursina subfusi coloris; quorum primum in campo flavo, alterum rubro, tertium idemque infimum, in cœruleo expressa sunt. In superiore galeae parte brachium argenteum manu tenet gladium, inter binas pavonis pennas protensum."

Then follows the epitaph, unfortunately in Swedish. I imagine from it that this noble and well-born William Nisbett ("dhen Edle och Walborne Herre, Herr Wellhm Nisbett") was an officer of infantry. Two dates are mentioned, 1596 and 1660.

JOHN W. BONE, F.S.A.

A MISQUOTATION BY POPE. — The well-known opening lines of Pope's *Imitation of Horace*, bk. i. ep. vi., are really a misquotation:—

"Not to admire, is all the Art I know

To make men happy, and to keep them so

(Plain Truth, dear Murray, needs no flow'rs of speech  
So take it in the very words of Creech)."

The original passage is:—

"To admire nothing (as most are wont to do),

It is the only method that I know

To make men Happy, and to keep 'em so."

J. E. T. LOVEDAY.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GEORGE BOLEYN, DEAN OF LICHFIELD (DIED 1603). — I am anxious to discover the parentage of Dean Boleyn. My suspicion is that he was a son of George Boleyn, Viscount Rochford, who is usually represented to have left no male issue. In his will Dean Boleyn mentions Lord Hunsdon as his kinsman. Now Lord Hunsdon was the great-grandson of Sir Thomas Boleyn (father of the ill-fated Viscount Rochford) by his eldest daughter Mary. In Willis's *Survey of Cathedrals* it is stated that "Dean Boleyn was kinsman to Queen Elizabeth, who would have made him Bishop of Worcester, but he refused it." There is a family tradition that when offered the bishopric by

Queen Elizabeth he declared that "he would take nothing from the hand of so bloody-minded a woman." (Has this tradition ever found its way into print?) This language contrasts curiously with some words in his will (which is preserved at Somerset House):—"Her Majestie gave me all that ever I have, and subjectes gave me nothing." Is it possible that the reference in the will to Queen Elizabeth is to be taken sarcastically? One thing is certain, that Elizabeth (like her father) lost no opportunity of persecuting and despoiling the Boleyns, or Bullens. I should be very glad if some learned correspondent of "N. & Q." would help me in my researches about Dean Boleyn, who was a notable man in his day, "prudent and stout" (in Strype's words), albeit a trifle choleric—as when he threatened to nail the Dean of Canterbury to the wall, struck a canon in the chapter-house, and thrashed a lawyer. A. H. BULLEN.

FOTHERINGAY CASTLE: WHITEHALL PALACE.—I shall esteem it a favour if any of your numerous readers will inform me where I may meet with views of Fotheringay Castle, exterior and interior; also of the old palace of Whitehall, interior only.

R. SIMS.

19, Gordon Street, W.C.

"THE KNIGHT OF TOGGENBURG": "GERMAN BALLADS AND SONGS" (see 6th S. ix. 330).—I shall be glad to take occasion from the query by Mr. FERMOR as to Schubert's *Knight of Toggenburg* to endeavour to elicit some information concerning an English translation of Schiller's *Knight of Toggenburg* signed "H. T.," in a small volume in my possession, which appears to have been entitled *German Ballads and Songs*, and to be identical with the book cited by Miss COLE. Among the various signatures which I wish to identify are "S. M.," "R. I. W.," "F. E. S.," "R. S. H.," My own suspicions, as far as I have any, point to H[enry] T[aylor], R[obert] I[saac] W[ilberforce], F[rancis] E[dward] S[medley], R[obert] S[tephen] H[awker]. Schiller, Körner, Bürger, Fouqué, Goethe, Freiligrath, Uhland, and others are represented by some of their best known poems, and the entire collection is most interesting and worthy of the pens to which I would fain attribute the English versions.

C. H. E. CARMICHAEL.

New University Club, S.W.

CARFINDO.—C. Dibdin, in his song of the *Ploughman*, has the lines—

"But my friend was a Carfindo,  
Aboard a king's ship."

What was a carfindo? It has been suggested to me that he was a carpenter or carpenter's mate; but this seems suspiciously like a guess founded on the sound of the word, though it may be related to the old verb *to carfe*=carve. I cannot

find *carfindo* in any dictionary, and even Grose and Halliwell ignore it. JULIAN MARSHALL.

SHOTOVER.—What is the origin of the name of Shotover Hill, near Oxford? Isaac Taylor has this derivation in his *Words and Places* (p. 390, Lond., 1865): "Château Vert, in Oxfordshire, has been corrupted into Shotover Hill." Is this anything more than a guess? Scotorne and Stanorde are mentioned in Domesday Book among the king's forests; and in a licence to Sir John Handlo in 1308 the same, as I take them, are mentioned as "Shotovre et Stoworde forestarum nostrarum." They lie near each other, and are known at the present time as Shotover and Stow Wood. I suppose that Scotorne, if it is the origin of Shotovre, may mean an offshoot from a range of hills. ED. MARSHALL.

[See 5th S. ii. 91, 136, 197, 274, the last reference especially.]

ILLITERACY.—It may be well to record in "N. & Q." the appearance of this word, which strikes me as a novelty, though it has been "going the round of the papers" lately. Has it been used prior to March, 1884? I see no objection to its formation, following the analogy of such words as *intestacy* from *intestate*. But I should like to hear what better informed English scholars, like Prof. Skeat and Dr. Murray, have to say about it.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CHAPSTON.—I have a small silver sun-dial in case for travelling purposes, the latitudes of most of the cities of Europe engraved on back, folding gnomon, and graduated arc, &c., by Chapston, Paris. When did this mathematical instrument maker live? The variation of the compass attached is marked 4° W.

R. P. HOOPER.

HASSEL FAMILY.—John Hassel, Esq., of St. Giles's-in-the-Fields, "counsellor at law in Lincoln's Inn, died Dec. 8, 1749" (*Gent. Mag.*). He married Anne, daughter and heiress of Thomas St. Quintin, Esq., and had a son, Ruise Hassel, who was major of the Blues. He bore for arms, Vert, three adders erect arg., with a crescent for difference. Can any one tell me who were the father and mother of John Hassel? The information will much oblige

A DESCENDANT.

CONGREGATIONAL SINGING IN CHURCHES.—Can any of your ecclesiastical readers afford any information on the following matter? Some years ago I saw it asserted in a periodical, the name of which I have forgotten, that an anathema had been delivered by some council of the Church against those of the congregation who presume to join in the singing of the choir. Certainly in these days the "terrible curse" fulminated against the jackdaw of Rheims would be applicable to those birds who cannot

sing, but will sing—much to the disturbance of those about them. JOSCELINE COURTENAY.  
Athenæum Club.

THE ABBOT OF BAMBA.—“What the Abbot of Bamba cannot eat he gives away for the good of his soul” (quoted in Mr. Hamilton Aidé’s *Confidences*, iii. 75). I confess to not having previously heard or read of this worthy, and shall be glad to learn more about him. J. MANUEL.  
Newcastle-upon-Tyne.

RICHARD INGLE.—Can you give me any information regarding the birth, life, death, ancestors, or descendants of Richard Ingle, of Wapping, Middlesex, England? He was commissioned by Parliament about 1644-5 to cruise in Chesapeake Bay, and created a stir among the early colonists of Maryland. I believe his parish was St. Christopher’s. Any expense incurred in discovering any facts I shall gladly pay.

EDWARD INGLE.

Johns Hopkins University, Baltimore.

ROCHEAD: MORRISON: GOLDMAN.—Can any reader of “N. & Q.” inform me where I can learn particulars of the families of Rochead of Craig-leith and Morrison of Prestongrange, both of the county of Edinburgh? and has any genealogist come across a family named Goldman, living in Yorkshire in the seventeenth century?

J. S. SINCLAIR.

ARCHIBALD HAMILTON.—Can any one kindly give me any information about the ancestors of Archibald Hamilton, who had a brother, it seems, also Archibald Hamilton, lieutenant-general, who served in the siege of Londonderry, 1688, and who also served under Queen Anne, and died on July 15, 1749, aged eighty-two? His nephew, Frederick Hamilton, son of the one I am anxious to know about, was also a lieutenant-general, and governor of the Royal Hospital, Dublin, from 1718 to 1732, and was also one of the Lords Justices of Ireland. Nisbett, in his *Scottish Heraldry*, mentions a certain Frederick Hamilton, “capt. in his Majesty’s service in Ireland, second lawful son of the deceased Archibald Hamilton, which Archibald was a lawful son [of Hamilton] of Milburn, and Milburn [a lawful son] of [Hamilton of] Raploch, and Raploch was descended of Sir David Hamilton of that ilk.” This might be Frederick Hamilton mentioned above. Can any one kindly tell me where I could find Hamilton of Raploch’s descent authentically written, or any information on the subject?

A. V.

“FINGERS BEFORE FORKS.”—I read in a new periodical called *London*, of April 13, the following question:—“Did not a clergyman in Elizabeth’s reign denounce the monstrous luxury of using any forks at all, when God had so visibly

given man five fingers to eat with?” To what clergyman does the writer refer?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

MS. AUTOBIOGRAPHY OF BARCLAY.—We are informed by Mr. Bickley, in his *George Fox and the Early Quakers*, p. 250, that a manuscript autobiography of Robert Barclay, the author of the *Apology*, is said to be in existence. Can any reader of “N. & Q.” inform us where the MS., if it exist, may be seen?

ANON.

PORTRAITS.—I shall feel obliged by being informed of the whereabouts of portraits (not engravings) of George Talbot, Earl of Shrewsbury (1560); Dudley, Earl of Leicester; Henry Grey, Earl of Kent (1572); Cecil, Lord Burleigh; Sir Amias Paulet; and Secretary Davison.

R. SIMS.

19, Gordon Street, W.C.

“DUNWICH ROSES.”—In the *Suffolk Garland* (Ipswich, 1818) is an old song, “The Pleasant History of the King and Lord Bigod of Bungay,” to be sung to the tune of “Dunwich Roses.” Where can I find a copy of this tune?

LOUISA M. KNIGHTLEY.

Fawsley, Daventry.

THE KING’S PRINTING HOUSE.—In the statute 4 William and Mary (1692) it is enacted (section 16) “that all and every person and persons having any share or interest in the Stock or Stockes for printing of Books in or belonging to the House commonly called The Kings Printing House shall pay for the same the sume of four shillings for every twenty shillings of the full yearly value thereof.” What is the history of this King’s Printing House? When, where, and how did it take its rise; and what was its fate?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

BONAPARTE FAMILY.—Can any of your readers give me some information on the following points? A Napoleon Buonaparte, who married an Ornano, is shown in the *Annuaire de la Noblesse de France* for 1853, p. xix, as the uncle of the Emperor Napoleon I. In Col. Jung’s work *Bonaparte et Son Temps*, tome i. p. 31, the same person is shown as the uncle of the emperor’s father, Charles. Which is correct? Was Gertrude Buonaparte, who married a Parravicini or Pallavicini, the daughter of Joseph Bonaparte, the grandfather of the emperor, and so, consequently, the aunt of the emperor? A Princess Clotilde Murat is shown in the *Almanach de Gotha* for 1820 as having married in 1812 Prince Jacques de Saluzzo. She died before 1830. Was she the child of Murat by Caroline Bonaparte? The date of marriage seems to make this impossible, as Murat married in 1800.

Finally, what book gives the present state of the Italian families who have married Bonapartists—the Pepolis, Campellos, Rasponis, &c.? The table of the Bonapartist family in Bouillet's *Atlas* contains some errors or misprints. The children of the Empress Marie Louise by the Count Adam Neipperg, are said to be : daughter, who married the son of the Count San Vitale ; a son, Wilhelm, Comte de Monte Nuovo, died 1880 ; a daughter, died young. Is this correct? Did Marie Louise really marry a third husband, the Comte de Bombelles? R. PHIPPS.

DISPEACE : DISSIGHT.—I came across these two words recently. Who coined them? I am told that *dissight* is used by Southey; and Webster assigns *dispeace* to Irving, but does not state whether of the twain, Washington or Edward, is meant. Prof. Skeat ignores both words.

WILLIAM COOKE, F.S.A.

ANTIQUITY OF THE PRIMROSE KNIGHTS.—*Apropos* of the new Primrose League, the banquet inaugurating which took place on April 19, and at which numerous knights of the league were present, the following paragraph appeared in the *Morning Post* of April 21, showing that an order of Primrose Knights existed in Spain in the last century:—

"In an old work entitled *The Adventures of Seniorsa Rufina*, in four books, written originally in Spanish by Don Alonzo de Castillo Sovercano, translated by Sir Roger L'Estrange and Mr. Ozell, and published by E. Curll in 1717, at p. 219 occur these words: 'He goes by the title of Knight of the Noble Order of Prim-roses.' The same expression is used in other pages of the volume, as at page 282, thus, 'The Marquess return'd him this answer : Seignior (*sic*) Don Pedro Blasco, most Illustrious Knight of the Most Noble Order of Prim-roses, I am extremely pleased with the knowledge you have given me.'"

What is known of this Spanish order of Prim-roses? ALPHA.

DEVICE ON BACK OF PICTURE.—An old oil painting on panel has burnt and stamped on the back of the picture two open hands above a castle. What does this denote? C.

POS-BARDS : PRIF-BARDS.—Taliesin was a prif-bard, but Grub Street minstrels he terms pos-bards. Thus, in his *Gall for the Bards*, two of the lines in modern English run thus:—

"Be silent, ye Pos-bards ! unprosperous false ones ;  
Ye know not to judge between truth and falsehood."

Can any of your readers tell the exact meaning of *pos* and *prif* applied to the bards? The former belong to the *Dunciad* pantheon, the latter to the legitimate school of the prophets. Of course, both words must be sought for in Keltic nomenclature.

E. COBHAM BREWER.

W. HODGSON, M.D. — In the *Gentleman's Magazine* there is a brief obituary notice of W.

Hodgson, M.D., who died at Islington on March 2, 1851, aged 106. He was author of a life of Napoleon and of poems, published about 1840. What is the title of Dr. Hodgson's poetic volume? Was it published anonymously? R. INGLIS.

CERBERUS.—What is the meaning of this myth? What do the three heads represent? Will any one kindly refer me to articles on books bearing on the philosophical explanation of this monster?

PELAGIUS.

TH. NASH.—In *Summer's Last Will and Testament*, Winter, reviling Sol before Summer, says:—

"The fens and quagmires tithe to him their filth :  
Forth purest mines he sucks a gainful dross ;  
Green ivy bushes at the vintner's doors  
He withers, and devoureth all their sap."

Will any known folk-lore or ancient belief explain the second line, or can any one in any way explain it? As making its general sense better agree with the sentiments expressed both before and after it, and as giving to "dross" a better contrast to "purest mines," *baleful* suggested itself to me instead of "gainful." Will this change suggest an explanation? BR. NICHOLSON.

AUTHORS OF BOOKS WANTED.—

*The History and Antiquities of the Hundred, Town, and Priory of Reygate, in the County of Surrey ; also of the Priory of Twywigge, and the Collegiate Church of St. Peter Lingfield.....* With a Map of the Town and Hundred of Reygate, Select Views of Churches, Castles, and Seats in that Hundred..... Printed by J. Bryer, Bridewell-Hospital, London. No date. T. R. O'FF.

Replies.

"VESICA PISCIS."  
(6th S. ix. 327.)

Didron (Bohn's edit., p. 108) objects to the term *vesica piscis* "as so gross that it should be expunged from every refined system of terminology." He proceeds to say that "it was invented and employed, even to abuse, by English antiquaries." The first assertion is foolish, and the second untrue. In fact, that a man of Didron's merit should commit himself to either statement is a subject of marvel. In Parker's *Glossary of Architecture* it is said that Albert Dürer first applied the term *vesica piscis*, or fish-bladder, to the figure of the almond or aureole, which is an oval formed by the cutting or intersection of two equal circles, and that it is commonly employed to enclose each of the three persons of the Trinity and the Blessed Virgin. It is said to be symbolical of the word  $\chi\theta\upsilon\varsigma$ , and so of the Saviour, with its cabalistic meaning, Jesus Christ, God's son, Saviour. The very employment of the symbol disproves this. The Rev. T. Kerrick has tried to show that in this figure might be traced the principle of proportion

employed by the mediæval architects. This is another theory dreamed only by a man of leisure.

COL. FERGUSSON hits upon the right idea in tracing the *vesica piscis* to the Hindoo sacred ornament. Hook, as quoted by Staunton in his *Ecclesiastical Dictionary*, says that the *vesica piscis* has no reference, except in name, to a fish, but represents the almond, the symbol of virginity and self-production. Everything that is said about symbols is valueless unless you can get at the central idea, for otherwise you keep travelling in a circle, one idea running into another in perpetuity. It seems quite clear that the symbol of virginity cannot be the symbol of *self-production*, but only of potential generation, and that is undoubtedly what the *vesica piscis* means. The nimbus is found in the catacombs about the fourth century, and the Chevalier Rossi, in his learned work, *Imagines selecte Deiparæ Virginis*, 1862, attributes it to the epoch of Constantine; whilst the Abbé Auber, in his *Symbolisme Religieux*, iv. 85, writes: "Plus tard on inventa une distinction entre les Saints, dont nous savons le nimbe spécial, et Dieu la Vierge-Mère, à qui furent réservés ou le nimbe crucifère, nommé encore *croisé*, ou la gloire ou *aureole*."

Now, this settles the question for those who, unlike the Abbé, can see and have no theory to support. "Le nimbe crucifère" is the one productive agent; "la gloire ou aureole," the almond, and "*vesica piscis*" constitutes the other. Deity and nature are the two forces represented.

C. A. WARD.

Haverstock Hill.

This is a term applied to the aureole, or glory, surrounding the entire body, as distinguished from the nimbus, which is the glory round the head only. The aureole, then, is an elongated oval, following the shape of the body, and from its bladder-like form is called the *vesica piscis*. Some, however, say that the *vesica piscis* has no reference, except in its name, to a fish, but represents the almond, which is supposed to be the emblem of virginity and self-production. At first it was only applied to the Divine Person, but in the tenth century the Virgin Mary was invested with it, and afterwards it was extended to other holy persons.

JOHN CHURCHILL SIKES.

Chipstead, Kent.

These words are defined in Pugin's *Glossary of Ecclesiastical Ornament*, p. 239, ed. 1846, as—

"A symbolical figure consisting of two intersecting segments of circles, introduced as an emblem of our Lord. It is found from the fourth century downward. All seals of colleges, abbeys, and other religious communities, as well as of ecclesiastical persons were made invariably of this shape."

In *Durandus on Symbolism*, by Neale and Webb (Leeds, 1843), 8vo. p. lxxxii, another explanation is given:—

"The fish is the emblem of the Christian as being born again of water. The mystical *vesica piscis*, of this form ( ), wherein the Divinity, and (more rarely) the Blessed Virgin are represented, has no reference, except in its name, to a fish; but represents the almond, the symbol of virginity and self-production."

Lee, in his *Glossary of Liturgical and Ecclesiastical Terms* (London, 1877), has:—

"*Vesica piscis* (Latin, literally 'the bladder of a fish'), a name applied by certain mediæval writers to a pointed oval figure, formed by two equal circles, cutting each other in their centres, which is a common form given to the aureole or glory by which the representations of the Three Persons of the Blessed Trinity, and of our Blessed Lady, are surrounded in the paintings, sculptures, and carvings of the Middle Ages. Some see in this a reference to the IXΘΥΣ. Ecclesiastical seals were made in this form in the olden times in England—a form not lost even now."

Pugin, in the above extract, traces it back to the fourth century, but ventures on no opinion as to its origin. It may have been adopted from Hindoo religious ornamentation, as suggested by Col. FERGUSSON, with some reference to expressions in John iii. This would require careful investigation, if, indeed, there are extant evidences by which the connexion could be established.

W. E. BUCKLEY.

In Walcott's *Sacred Archaeology*, under the word *aureole*, will be seen:—

"The aureole, which is never found in the catacombs, is usually an oval or elliptic in shape, and often filled with stars and figures of angels. Its origin has been traced to the *imagines clypeatae* (images within bucklers) of the Romans, in which a bust stands out from a shield-shaped round or orb. This was imitated by the Christian architects in early times, who placed a bust of the Saviour in a round blind window in the west front of a church. The vulgar name invented by Albert Dürer, and now exploded, for this form, when resembling the intersections of two circles, was *vesica piscis*."

A. HARRISON.

Some very curious details of the Eastern origin of this and other religious symbols will be found in Inman's *Ancient Faiths embodied in Ancient Names*, 2 vols. 8vo., 1872-73, and in the same author's smaller work, *Ancient Faiths and Modern*, 8vo., 1876 (New York), and other similar works quoted in these volumes, which need not be more fully described.

ESTE.

[MR. E. H. MARSHALL supplies a definition from Fairholt's *Dictionary of Art*, refers to Smith and Cheetham's *Dictionary of Christian Antiquities*, s.v. "Fish," and says, "It is an admitted rule that medals for ecclesiastical service should be oval in shape, while those of a secular character are ordinarily round." MR. F. C. BIRKBECK TERRY furnishes extracts from the *Glossary of Terms and Phrases* of the Rev. H. Percy Smith and Dr. Brewer's *Dictionary of Phrase and Fable*. MR. EDMUND WATERTON and other correspondents are thanked for information concurring with what is found in one or other of the above communications.]

"I HAVE SPENT MY LIFE LABORIOUSLY DOING NOTHING" (6th S. ix. 348).—W. E. F. may pos-

sibly like the circumstances as well as the Latin of the famous phrase of Grotius :—

"Being very much indisposed by a storm and other illness in his voyage on account of his embassy from the court of Sweden to that of France, he desired to be put on shore, where, sending for the minister of the place, he professed himself to be the poor Publican, saying, 'That he had nothing to trust to but the mercy of God in Jesus Christ,' wishing that all the world saw as much reason for religion as he did. And he wished he could change conditions with John Urick, a decent and harmless poor man in his neighbourhood. And when some that were about him admired his astonishing industry and performances, he replied, 'Ah vitam perdidit operose nihil agendo.'"

This is abridged from Josiah Woodward's *Fair Warnings to a Careless World*, pp. 97-8 (Lond., 1736), in which the authority given for the statement is Merick Casaubon, *De usu Verborum*.

ED. MARSHALL.

Grotius might very justly have applied to himself the words of Horace, "Strenua nos exercet inertia" (*Epist.* I. xi. 28). "Strenua inertia" was the subject for the Latin epigram at Cambridge in 1809, when the prize was awarded to E. H. Barker, Coll. Trin. Schol., for the following:—

"Jam jam siste procax pedes, sciure,  
Conatusque tuos; domo licebit  
Nunquam exire levi volubilibus:  
Quid te sic sequeris fugisque semper?  
Incassum furis; ah! labor premit te  
Cæcus, Sisyphius; trahisque vitam  
Ærummosam, operose nil agendo."

The last clause is an exact and close rendering of the words of Grotius as given above, and the epigram is very clever. Bayle, however, in his *Dictionnaire*, quotes the words of the dying man as "multa agendo nihil egi," "I have undertaken many things but am not a jot the better for it."

W. E. BUCKLEY.

This seems almost a literal translation of the well-known and often quoted line of Horace, "Strenua nos exercet inertia."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

The origin may, perhaps, be traced to the "Multa agendo nihil agens" of *Phædrus*, II. v. 3.

P. J. F. GANTILLON.

For this phrase Grotius would seem to be indebted to Seneca, who says:—"Operose nihil agunt, qui in literarum inutilium studiis detinentur" (*De Brevitate Vitæ*, cap. 13). And again: "Cum ad extrema venerint, sero intelligunt miseri, tandiu se, dum nihil agunt, occupatos fuisse" (*ib.* cap. 15).

G. F. S. E.

Grotius's lamentation on his death-bed for his laborious but, as he then viewed it, unprofitable life is usually quoted:—

"Vitam perdidit laboriose nihil agendo."

E. V.

DICTIONARY OF LOW LATIN (6th S. ix. 349).—URBAN will find the following list of works of service:—

Gerardi Joannis Vossii de Vitiis Sermonis et Glossematis latino-barbaris Libri Quattuor, partim utiles ad purè loquendum, partim ad melius intelligendos posteriorum secularum scriptores. Amstelodami, apud Ludovicum Elzevirium. CMXXXIV. 4to. Pp. 824.

De Latinitate Mediæ et Infimæ Ætatis Liber, sive Antibarbarus latinus, Recognitus quantum et pluribus locis auctum. A Christophoro Cellario. Jenæ, MDCCIII. 12mo. Pp. 296.

Lexicon Latinae Linguae Antibarbarum, In quo, ex optimis hujus Linguae Auctoribus vera via ad puritatem scribendi loquendique panditur. Auctore Joanne Frederico Noltieno Anna-Sophiane Schenigenensi Correctore. Præmittitur 'jussdem Oratio, de hodierno Latinae Linguae cultu Negligentiori. Venetiis, MDCCXLIII. 8vo. P. 844.—Of this important work there is a later and improved edition.\*

If, however, the reading of URBAN lies in a more special direction, he may find it necessary to procure one of the following dictionaries:—

Pierrugues (P.). Glossarium Eroticum Linguae Latinae, sive Theogoniae, Legum et Morum Nuptialium apud Romanos Explanatio Nova. Auctore P. P. Paris, 1826. Royal 8vo.

Rambach (C.). Thesaurus Eroticus Linguae Latinae, sive Theogoniae, Legum et Morum Nuptialium apud Romanos. Stuttgart, 1833. 8vo.

I need hardly remind URBAN that to Dr. Morell's edition of the *Thesaurus Linguae Latinae Compendiarius*, &c. (London, 1808, 4to.), is appended "a large and copious index of such words as occur in Stephens and Ainsworth, of an obsolete, unclassical, doubtful, or modern character, with the proper and genuine word frequently annexed; also another index of the same kind from Vossius, Calepin, Cooper, Littleton, and others; to which are subjoined a third, of the more common Latin words in our ancient laws, &c."

In the more modern and improved edition of Ainsworth, edited by Mr. Bailey, these several indexes are incorporated in the general dictionary itself, under one alphabetical arrangement.

WILLIAM BATES, B.A.

Birmingham.

In reply to the inquiry for an "abridged edition of Ducange," I would recommend the following quarto volume:—

Lexicon Manuale ad Scriptores mediæ et infimæ Latinitatis, ex glossariis Caroli Dufresne D. Ducangii, D. P. Carpentarii, Adelungii, et aliorum.....pour servir à l'intelligence des auteurs.....du Moyen Âge, par W. H. Maigne d'Arnis.....chez J. P. Migne.....Paris, 1866.

This was published at 12 fr.; but, as a great part of Migne's well-known stock was destroyed by fire some fifteen years back, URBAN will be fortunate if he can pick up a copy, as I did in 1878, at an advance on the original price.

[\* The best edition of this serviceable book is edited by Wichmann, and published at Berlin in 1790, 2 vols. 8vo.]

I think it was Mr. John Murray who advertised, some years ago, a similar manual as about to be published by him, written or edited, if my memory does not deceive me, by Mr. Alfred Dolman or Dayman. It is much to be regretted that some such design has not been carried out. Even a mere translation of Maigne d'Arnis would be better than the present absence of an English compendium of Ducange.

As regards "Low Latin words and phrases" in records relating to our own country, URBAN may find explanations of them in Spelman's (Henry) *Glossary*, Kennett's (White) *Parochial Antiquities*, Blount's (Edward) *Law Dictionary and Glossary*, and Cowell's (John) *Law Dictionary*.

JOHN W. BONE, F.S.A.

[The REV. EDWARD MARSHALL and the REV. C. F. S. WARREN, M.A., refer URBAN to the *Lexicon Manuale* of Maigne d'Arnis. The latter contributor gives the number of pages as 2335. MR. JOHN CLARE HUDSON confirms MR. BONE in stating that the *Lexicon* in question is out of print, and MR. W. F. ROSE says that it can be obtained for fifteen francs. MR. W. E. BUCKLEY refers to the *Lexicon Manuale* of Du Fresne, Du Cange, and Carpenter, in 6 vols., Halle, 1772, which, for purposes of reference, is the most convenient arrangement of the great work of Du Cange.]

POSIES FOR RINGS (6th S. ix. 348).—The following occur in *A Helpe to Discovrse*, 12mo. 1635. They are prefaced by

The Apologie.

Good Sir, a Posie, for my wit can savour  
No motto worthy of my mistris favour.  
This, that dislikes me; such a word may mone,  
Her Criticke thought to bid adiew to Love:  
If these, those, them, within a Ring I bring her,  
It will disparge so Divine a finger:  
Such is the warrant, that admits a Passe  
To this discourse, forbids a Critick Asse,  
Disgorge his censure; bids an equall eye  
Impose a Posie to my Poesie.

In comely Hue,  
None like to you.  
In thee the Graces  
Have choycest places.  
Who so aspires  
To see, admires,  
My joy will dye,  
If you deny.  
A loyall brest  
More flames, opprest.  
Tis love alone  
Turnes two to one.  
My Fancie is  
Endlesse as this.  
My heart, ay mee!  
Is fled to thee.  
Each day I dye  
If you deny.  
In body two;  
In heart, both you.  
I seek to be  
Not thine, but thee.

When *Cupid* failes,  
Thy eye prevayles.  
In thee each Part  
Doth catch a heart..  
Each heart shewes duty,  
Stand at thy beauty.  
Thy Graces move,  
My soule to love.  
Love takes no losse  
Though friends are crosse.  
That friend is true,  
Whose Treasure 's you.  
Though friends crosse love,  
Wee 'll meet above.  
Some comfort give,  
By thee I live.  
True love appears  
In midst of teares.  
I'm what thou art,  
Thy other part.

In *A New Academy of Complements*, 12mo., 1741, being "The Twelfth Edition with Additions," the following are given:—

This was not sent	In compliment.
Let us share	In Joy and Care.
In thy Brest	My Heart doth rest.
The Love is true	That I. O. U.
Despise not me	For I love thee.
Of all the rest	I love thee best.
The love I owe	I fain would show.
O that I might	Have thee my Right.
What I call mine	Shall all be thine.
I surely die	If you deny.
I do love none	But thee alone.
I'll rather die	Than not comply.
Love is heare	Both plain and clear.
As I affect thee	So respect me.
No Turtle Dove	Hath firmer Love.
My Love by this	Presented is.
Heart and Hand	At your command.
The Sight of thee	Is life to me.
In Constancy	I'll live and die.
I am yours	While Life endures.

The next, although not otherwise so indicated, appear to be posies for wedding-rings only, or perhaps for betrothal rings:—

God hath chose a mate for me  
I'll honour him in loving thee.  
Thee did I find, thee I did choose;  
Thee do I bind, but death [will] loose.  
As I expect, so let me find,  
A faithful heart, and constant mind.  
God hath kept my heart for thee,  
Grant that our love may faithful be.  
Such pleasure in my choice I find  
That nought but death shall change my mind.  
Wit, Wealth and Beauty all do well,  
But constant Love doth these excell.  
The eye finds, the hearth [heart] chooseth,  
The hand binds, but death looseth.

ALFRED WALLIS.

The following books contain many ring posies:

The *Mysteries of Love and Eloquence*; or, the Arts of Wooing and Complimenting, as they are manag'd in the Spring Garden, Hide Park, the New Exchange, and other eminent places. London, printed for N. Brooks at the Angel in Cornhill. 1658.

The *Card of Courtship*; or, the Language of Love fitted for the Humours of all Degrees, Sexes, and Conditions. 1653.

The Harleian MS. 6910 contains, among other things, a large collection of ring posies.

EDWARD PEACOCK.

Your correspondent should refer to the copious and elegant collection of love posies in Prof. Arber's *English Garner*, i. 611, taken from Harl. MS. 6910.

JOHN R. WODHAMS.

[MR. F. C. BIRKBECK TERRY also refers to Mr. Arber's *English Garner*.]

TRUE DATES OF THE BIRTH AND DEATH OF CHRIST (6th S. ix. 301, 379).—DR. COBHAM BREWER says that the moon was indeed full on Jan. 9, B.C. 1, but was new on March 12, B.C. 4, so that there could not have been an eclipse of the moon on the latter date. If he will examine the matter a little more carefully than he appears to have done, he will find that an integral number of lunations (thirty-five) elapsed between those two dates, and that the moon was full on both of them. I may just remark that I have long held that our Lord was born not in December, but some months earlier; and, of course, if January, instead of April, be accepted as the month in which Herod the Great died, the argument for this becomes strengthened. Indeed, I think the opinion may be expressed with some confidence that the Nativity took place in the autumn of B.C. 2.

W. T. LYNN.

Blackheath.

CALAIS UNDER THE ENGLISH (6th S. ix. 349).—The M.P.s who sat formerly in Parliament for Calais are recorded in the recently published Blue-book showing the representation of all our constituencies.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

Fabyan says that Calais was surrendered to Edward III. in the twenty-second year of his reign, about the end of September, and adds:—"After receyte wherof he taryed in the towne vpon a moneth, and voyded cleane all the olde inhabytauntes and Frenche men, and stored it wyth Englyshe menne, and speccially wyth Kentyshe men" (*Chron.*, Reynes, 1542, ii. 205).

ALFRED WALLIS.

CAREY FAMILY (6th S. ix. 69, 329).—Without entering into the apparently contested question whether the Carys and Careys of the West of England "derived their cognomen from Castle Karrey, in Somerset," or "that their *berceau* was Devon," I would remark that a family of the name of Carée, Careie, or Careye existed as early as the thirteenth century in the island of Guernsey, where they are still very numerous under the name of Carey, having dropped the final *e* some time in the course of the last century. All the existing branches of the family trace their descent from a certain Nicholas Careye, who was a Jurat of the Royal Court of Guernsey before the year 1525. He was the son of Johan, living in 1505, who was the son of Perrin or Pierre. The family appears to have belonged to the parish of St. Martin-de-la-Beilleuse, and the earliest notice that we have of any one of the name is to be found in a document preserved in the Record Office, London, among the Exchequer Rolls, endorsed "Circa A.D. 1288, Bellosa, la Bellouse, a parish in one of the Channel Islands," in which Johan Carree is designated as "Constumier en la Cour le Roi et en la Cour de

l'église," that is, one versed in the "Coûtume" or Common Law. In 1309 we find, in a document preserved at St. Lo, among the archives of the Département de la Manche the name of Johannes Careia among the tenants of the Priory of Martinvast, a dependency of the Norman Abbey of Blanchelande in the aforesaid parish of St. Martin-de-la-Beilleuse, which, as an alien priory, fell subsequently into the hands of the Crown, and was finally sold by royal commissioners in the reign of Queen Elizabeth to Nicholas Careye, grandson of the Jurat Nicholas aforesaid. In some very ancient lists of bailiffs of Guernsey the name of Salmon Careye appears as holding the office in 1317, but of this there is no corroborative documentary evidence. In the Record of Assizes held in Guernsey in the seventeenth year of Edward II. (1323-4) we find that Johannes Karee was amerced for having summoned many persons of the parish of St. Martin-de-la-Bellouse to plead in the Ecclesiastical Court in cases which belonged of right to the jurisdiction of the Royal Court. This is no doubt the same individual as the Johan Carree of 1288 and the Johannes Careie of 1309. In the Extent of the Revenues of the Crown in Guernsey, compiled in the fifth year of Edward III., A.D. 1331, we find the name of Philippe Carée as tenant in the parish of St. Martin. In 1472 and 1476 Laurens Carée, Kareie, Careie, or Careye—for we find his name thus variously spelt in contemporary documents—was Seneschal of the Court of the Priory of St. Michel-du-Valle in Guernsey. He was possessed of lands in the parish of St. Martin, apparently versed in the law, and probably practising as an advocate in the Royal Court of the island. He was one of the ten Guernseymen to whom, with five inhabitants of Jersey, Edward IV., in consideration of the great expense they had been put to in the recovery of Jersey and the castle of Mont Orgueil from the French, granted, in the ninth year of his reign (A.D. 1470), a charter conferring on them great commercial privileges. Guernsey in those days had an advantage over Jersey in possessing a good port, and carried on a considerable trade with the West of England and with France. Two, at least, of the Guernseymen named in the charter are known to have founded families in England,—William Du Port, ancestor of the Ports of Dorsetshire, and Thomas de Havilland, who, settling in Poole, became the ancestor of the Havillands of Somersetshire and Gloucestershire. The charter restricted the trade to the ports of Poole, Exeter, and Dartmouth, and as we know that Laurens Carée had two sons, Thomas and Pierre, and that we have not been able to trace any descendants from them in Guernsey, it is not unreasonable to suppose that one or both of them may have settled in Exeter or Dartmouth, and become the progenitors of families of the name of Carey. The

Carys and Careys of Devonshire may thus have originated from two stocks perfectly distinct in their origin. Has any English genealogist attempted to explain how the name came to be spelt in two different ways?

EDGAR MACCULLOCH, F.S.A.

Guernsey.

Can any reader of "N. & Q." inform me whether an islet called Guernsey anciently existed in the Tamar river, in Devon, close to the manor of Kari, near Launceston, which was bestowed by the Conqueror on his powerful follower Judhaël de Totness, otherwise de Mayenne, a Breton prince? Judhaël has a manor which is called Kari. So early as 557 Judhaël, Duke of the Northern Gallican Bretons, with his kinsman St. Sampson, is said to have landed at Guernsey. There is a parish in Cornwall called after him to this day. T. W. C.

SIGNATURES TO THE SOLEMN LEAGUE AND COVENANT (6th S. ix. 370, 396).—Many copies of this document seem to have been executed. If my memory does not fail me, there are two in the museum of the Society of Antiquaries of Scotland. The late Mr. John Richard Walbran, of Ripon, published a facsimile of one that had been discovered in the charter chest of Major Dundas, of Blair Castle. The title of it is "*An Oath taken by Members of the Parliament of Scotland from 10th of August, 1641, to 1649.*" London, John Russell Smith, 1854." EDWARD PEACOCK.

Bottesford Manor, Brigg.

PEG A RAMSEY (6th S. ix. 328).—This is referred to in W. Ashton's *Humour, Wit, and Satire of the Seventeenth Century*, Chatto & Windus, where it is given as the tune for a ballad, of which the refrain is:—

"Give me my yellow hose againe,  
Give me my yellow hose;  
For now my wife she watcheth me,  
See yonder where she goes."

JAMES HOOPER.

7, Streatham Place, S.W.

In *Twelfth Night*, II. iii., Sir Toby Belch says, "Malvolio's a Peg-a-Ramsey." It would seem that the saying is older than conjectured by your correspondent Y. A. K. Probably the old servant he mentions was correct in saying "his neck" in the lines he quotes. Can any of your readers enlighten me as to the origin? A.

THE BIRD "LIVER" (6th S. ix. 268, 350).—It is a great pity that your valuable space should have been occupied by the reprint of the passage from the *Graphic*. I have seldom read in a few lines so many questionable statements. One would like to know what is the lexical or textual authority for the statement that the bird "liver" is in Dutch called *lepler*, or *lepelar*, or *lepfier*; in the German *lefter* or *lever*; and what is meant by the

pelican "of Onocratulus"! One would like to know where the writer of this learned article found his root-word for Liverpool, to wit, the Gothic *lide* or *lihe*, the sea, and what ground he has, except similarity of sound with an unauthorized word, for his assertion that Lytham, Litherland, Lydford, Leith, and Lytherpool are all named from being near the sea. It is such learned labours as this that bring the study of etymology into contempt. It seems to me that "space in such a popular medium of intercommunication" as "N. & Q." should not be sacrificed to reprints from periodicals "easily accessible," and better left to their proper oblivion. A. L. MAYHEW.

Oxford.

[The view of MR. MAYHEW as to the sacrifice of space to matter already in print is shared by us. While constantly compelled to omit original communications of high interest, we are naturally reluctant to insert what has already appeared in print. Still, as "N. & Q." supplies permanence and facility of access not to be obtained in the columns of a newspaper, we are compelled in cases where information appears new and important to admit it. As it is impossible to gauge the value of communications on all the subjects to which our pages are open, we are compelled to ask our correspondents to be careful in the selection of printed matter, never to forward it except with good cause, and, wherever it is possible, to condense and abridge.]

CHITTY-FACE (6th S. ix. 149, 215, 299, 354).—I must say that MR. SMYTHE PALMER (in his *Folk-Etymology*) has not yet quite satisfied me that *chiche-vache* is an older form than *chiche-face*. The form *chiche-vache* is unknown to Godefroy, whose dictionary of Old French is supposed to begin with the ninth and end with the fifteenth century, and he gives only the forms *chinche-face*, *chinche-fache*, and *chiche-face*. It is true that I cannot say how old all his quotations are, because he has not yet published a list of his authors with the dates of their writings, and many of his abbreviations can only be understood by those who are more familiar with the history of Old French literature than I am. But I should suppose that the principal passage quoted by him on this occasion, which is thirty-seven lines in length, and gives an amusing account of this mythical beast, is, from its style, at least as old as Chaucer, and the author not only uses the words *chinche-fache* and *chinche-face*, but in two of the lines explains, more or less, why the monster was so called. For, says he:—

"Laide estoit de cors et de fache,  
L'en'apeloit la *chinchefache*."

But, besides the authority of Godefroy, I have this fact in my favour, that in the passage quoted by MR. PALMER (*Cant. Tales*, 9064) *chiche-vache* is not the only reading, but *chechiface* is also found (see Tyrwhitt's note). Moreover, as MR. MOUNSEY says (p. 299), there is nothing very monstrous about a "lean cow," and it seems to me very im-

probable that such a name should have been given to a monstrous beast if it were not a cow and only resembled one, and still more improbable if it really were a cow. The name of the corresponding monster, "bicorné" is derived from a part of its body only (its horns), and so we should expect the name of the fellow beast to denote a peculiarity in a part of its body only, and this is the case if we suppose *chiche-face* (= lean face) to be the true reading. It should be remembered that even corruptions are not made without some reason, and I can see a reason why *chiche-face* should become *chiche-vache*, while I fail to find any for the contrary change. *Chiche-face* (lean face) is applicable to a human being as well as to a beast, and the corruption *chiche-vache* may well have arisen at a time when all the details of the legend were no longer quite so familiar as they had been, and it was instinctively felt desirable to mark the monster as a beast. And the change was easily made, for *face* was sometimes written *fache* in Old French, as in the two lines above quoted, and also in Roquefort and in Kelham\* (*Dict. of Norman-French*), and from *fache* to *vache* the change is not great.

At all events, the very least that MR. PALMER ought to do, in order to establish his case, is to show that the form *chiche-vache* existed in some French author anterior to Chaucer. Until he can do this, I, at least, shall not be satisfied.

F. CHANCE.

Sydenham Hill.

DISSENTING REGISTERS WANTED (6th S. ix. 309).—After the Marriage Act of 1753 nearly all marriages were performed in parish churches, as they were obliged to be solemnized in a church or public chapel where "banns had been usually published." Sims's *Manual for the Genealogist* gives a list of chapels in London, pp. 377-85, which I have condensed as follows, but I think he does not give all:—

Duke Street Chapel (Westminster), twelve entries of marriage. See Nichols's *Collectanea Topographica et Genealogica*, iii. 382.

Gray's Inn Chapel, Nichols's *Collectanea*, iv. 157. Some of these registers are now being published in Foster's *Collectanea*.

The Rolls Chapel Register, twenty marriages. See Nichols's *Collectanea*, iii. 384.

\* Sainte-Palaye also says, "Le peuple prononce *fache* en Normandie," and as it was Norman-French which penetrated into England, and we know from Kelham that *fache* was used in England, this would explain how it was that the corruption into *vache* took place in England, for till MR. PALMER can show me *chiche-vache* in some French author I must look upon it as a corruption that took place in England. It seems to have been common among the Normans to substitute *ch* for *c*. See Le Héricher (*Glossaire Normand*, vol. i. p. 41), and Thommerel (*Fusion du Franco-Normand et de l'Anglo-Saxon*, p. 37).

St. John Chapel, Bedford Row. No registers, but Nichols's *Collectanea*, iii. 387, gives some of the matches from the *Matrimonial Allegations*.

Wheeler's Chapel, Spitalfields, twenty-three marriages. See Nichols's *Collectanea*, iii. 388.

The King's Bench Registers and the Mint Registers (four volumes) is kept with the Fleet Registers (none of these are received as legal evidence). They ended in 1736.

Dr. Williams's Library, Red Cross Street, 1742 to 1837, Registers of birth of Protestant Dissenters.  
B. F. SCARLETT.

Your correspondent would do well to try Dr. Williams's Library in the city of London (I forget the address), which was a very favourite place for registering births of Dissenters towards the end of last century and the early part of the present. The Quaker registers are, I believe, kept at Devonshire House, London. No valid marriages could be celebrated last century except according to the rites of the Church of England, the Quakers, and the Jews, so that the search may be confined to their registers. FREDERICK E. SAWYER.  
Brighton.

The information sought for will probably be obtained from the Appendix to the *Report* of the Commissioners on the State of Registers of Births, &c., other than Parochial Registers (1838), where a list of the registers retained and deposited with the Registrar General at Somerset House is given.  
J. C.

LEIGH HUNT (6th S. ix. 308, 370).—When I was compiling *Old and New London* I had a copy of *Leigh Hunt's Journal*, and drew largely upon its contents in my description of Whitehall and Downing Street and the neighbourhood. I am glad to record the fact here, as I was not allowed by the publishers (Messrs. Cassell & Co., to whom the book belonged) to add any preface or postscript acknowledging my indebtedness to various authorities.  
E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CURIOUS FACT IN THE ECONOMY OF BEES (6th S. ix. 367).—As a boy I tested this assertion at my father's house in Essex, and found it true experimentally.  
E. WALFORD, M.A.

Hyde Park Mansions, N.W.

WINDSBRAUT (6th S. ix. 369).—

"Nos ancêtres primitifs ne comptaient pas par année, mais bien par hiver. Les géants et les nains ailés du vent, comme les hommes appartenant au ciel par leur père et à la terre par Hertha leur mère, s'emparèrent parfois des jeunes filles, en élevant d'immenses tourbillons. Cette idée s'est conservée parmi nous, et la paysanne brabançonne ne manque pas, lorsque de pareils tourbillons viennent la surprendre sur les champs, de faire le signe de la croix en disant : *dat is de windbruyd!* (la fiancée du vent). La franconienne, catholique ou protestante, attache aussi toujours quelque

chose de mystérieux et d'inférieur à cette idée de la *Windsbraut*, ainsi que la désigne la forme haut-allemande."—Coreman, *L'Année de l'Ancienne Belgique* (Bruxelles, 1844), p. 10.

J. MASKELL.

Emanuel Hospital, S.W.

This old word for the "storm-blast" occurs in Goethe's *Faust*, l. 3584. Faust suffers from its blustering force in the *Walpurgisnacht*. The word is also found in Luther's Bible, Acts xxvii. 14, where it is used to render *ἀνεμος τυφωνικός*. There is no doubt whatever that *windsbraut* means "wind's bride," and that the word is a genuine relic of primeval Teutonic mythology. See Grimm's *Teut. Myth.*, p. 632 (Eng. translation). The O.H.G. forms are *wintes brāt*, *windis brāt*; M.H.G., *windes brāt*. See Wackernagel and Weigand. Grimm says that the corrupt form, *wintspraut*, has "arisen out of the endeavour to substitute some new meaning for the no longer intelligible mythic notion." Andresen perversely takes *windsbraut* to be the corrupt form. See A. S. Palmer's *Folk-Etymology*.  
Oxford.

A. L. MAYHEW.

The literal meaning of this word is, of course, "bride of the wind," or "storm-bride." In Germany, especially in summer, a kind of dust-storm is very frequent. This often takes the form of a sort of "dust-spout," whirling the dust, dead leaves, &c., into the air, and causing them to assume the most fantastic shapes. It is possible that this particular kind of whirlwind was named as above from some fancied resemblance to the human figure. The expression, as M. E. M. truly observes, appears to be common to the German and Flemish languages.

F. L. S.

The origin of this poetical folk-lore term is generally supposed to point back to a mythological popular deity of the winds, or to a pre-Christian Teutonic storm-goddess, whose proper name has not been preserved to us. Cf. Grimm's *Teutonic Mythology*.  
Oxford.

H. KREBS.

Ger. *windsbraut*, Mid.H.G. *windes brāt*, O.H.G. *wintes brāt*, is compounded from M.H.G. and O.H.G. *brāt*, a word probably related to M.H.G. *brās*, Mod.H.G. *braus*, a tumult (Kluge, *Etymologisches Wörterbuch*). Thus *windsbraut* would stand for *windsbraus*, a wind-roar or hurly-burly (cf. *brausen*, to roar or bluster). On the other hand, Andresen (*Volksetymologie*) thinks the M.H.G. *windes brāt* was originally *windes sprout*, from *spröuwen* (= Mod.G. *sprühen*).

A. SMYTHE PALMER.

Woodford, Essex.

[PROF. HERMANN FISCHER, Royal Librarian at tuttgart, a chief authority on mediæval German, is obliging enough to instruct us that the derivation from *braus* is not satisfactory, and considers that the term has a mythological origin.]

SCOTCH REGIMENTS (6th S. viii. 496; ix. 51, 172, 197, 290, 338).—When the 42nd and 73rd regiments were joined, it would have been well to have brought in Athole as part of the name. This would have been carrying out the territorial or district idea. The 42nd was raised in Athole; the 73rd was called the Perthshire regiment. A correspondent speaks of a Lowland Scot putting on the Highland garb from a wish to be taken for a Highlander. I fancy this is a mistake; on particular occasions he wears tartan, only as a sign of nationality, to show that he is Scotch. It is very much to be regretted that the *Army List* uses the expression "North British District"; the proper word is Scotland. Every true Scot has a great dislike to the expressions "North Britain" and "North British."

THOMAS STRATTON, M.D.

ANNE BANNERMAN (6th S. ix. 89).—This lady died at Portobello, near Edinburgh, in the autumn of 1820. I think that she must have been resident in Edinburgh for some years before her death.

R. INGLIS.

GREE (6th S. viii. 325; ix. 153, 216).—The *grysynges* in Lincolnshire are probably nearly related to those at Tan-y-grisiau (Merioneth), though on the opposite side of Britain. The word is often referred to *Gradus*; but even if that is its father, the mother was probably *Cymraes*. The recognition of double parentage in the case of words, as of people, will often save fruitless controversy.

W. M. C.

HERALDIC (6th S. ix. 308, 356, 372).—The first coat is that of Hodges, whose crest is, In a coronet or a crescent sable. The nearest to the second coat is, "Ermine, on a chief gules a label of three points argent. Belfield." These are from Glover's *Ordinary of Arms*.

STRIX.

ISAAC CRUIKSHANK (6th S. ix. 309).—According to Redgrave's *Dictionary of Artists*, Isaac Cruikshank, the father of George and Robert Isaac Cruikshank, "died in London from the effects of a severe cold in 1810 or 1811."

G. F. R. B.

HYMNS IN CHURCH WORSHIP (6th S. ix. 248, 350).—In the *Polity of the Christian Church*, by Pelliccia, translated by J. C. Bellett (Masters & Co., 1883), p. 210, there is a short section of ch. iii. bk. ii. on hymns, which will answer the last part of A.'s query.

M.A.Oxon.

THE FLIGHT OF PIUS IX. TO GAETA (6th S. ix. 223, 353).—In the years 1861 and 1862, residing in the Hague, I heard frequent mention of the name of a young Count Spaur (Maximilian?), an attaché of the Austrian Embassy in Holland. I think he was the only son of Count Karl Spaur, Bavarian minister extraordinary at

the court of Pope Pius IX., by his wife, born Countess Giraud, widow Dodwell. This young count was, to use a mild phrase, eccentric, and it was only by his half-inviolable position that he escaped serious conflicts with the police. His last exploit was the forcible abduction of a young heiress, the only daughter of one of the richest and noblest families of Holland. He fled with her to England, and, I suppose, married her afterwards.

Young Spaur, who boasted himself often the son of Pope Pius IX. (Count Mastai-Ferretti was an officer in the dragoons before he was in holy orders), asserted that his mother not only arranged the plan of the escape, but, disguised as a coachman, drove the Pontiff out of Rome in a poor hackney-coach. Born in 1834, Count Spaur was, anno 1848, at an age to understand the events of the day. Whether this is "a true story or a fable," I cannot guess; I mention only what was told by young Count Spaur himself. MOSCOW.

While this subject is on the tapis in "N. & Q." it may be worth while to place on record that it was pointed out to me by a Roman that the door by which the escape was made was the one now closed up—or, at least, disused—at the foot of the Quirinal hill, in the Dataria, turning the corner of Via Scanderbeg; naturally selected as being the exit most remote from the Pontifical apartments.

R. H. BUSK.

**MINCE PIE MYSTERIES** (6th S. viii. 485; ix. 158).—As an additional mark of the Christmas symbolism connected with these dainties, I may note here that it has always been a tradition in our family that no mince pie should be eaten before O Sapientia (December 16), the first day in the cycle of Christmas-tide. PELAGIUS.

**GRICE, SWINE, AND VENTRE ST. GRIS** (6th S. vi. 537; vii. 274; viii. 216; ix. 156).—Your correspondent MR. POPE asks if "By the holy poker" does not mean "By the holy porker." I think not. It was originally "By the Holy Sepulchre," and is a relic of Crusading times.

FREDERICK E. SAWYER.

Brighton.

**STORY OF THE OLD EDDYSTONE LIGHTHOUSE** (6th S. ix. 249).—This story is incorrectly applied to the Eddystone Lighthouse. It is connected with the Longships Lighthouse, near the Land's End. Mr. James F. Cobb, the author of an interesting tale entitled *The Watchers on the Longships*, thus alludes to the story in the preface to that work:—

"The light was first exhibited in the Longships Lighthouse on Sept. 29, 1795. That one of the keepers of early days, who was left alone there, and had not been informed previously of the horrible noises caused by the pent air in the cavern below, became so terrified that his hair turned white in a single night, is a well-known

fact. All the circumstances, also, relating to the little girl who was left alone in the lighthouse—her father, the keeper, having been purposely kidnapped and confined by wreckers—and who was reluctantly obliged to stand on the Family Bible to light the lamps, are perfectly authentic."

W. H. K. WRIGHT.

Plymouth.

**CUNNINGHAM FAMILY** (6th S. viii. 517).—According to Jas. Paterson's *Ayrshire History*, 4to., 1847, and Geo. Robertson's *Ayrshire Families* (Irvine, 1823), William, eighth Earl of Glencairn, had two sons only, William, his successor, and Col. Robert Cunningham; but Burke's *Extinct Peerage* mentions a third son, Alexander, born April 8, 1613; nothing else mentioned of him. Of this Alexander tradition states that, having joined in an invasion of England (probably that in which the Scots, crossing the Tweed on Aug. 20, 1640, defeated the English at Newburn, and subsequently took Newcastle, Durham, Tynemouth, and Shields without resistance), he never returned to Scotland, but settled at Oakhampton, in Devonshire, where he left descendants. The first mention of the family in the parish registers of Oakhampton is in the year 1719, when John Luxmoore married Mary Cunningham, and, again, May 1, 1721, when Christopher Cunningham married Rebekah Goodman. There were two other sisters—Grace, who was born 1692, married to John Lethbridge in 1712, and who died August 7, 1762; and Jane, who married — Elworthy; each of these ladies left children. Joseph, the only son of Christopher and Rebekah Cunningham, baptized in 1722, died young, and thus this branch of the family became extinct, although many descendants of the four daughters of Christopher and Rebekah are now living. It would appear that Christopher Cunningham, of Oakhampton, was a grandson of Alexander, the third son of William, eighth Earl of Glencairn; and the families of Bridgman, Vickery, Luxmoore, and Glubb claim him as an ancestor.

JOHN PAKENHAM STILWELL.

Hilfield, Yateley, Hants.

**COSTUME OF MINIATURE** (6th S. ix. 289, 336).—After MR. WARREN's reply I might draw attention to a complete list of colours of hoods in use in British universities in "N. & Q." 2nd S. vi. 211.

FREDERICK E. SAWYER.

Brighton.

**"OWL" NEWSPAPER** (6th S. ix. 308).—The complete set of the *Owl* can be seen at the British Museum. No. 1001 is the first and No. 1095 the last number which was published.

G. F. R. B.

**DOVE FAMILY** (6th S. ix. 268, 317).—Thos. Dove, Bishop of Peterborough, purchased the manor of Upton, co. Northampton, and was buried in his cathedral, Aug. 30, 1630. He married Margaret

(buried also at Peterborough Cathedral, Feb. 3, 1625/6), daughter of Oliver Warner, of Eversden, Cambs., and had issue two sons and three daughters. William, the eldest, knighted at Whitehall, March 23, 1623/4, married first Frances, daughter of William Downhall, of Peterborough (she was buried in the cathedral, Jan. 13, 1622/3), and had issue seven sons and two daughters. Thomas, the eldest son of Sir William Dove, born at the palace, Peterborough, Aug. 21, 1606, married first, in 1633, Frances, daughter of William Becke, of Castleacre, Norfolk, Esquire (dead before May 17, 1648). He was buried at Castor, April 26, 1654, leaving by his first wife six sons and one daughter, Frances, who afterwards married Richard Verney, Baron Willoughby de Broke. JUSTIN SIMPSON.  
Stamford.

I presume that C. has seen the account of this family in Gibson's *Castor*, edited and published by John Nichols in 1800, and reprinted with additions in 1819.

JOS. PHILLIPS.

Stamford.

PETTY FRANCE: CROOKED USAGE: PIMLICO (6th S. ix. 148, 253, 295, 357).—I have little doubt that *usage* here stands for *user*, i.e., "right of way"; that is, it is equivalent to *alley*, from the French *aller* or *allex*, which is common enough in London and other great towns. The passage is straight from Lower Stewart's Grove to Britton Street. After that it makes an elbow and runs diagonally along the north-west side of Chelsea Workhouse into Arthur Street, King's Road. I suppose the "right of way" originally included the whole thoroughfare, crooked and straight, as no doubt it does now. In Bacon's *Ordnance Map* it is named "*Crooked Passage*," which seems a pity, as the quaint old name is worth preserving.

H. S. G.

It may be interesting to note that there is a hamlet named Pimlico in Oxfordshire, near Cottisford, and about four miles from the market town of Brackley. Pimlico House, situated here, was mentioned in connexion with Sir John Byron's affair in 1642.

JOHN R. WODHAMS.

The humorous poem, of which Mr. H. SCULTHORP quotes the first four lines, is given *in extenso* in *Elegant Extracts in Verse*, edit. 1796, p. 773. The title of the poem is "The Choice of a Wife by Cheese," and the author is Capt. Thompson.

FREDK. RULE.

Asford.

WEST AFRICAN PROVERB (6th S. ix. 188, 277).—"Disobedience will drink with his hand tied to his neck." In one of our colonies, which shall be nameless, it is the unfortunate habit of some to drink a great deal more than is good for them. This, of course, makes the hand shake very much, so that there is danger of the liquor being spilled.

In order to avoid such a catastrophe, some ingenious toper invented the following device. A pocket-handkerchief is passed round the back of the neck, and one end is held by a couple of the fingers of the right hand, whilst the remaining digits grasp the glass. The other end is then gently pulled by the left hand until the glass and its contents have safely reached the required altitude. The draught having been imbibed, the empty glass is then lowered to the table. The above is a fact, and being altogether so unique and curious a proceeding, I consider it merits a place in the columns of "N. & Q.," even although it may have no connexion with the West African proverb in question. R. STEWART PATTERSON.  
Hale Crescent, Farnham.

BROAD ARROW (6th S. ix. 206, 294).—Mr. Clode, in his useful work on *The Military Forces of the Crown* (1869), vol. ii. p. 222, speaking of the practice of the Board of Ordnance, says:—

"The receipt and examination of the supplies rested with the.....surveyor. It was his duty to make proof of them; if good and serviceable to mark them with the Crown mark, probably the same as that described in Rymer and now known as the Broad Arrow."

And in the appendix, vol. ii. p. 678, he gives from Rymer, 18 Foed. 978, a copy of the order of Charles I. in 1627 for establishing a crown mark, by which it is appointed that "all muskets and other arms to be hereafter issued out of His Majesty's stores, for land service, shall be marked with the mark of C. R., and, for sea service, with the mark of C. R. and an anchor." The earliest use which I have yet found of the expression "the broad arrow" is in the statute of 9 & 10 Will. III. cap. 41 (1697). This Act states a difficulty in obtaining convictions for stealing, &c., "His Majesty's stores of war, and naval stores," when there is no direct proof of the taking, &c., "but only that such goods are marked with the king's mark"; and it goes on to prohibit any person, other than authorized contractors, from making

"any stores of war or naval stores with the marks usually used to and marked upon His Majesty's..... stores, that is to say [any cordage, &c., with a white thread laid down the contrary way, &c., or any canvass with a blue streak in the middle], or any other stores with the broad arrow by stamp, brand, or otherwise."

It is clear from the words of the Act that in 1697 "the broad arrow" had become a recognized expression, and meant "the king's mark," and I apprehend that, as suggested by Mr. Clode, it is the mark of an anchor, the crown mark appointed in the ordinance of 1627.

R. R. DEES.

Wallsend.

CLERGY ORDAINED FOR THE AMERICAN COLONIES, 1699-1710 (6th S. ix. 221, 352).—As other persons may fall into the same state of dubiety as Dr.

HYDE CLARKE through non-observance of the wording of MR. MACRAY's introduction, as well as of the known historical relations between the Church of England and the British colonies in America before the Declaration of Independence, I may, perhaps, take occasion to say that the clergy in MR. MACRAY's list were certainly and necessarily Episcopalians. The American plantations were under the jurisdiction of the Bishop of London, hence the fact of the subscriptions being found in a register-book of that diocese. The Scotsmen in the list must either have been ordained in Scotland under the last Episcopal establishment there, or in England, or perhaps in Ireland, subsequently to 1689. It would throw some light on a difficult period if we could learn in which country these Scottish or Scoto-Irish clergy in America were mainly ordained.

The "Scotch-Irish in America" have, I believe, been a recent subject of discussion in the *Magazine of American History*.

C. H. E. CARMICHAEL.

New University Club, S.W.

In answer to DR. HYDE CLARKE's question, I would say that there seems no reason to doubt that the Scotchmen ordained and licensed by Bishop Compton for the colonies were *bond fide* members of the only just disestablished Episcopal Church of Scotland. It may well be that many who had before then looked forward to serving in her ministry at home thereupon turned their eyes abroad, especially when the Jacobite loyalty of most of her members had brought days of sharp proscription upon that Church.

W. D. MACRAY.

BARBARA CHIFFINCH (6th S. ix. 328).—There hangs at Middleton Park, Oxfordshire, the seat of the Earl of Jersey, in the passage leading from the hall to the private apartments, a portrait of Barbara, first Countess of Jersey. It is by Kneller, and lettered outside on the canvas, "Barbara, 1<sup>st</sup> C<sup>ess</sup> of Jersey, d. of Wm. Chiffinch, Closet-Keeper to K. Car. II." The portrait of her husband, Edward, first Earl of Jersey, by the same artist, hangs next to it.

G. L. G.

Titsey Place.

SOURCE OF QUOTATIONS WANTED (6th S. ix. 387).—MR. BUCKLEY will find "Sed ad magna premia perveniri non potest nisi per magnos labores" in S. Greg. M., *In Evangelia Homilia*, lib. ii. hom. xxxvii. § 1. If MR. BUCKLEY takes an interest in the notes to Hooker, he may see a list of references which have been given to supply those which are wanting in the *Oxford Herald*, Oct. 13, 1883. This is not one of them.

ED. MARSHALL.

LETTER-BOOK OF GABRIEL HARVEY (6th S. ix. 399).—The reference which MR. SCOTT points out is not quite accurate. In *The Schoole of Abuse*,

1579, leaf 22b, Gosson speaks of "The Iew and Ptolome, showne at the Bull, the one representing the greedinesse of worldly chusers, and bloody minds of usurers: The other very lively describing howe seditious estates, with their owne deuises..... & rebellions commons in their owne snares are ouerthrowne." The precursor of *The Merchant of Venice* was then called *The Jew*.

P. ZILLWOOD ROUND.

MILITARY MOURNING (6th S. ix. 388).—There are pictures of Wolf, 1759, with a crape armet.

HENRY F. PONSONBY.

LADY ARABELLA CHURCHILL (6th S. ix. 389).—Why *Lady Arabella*? She was the daughter of Sir Winston Churchill, and married Col. Godfrey.

HENRY F. PONSONBY.

There is a portrait of this lady among the Waldegrave family pictures, which are now at Dudbrook, near Brentwood, in Essex. C. P. F.

[By the kindness of a correspondent we are in a position to procure R. a view of these pictures.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*History and Description of Corfe Castle, in the Isle of Purbeck, Dorset.* By Thomas Bond, M.A. (Stanford.) CORFE is one of the most interesting castles in England. If it cannot compare with Pevensey, which stands beside, and may be said to grow out of, the walls of a Roman town, nor with the shell-keep of Berkeley and the fortified hill of Pontefract in historic interest, Corfe has claims of its own which put it in the very first rank. Corfe alone of all the castles now remaining can show within its enclosure fragments which, without violence to the understanding, may be held to be of an earlier date than the Norman conquest. This is a point on which it behoves every one to speak guardedly. King Edward the Martyr was slain at Corfe in the year 979, but the account in the *Saxon Chronicle* gives no reason for believing, as some moderns have done, that the murder took place within the castle. We cannot assume, indeed, that a castle existed here at the time, though it is far from improbable that a position with so many natural advantages would be fortified by a stockade from very early times. Three of the manuscripts of the *Chronicle* tell us that the martyrdom took place at Corfesgeate or Corfgeate; the fourth does not mention the name of the place. The castle does not come into the clear light of history until the reign of Henry I., when we find it used as the prison of Robert, Duke of Normandy.

We think that Mr. Bond has proved that the site of Corfe Castle was a possession of the Crown when the Domesday survey was made, although that record cannot be quoted in evidence. A record of the time of Richard II. declares it to be an ancient demesne of the Crown. If no mistake was made—and we do not see that there is any reason whatever for imagining that there was any—we cannot but believe that in very early Norman times a fortress would be built here, if one was not there already. That the Saxon castles were commonly, if not universally, mounds fortified with timber fences is now acknowledged; but Corfe may have been an exception, or the stockade, if there were one, may have contained buildings of stone and lime inside. There are within

the ruins fragments of very old walls of herring-bone work, which have been thought by modern architectural antiquaries to be pre-Norman. Their date is by no means certain, but the balance of evidence is in favour of their Saxon origin. Mr. Bond is, on the whole, inclined to think they are the remains of a church. He gives an engraving of a portion, but it will not be much help to those who have not seen the place, for it has been purposely altered so as not to represent the original. We must describe what Mr. Bond has done or permitted in his own words: "The original window on the left of the engraving is partly ruined, but sufficient of it remains to show that it was identical in form and size with the others, which are perfect. The artist, therefore, has transferred one of the latter to this place in the engraving." Mr. Bond has acted with praiseworthy honesty in telling us what has been done, but we are surprised that he is not aware that a made-up engraving of this kind is absolutely worthless, and a blot on an otherwise useful book.

Mr. Bond has given a series of extracts from the fabric rolls, which begin in the reign of Henry III. Some of the entries are very interesting. It is much to be desired that they should be printed entire. We have the extracts here in a translated form, but the Latin words are given when they are curious. Some of them are amusing enough. They would fill with horror any of those old-fashioned people who thought all Latin barbarous which did not come up to the classic standard. We have, for instance, such forms as "gistaverunt et planchiaverunt," used in describing the work of two carpenters who had been employed to fix joists and lay a wooden floor upon them. An ancient custom of the manor of Corfe is given. Unfortunately, it has no date. Mr. Bond says that it is in a hand of the sixteenth century. One of the customs runs thus: "No ilander ought to marye his daughter oute of the iland without the licence of the lord, constable, or other officer." We are not informed what course was taken if the lord or his representative refused his consent. If the court rolls are preserved from an early period, it would be an interesting subject for inquiry.

We believe the ruins of Corfe Castle are well cared for and much prized by their present owner. Mr. Bond, however, tells us that the luxuriant growth of ivy is in many places doing serious injury to the masonry.

*Five Great Painters.* By Lady Eastlake. 2 vols. (Longmans & Co.)

A SUBJECT old yet ever new, and ever attractive in sympathetic hands, is that of Lady Eastlake's interesting volumes. Reprinted from the *Edinburgh and Quarterly*, their main features have already been appreciated by many of our readers in the reviews in which the essays originally appeared. But there are yet many to whom they will come with all the freshness of a new book, and to all who love Italy and art a fresh treat may be promised in these studies of great men.

The Italy of Leonardo, of Michael Angelo, of Titian, and of Raphael, was a fit cradle for such a group of leaders of art as perhaps no other country or time has produced in modern Europe. They were many-sided men, as befitted leaders of art. Poets were they, in the old creative sense of the word, as some were in the later sense of makers of musical verse. Makers of marvellous creations in the realms of painting and of sculpture, they also left us domes as renowned in Western architecture as the typical dome of St. Sophia is renowned in Eastern architecture. We have gone with Lady Eastlake to visit Santa Maria Gloriosa dei Frari, and to lay our wreath on Titian's tomb. We will leave her with an abiding memory of a dome seen afar on the Roman Campagna,

and yearly framed in silver and gold under the Roman sky.

*Parodies of the Works of English and American Authors.* Collected and arranged by Walter Hamilton, F.R.G.S. (Reeves & Turner.)

PASSING from Tennyson to Longfellow, Mr. Hamilton's collection of burlesques loses neither its interest nor its popularity. Some of the parodies of *Ecclesiast* strike us as better than almost anything in the previous numbers. It is pleasant to hear that Mr. Hamilton proposes in subsequent numbers to pick up the few Tennysonian parodies that have been omitted.

*Surrey Bells and London Bellfounders* is the title of a work by Mr. J. C. L. Stallschmidt which will shortly see the light. The work will be limited to 350 copies, and will be copiously illustrated. Mr. Stock is the publisher.

THE *Antiquarian Magazine* for June will contain, among other articles, the continuation of a paper by our valued contributor Mr. C. A. Ward on "The Forecastings of Nostradamus."

READERS of Dickens may be interested to hear of the death of Charles Langheimer, on whom Dickens, in his *American Notes*, has conferred immortality by mentioning him as an instance of the terrible effects of solitary confinement. Langheimer was seventy-seven years of age, and was an "unmitigated hypocrite and rascal." Twenty-five years of his life were spent in the Eastern Penitentiary, in Philadelphia, and twenty-five years more, it is calculated, in other prisons. He came back to the penitentiary, and applied for permission, which was granted, to die in what he regarded as his home. Dickens, it is known, has described the manner in which he had painted his cell with the colours of the yarn with which he worked. He was generally known as "Dickens's Dutchman." For these particulars we are indebted to our occasional and esteemed correspondent Dr. Horace Howard Furness, editor of the *American Variorum Shakespeare*.

### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. H.—We do not undertake or attempt to answer legal questions.

L. B. HOLROYDE ("—Peerage").—Inquiries of this class are outside the scope of "N. & Q."

J. D. B. ("Though lost to sight," &c.).—The poem is quoted in full, and all known particulars concerning it are supplied in "N. & Q.," 5th S. x. 417.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 31, 1884.

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## Notes.

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 364.)

It is refreshing to turn from the contemplation of the vast waste of mental labour and bodily suffering which is connected with witchcraft to the pages of a modern Italian writer, Gabriele Rosa (*Il Vero nelle Scienze Occulte*, seconda edizione ampliata, Brescia, 1870), who traces very ingeniously that it even had its use, and was a necessity of the experience of our race. The study of the occult sciences had its place in the cultivation of the world. Out of astrology came the closer study of astronomy; out of alchemy, chemistry; out of the cabala, algebra; out of magic, magnetism and electricity. It is all very well to despise the stepping-stones when the opposite bank is reached; but would the torrent have been crossed without their aid? The pursuit of the occult sciences was a kind of crucible in which was purged away the dross of scientific studies of all the civilized nations of antiquity, leaving behind all that was precious; and the analysis of their history throws a useful light on the various phases of the progress of civilization. The tradition of the earlier Greek and Latin studies was, as Humboldt traces, carried into Arabia by the Nestorians when dispersed under the

Emperors Zeno and Justinian; and Ascoli (*Studi Orientali e Linguistici*) shows that they carried the knowledge of Aristotle and other Greek writers into Persia in the fifth century. In the ninth we find Arabia in possession of translations of Hippocrates, Galen, Aristotle, Euclid, Ptolemy, and other Greek writers. The studies which were discarded or neglected by the Christians, out of nervous suspicion of their containing an inherent tendency to lead the mind back to those abhorred views of religion which had been contemporaneous, and were therefore thought to be connected with them, were received with joy into their new home, where they were fostered and developed, though enveloped in a cloud of Eastern mysticism. Hence it was that when these writings were brought back to Europe, at a time when she was sufficiently established in the Christian faith to fear no longer the influences previously dreaded, they came obscured with an admixture of extraneous notions, which it took centuries to clear away. Witchcraft, sorcery, necromancy, were not mediæval superstitions; they were brought to the learned in the Arabian writings, and to the vulgar by the invasion of the gipsies,\* and both came in the wake of returning Crusaders, preceded, however, by many instances of learned Arabians and Jews from Spain and Sicily settling in France and Italy.<sup>b</sup>

On the other hand, the embodiment of the idea of the marvellous has taken some few shapes in Italy which must not be passed over here, as they are *spécialités* of the country. The most important of these is the Befana. Though she brings good gifts at a holy season, occupying the same place in the nurseries of Italy,<sup>c</sup> as the giver of Christmas

\* This coincides with the double development, vulgar and learned, pointed out by Cantù as above. “We have positive documentary evidence that in the year 1423 a band of some four thousand persons of both sexes arrived in Bergamo, saying they had come from Egypt” (Calvi, *Effemeridi*, vol. ii, quoted by Rosa). Moroni (lxxi. 63), while not himself altogether agreeing with him, shows that Muratori is inclined to throw all the blame of witchcraft on the immigration of gipsies in the fifteenth century, and censures those who permitted their entrance. He traces their origin (ciii. 474) to a Tatar tribe called Tschingani, dispersed by the conquests of Tamerlane, and refers for particulars of their connexion with Italy to Predai, *Origine e Viende de' Zingari* (Milan, 1846), and points out that the story they put forward of having been condemned to a wandering life, because their ancestors had refused to receive the Holy Family during the flight into Egypt, was nothing but a crafty invention, which gained credit owing to the credulity of the times, and procured them hospitality, and when later the imposture came to be discovered, it was found impossible to eradicate them. Consult further Muratori, “*Dei Semi delle Superstizioni ne' Secoli Scuri in Italia*” in *Dissertazione sopra le Antichità Italiane*. Gipsies were great retailers and adapters of household tales.

<sup>b</sup> Instances in Sprengel, *History of Medicine*, quoted by Rosa.

<sup>c</sup> In Venice she is called Radodese (Tartarotti, p. 23),

toys and goods, which St. Nicholas holds in Germany, and the "Enfant Jésus" in France, she is yet an ugly old hag in popular estimation, while under etymological treatment she always comes under the denomination *witch* and *bugbear* (*lamia*, *spauracchio*). Varchi describes her with red eyes, thick lips, and a furious expression, and the rag puppets representing her to Roman children to the present day are made as ugly as possible, and usually with blackened faces. St. Nicholas is supposed in Germany to send his gifts down by the chimney; in Rome, where few rooms have chimneys, the Befana is found, by the little ones who look for her, hanging by the side of the window on Epiphany morning, as if she had made her entrance that way, though the chimney is also put in requisition where there is one; a stocking, too, is the not infrequent receptacle of her gifts. Although Guadagnoli, in his *Poeme Giocose*, mentions traditions that Befana is the name of Herod's grandmother, of the maid of the High Priest who accused St. Peter of belonging to Jesus of Nazareth, or of an aunt of Barabbas, and suggests the conceit that the name may be derived by an anagram from *far bene*, there can be no doubt that it comes from Epifania,<sup>d</sup> and is, indeed, as often written Befania as Befana. All have heard of the fair of S. Eustachio in Rome (so called from the parish in which it is held), which is designed to provide the materials for the Befana's distribution. Among these are gilt pine cones, which are reckoned to unite in themselves the representation of the gold and incense of the Magi's offering. Amid the sweeping away of old customs which has resulted from the invasion of September, 1870, the children have succeeded in maintaining this practice at least in full vigour. Moroni mentions an offering or tribute which, up to the year 1802, used to be made to the Pope on Epiphany morning by the "Collegio de' Novantanove Scrittori Apostolici," consisting of a hundred ducats contained in a silver chalice, and which was called the Befana.

In nursery parlance the Befana has two aspects: she not only brings gifts to good children, but is the terror of the naughty. "I'll tell *la Befana* of you," is an expression used to still noisy cries and all kinds of insubordination; and if such insubordination happens to occur about Epiphany time, the culprit may find that the Befana brings dust and ashes instead of toys.

"Another bugbear," writes Moroni, "which

conveys greater fear to the infantine mind than the Befana herself, and without any qualification of beneficence, is the threat that 'Bocio, Barbocio, or Barbone shall come to take you.'" He does not offer any explanation of the former two, which, like our own *ogre* and *bogie*, are doubtless transpositions of *orco*, though the use of the word *orco* itself is also retained in that sense; and "far bau" to a child answers to our "playing bo-peep," which, of course, is connected with bogie. With regard to this use of Barbone, however, he refers to Muratori's account of the intense fear and hatred with which the cruelties of the Connétable de Bourbon's soldiers inspired the Romans, and shows it is hence mothers and nurses came to name him as the greatest source of fear known to them.<sup>e</sup> Cancellieri (appendix, note xxx., and note vii.) also gives the same origin for the expression, and I can testify its use has not died out.<sup>f</sup> R. H. BUSK.

(To be continued.)

#### BIBLIOGRAPHY OF CHAUCER.

(See 6th S. viii. 381; ix. 138, 141, 361.)

Separate works other than *The Canterbury Tales*:—

*Troilus and Cressida*.—1. Caxton's edition (no date or place), folio, single columns, 118 unnumbered leaves: "Troilus and Cresside explicit par Caxton." Copies are in the British Museum Library, at Althorp, and at St. John's College, Oxford. Dibdin, i. 313.

2. Wynkyn de Worde's, 4to., 1517. "The Noble and Amorous Ancyent Hystory of Troylus and Cresyde, compyled by Geffray Chaucer." Woodcut of the lovers, and the usual printer's device. Copies in the Duke of Devonshire's library and in the Cambridge Public Library. Dibdin, ii. 212.

3. Richard Pynson's folio, no date, but probably a portion of Pynson's complete impression of Chaucer, "emprinted at London in flete strete by Rycharde Pynson, printer unto the kynges noble grace," in 1526; double columns, woodcuts; fine figured title, "The Boke of Troylus and Creseyde," &c. Dibdin, ii. 515.

4. Latin version of part of the "Troilus and Cressida" by Sir F. Kinaston: "Amorum Troili et Creseide libri duo priores Anglico-Latini. Oxon., 4to., 1635." Part of an English 8vo. edition of the same work was issued in 1796 by F. G.

<sup>e</sup> The following is analogous: "I heard a Roman father the other day stilling the cries of a peevish child with the threat, 'Take care! Vittor manuele will soon come and take girls as well as boys, and then I'll give you to him'" ("Roman Correspondence," *Westminster Gazette*, April 1, 1871). It was at the moment of the first promulgation of the law of conscription.

<sup>f</sup> Further particulars may be found in *Il Quinquennio sopra lo Spauracchio dell' Orco che si fa ai fanciulli*, by Giov. Pontano.

<sup>d</sup> The Epiphany festival was instituted by St. Julius I. (359-52), but was never adopted by the Greek Church, which celebrated the Epiphany along with the Nativity (Moroni, iv. 279); and Rinaldi, the annalist, anno 58, number 91, quoted by Moroni, xxi. 296, says that the Apostles considered it a distinct festival, though celebrated at the same time as the Nativity. Moroni also says that in the Acts of St. Julian the feast bears the simple title of "apparitio."

Waldron: "The Loves of Troilus and Creseid, with a commentary by Sir F. Kinaston." Both works are in the British Museum Library. See also the Chetham Society's *Collectanea Anglo-Poetica*, pt. iv. p. 334.

5. "The Romaunt of the Rose,\* Troilus and Creseide, with other Minor Poems of Chaucer, and a Life by Sir H. Nicolas. 3 vols. 8vo. Pickering, Lond., 1846."

6. The Chaucer Society's parallel-text edition of "Troilus" in two parts, 1881-82.

7. Rossetti's "Troilus and Cryseyde" compared with Boccaccio's 'Filostrato.' Chaucer Society. 4to. 1873."

*Assemble (or Parliament) of Foules*.—1. Caxton's folio, belonging to a volume containing several early English poems, not all by Chaucer, for which see *supra*.

2. Wynkyn de Worde's folio of fourteen leaves, "compyled by the preclared and famous clerke Geffray Chaucer; imprinted in London in flete strete at the signe of the Sonne agaynst the Condyte. 1530." Dibdin, ii. 278.

3. The Chaucer Society's parallel text of "The Parliament of Foules," from three MSS. edited for the Society in 1880.

4. "The Parliament of Foules, with an Introduction, Notes, and Glossary by T. R. Lounsbury." Boston, Mass. 8vo. 1877. A copy is in the British Museum Library.

*The Book of Fame*.—1. Caxton's, without date or place (? 1486), folio. Imperfect copies are in the British Museum Library, and a better copy at Althorp. Dibdin, i. 311.

2. Pynson's folio, 1526. Part of his complete edition, in a volume containing also "The Assemblie of Foules," "La Belle Dame sans Mercy," and "Morall Prouerbs"; double columns; corresponding with "The Tales" and "Troilus" by the same printer.

3. The Chaucer Society's parallel edition of "The Boke" or "House of Fame," issued in 1878 and 1880.

*The Astrolabe*.—1. An edition by A. E. Brae, published in octavo by J. R. Smith (London, 1870).

2. Chaucer Society's edition, by Skeat (edited also for the Early English Text Society), published in 1872.

*Boethius (or Boece), the Boke of Consolacion of Philosophie*, translated by Chaucer.—1. Caxton's edition, Latin and English, the Latin not complete; no date, but (?) 1490; ninety-three leaves, folio. Copies in the British Museum Library and in the Bodleian.

2. Early English Text Society's edition, by Morris, 1868.

An edition is promised by the Chaucer Society.

\* Not Chaucer's.

*The Minor Poems*.—1. Some of these are in a volume described in Dibdin, i. 306, under head of "A Collection of Chaucer and Lydgate's Minor Poems, 4to," printed probably by Caxton. A copy in the Public Library, Cambridge, contains the following by Chaucer: "Parlament of Foules," ("Scipio's Dream"), "Ballad on Gentleness," "Good Councyle (or Truth)," "Vilage sans Peyntyure (or Fortune)," "Envoy to Scogan," "Annelida and Arcite," and the "Empty Purse."

2. In a tract of fourteen leaves, quarto, printed by Julian Notary about 1500, the following minor poems appear: "The Complayntes of Mars and Venus" and the "Envoy to Bukton." A good copy is in the Roxburgh collection.

The following of the minor poems of Chaucer have been edited in parallel texts for the Chaucer Society: "The Mother of God," "Anelida and Arcite," "Truth," "The Complayntes of Mars and Venus," "Envoy to Scogan," "Envoy to Bukton," "The Former Age," "Words to Scrivener," "Legend of Good Women," Chaucer's "Proverbs," "Stedfastnesse," "Fortune," "To his Empty Purse," "A B C," "The Dethe of Blanche the Duchesse," and the "Compleynt to Pitie."

It may be here desirable to note that, although questions of Chaucer authenticity cannot be said to be finally settled, the following are the poems which the most competent critics have agreed to consider Chaucerian: "The Canterbury Tales," "Parlament of Foules," "Balads of 'Gentleness,' 'Truth,' and 'Fortune,'" "Envoy to Scogan," "Anelida and Arcite," and "Compleynt to his Purse," first printed by Caxton in 1477-8; "House of Fame" and "Troilus and Cressida," printed by Caxton in 1484 (?); "Envoy to Bukton" and "Compleynt of Mars and Venus," printed by Notary about 1500; "The Legende of Good Women," "Boethius," "Dethe of Duchesse Blanche," "Compleynt to Pitie," "Astrolabe," "Lack of Stedfastnesse," and "Words to Scrivener," first published by Thynne in 1532; "Chaucer's A B C," by Speght in 1602; "The Mother of God," by Leyden in 1801; and "The Former Age," by Morris in 1861. Compare *Macmillan's Magazine*, vol. xxvii. p. 383, and on the general subject of early editions of Chaucer, Furnivall's *Notes on Francis Thynne's Animadversions* (Chaucer Society, 1875), p. 70.

J. MASKELL.

#### NOUNS OF MULTITUDE.

Some years ago I received, from a very scoffing person, the following anonymous contribution, which will speak for itself:—

"Lord Byron was one of the greatest masters of the English language, and Mr. Disraeli scarcely less so. You disgrace both in your circulars by committing a blunder which is simply inexcusable. Since when, let

me ask, has it been correct to say, 'The Committee is of opinion,' 'The Committee has selected,' and so forth? In the interests of the two great men I have named, let me beseech you to mend your ways."

I grieve to be obliged to confess that, in spite of the best intentions, I am still liable to be taken *in flagranti delicto*, for—notwithstanding the tremendous authorities who speak and write in these days—I cannot altogether forget that rule in grammar which says, "The verb agrees with its nominative case in number and person." It is the custom now to make Government plural, with the intention, doubtless, of conveying the impression that it is the *members* of the Government (and not the executive in its collective capacity) who are alluded to. Thus, "Her Majesty's Government have decided to resume the control of Basutoland, in compliance with the prayer of a large majority of the Basutos" (Morning paper, Dec. 18, 1883). Now I venture to think that in this case it was the Government (*i.e.*, the Cabinet) in its collective capacity that decided to resume the control of Basutoland. If, on the other hand, there had been a difference of opinion among its members on the subject, it would have been proper to say, "The Cabinet *were* divided in their opinions," the word *ministers* being, of course, understood. I apprehend that when the statement is true only of the whole body the verb must be in the singular. I will cull examples from the highest. Mr. Gladstone, in a speech on the Egyptian policy of the Government, delivered on Feb. 13, 1884, said, "And the House *were* invited to discuss a truism and a platitude.....The Government *were* not unwarmed of what would happen." I take it that the words "the House *were*," meant simply "the members of this House *were*," &c., and some such words should have been used by a great orator. Every one knows that the corporate body known as the "House of Commons"—as also the "Council of Trent," the "Council of Ten," the "Congress of Vienna"—represents a collective noun, or a noun of multitude. For reasons best known to themselves, all our leading speakers and writers delight in making *Government* plural, although they know perfectly well that if it were plural it would be a mere rabble, and, as such, no government at all.

The most terrible collapse which has come within reach of my personal experience befell the preacher of an extempore sermon, at which I was present, in the cathedral at Berne. I took down his words at the moment of utterance. "When the council forbade the apostles to teach in the name of Jesus, the disciples told the council to *their face* [*sic*] that it was their duty to disobey them."

Here, it will be seen, the preacher was lost in his own maze. He wished, even in the face of his own convictions, to make the council plural, although he well knew it was in its *collective*

capacity that it had forbidden the apostles to teach. Hence he began, ambiguously, "The council forbade." But when it came to the interview he perceived the necessity for making it clear to us that the disciples addressed personally the individuals composing that august body. Hence the genitive plural *their*. But, at this moment the council again rises before him in its corporate being, which necessitated the singular *face*. Fortunately, the sermon was delivered extempore, else I should have lost this example, for it would have been almost impossible for any one to make such a slip in writing.

This contradiction seems to have become almost beyond the reach of protest. We are the creatures of habit, and when our most eminent men make such mistakes, is it surprising that our children get muddled? I would as soon say "the army *were* fully equipped," as "the Government *were* turned out of office," or "Parliament *were* dissolved." One cannot say, "the army *were* beaten," although such a catastrophe clearly points to the defeat of the individuals composing it. It seems to me that there is less reason to speak of the Cabinet in the plural (or individual sense) since it is bound to act in concert, and none of the bickerings which must occasionally arise among its members ever sees the light. What says "N. & Q."?

RICHARD EDGUMBE.

33, Tedworth Square, S.W.

#### DROWNED FIDDLERS.

Much has been written of late in this journal on the subject of monarchs who have met with a watery grave, or death. Authenticated cases, it seems, are more rare than of the dead jackass of Dickens. But it appears that a drowned fiddler is a still greater rarity, and that such persons are exempt from risk of becoming "damp, unpleasant bodies"—unless they be unhappily swamped in the depths of their own too copious potations.

Thomas Alexander Erskine, sixth Earl of Kellie, commonly known as "the musical earl," as is well known, was a great fiddler and a great drinker. A few glances of his rubicund countenance, Foote thought, were calculated to ripen cucumbers. In a little book of verse I recently picked up from a bookstall, entitled "*An Asylum for Fugitives*," published occasionally," vol. i., London, 1776, occurs a copy of verses of some merit, under the name of "A Poetical Epistle to Lord Kelly, occasioned by his miraculous Escape from Shipwreck, in the Passage from Calais to Dover during the Great Storm in November, 1775." The piece is lengthy, and complimentary as regards his lordship's musical powers. The last few lines are interesting, and bear upon the superstitious belief—if such it be—alluded to above:—

"In ancient story thus I've found,  
That no *Musician* e'er was drowned;  
A *harp* was then, or I mistake it,  
Much better than the best *cork-jacket*;  
The *Grecian harpers* went abroad,  
The lockers well with liquor stor'd;  
For harpers ever had a thirst,  
Since harping was invented first;  
They in the cabbins eat a drinking,  
Till the poor ship was almost sinking;  
Then running nimble to the poop,  
They gave the scaly brood a whoop;  
And sudden as they formed the wish,  
For every harper came a fish;  
Then o'er the briny billows scudding  
They car'd for drowning not a pudding,—  
Methinks, my Lord, with cheek of rose,  
I see you mount your bottle-nose;  
Or firmly holding by a whole fin  
Ride *degagé* upon your dolphin;  
'Twas thus the *tuneful Peer of Kelly*  
Escap'd some whale's enormous belly;  
And safe in *London*, thinks no longer  
He'll prove a feast for shark or conger."

The little book, which is chiefly made up of political squibs and personalities, is new to me—is there another volume?—so are the lines. The latter are very similar in style to "The Musical Instruments; a Fable," also addressed to the harmonious earl; and if one may hazard a guess, it might be that this piece, like several others of about the same date, is from the pen of his lordship's witty cousin, the Lord Advocate of Scotland in after years, who never wearied of making fun of him. The nationality of the piece is obvious in the rhyme.

In support of this theory of authorship, it may not be irrelevant to mention that—in accordance with the invariable custom of the witty Scotch Advocate alluded to—this piece is headed by a quotation from a Latin poet:—

"*Ille robur et æs triplex  
Circa pectus erat, qui fragilem truci  
Commisit pelago ratem.*—

*Qui siccis oculis monstra natantia  
Qui vidit mare turgidum!*"

Horat. *Od.* iii.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

**THE DAY OF PENTECOST.**—The Jewish day of Pentecost, or Feast of Weeks, is kept this year on Friday, May 30. But I do not think that the significance of the fact that it fell on a Sunday on the occasion recorded in the second chapter of the Acts is generally apprehended. As the Christian Church has from the earliest ages kept its anniversary on that day, there can be little or no doubt that this was so. I am aware that some have maintained that the Sabbath of Leviticus xxiii. 15, 16 (from the morrow of which "fifty days," or seven weeks, were to be reckoned to the day of firstfruits, afterwards called of Pentecost), was the weekly Sabbath. But the great majority have

held, in accordance with modern Jewish usage, that it was the day of holy convocation of Lev. xxiii. 7, which, like the day of atonement in v. 32, is called a Sabbath of rest. This was the first day of unleavened bread, the fifteenth day of the month Abib, or Nisan, and the day after the eating of the paschal lamb. Now, as the day of Pentecost, seven weeks after the 16th of Nisan, fell, in the year of the crucifixion and resurrection, on a Sunday, and the resurrection itself occurred on a Sunday, seven weeks before, this event must have occurred on the 16th of Nisan, and the crucifixion occurred on the 14th of Nisan, the evening of which day was that of the paschal feast. Surely, then, we have in this circumstance the decision of the question whether our Lord suffered on the day of the Pascha or the day after. The question, I say, seems to be thus settled in favour of the former view, in accordance with what we should naturally conclude from John xviii. 28 and xix. 14. We must suppose that the passover of the evening before, referred to by the other Evangelists, was held on the 13th of Nisan, in anticipation of the legal passover on the 14th. And the words of St. John in xix. 31, "That sabbath day was an high day," are thus easily explained to mean that on that occasion the day of holy convocation, the 15th of Nisan, fell on the weekly Sabbath. W. T. LYNN.

**TELEPHONY TWO HUNDRED YEARS AGO.**—The name of Sir Samuel Morland is well known in the annals of the early progress of mechanical science in England. He was a gentleman of the Privy Chamber and Master of Mechanics to Charles II., and devoting his attention, *inter alia*, to novel methods of draining mines and marshes, was so far a successful rival of the Marquis of Worcester as to obtain from the king various grants for the exclusive use and making of the hydraulic engines devised by him for these and similar purposes. We catch a glimpse of him and his habits in the Hon. Roger North's *Life of the Right Hon. Francis North, Baron of Guilford, Lord Keeper of the Great Seal under King Charles II. and King James II.* (second edition, 1808, 8vo. vol. ii. p. 251), where we read that "once, upon an invitation, his lordship dined with Sir Samuel at his house; and though his entertainment was exquisite, the greatest pleasure was to observe his devices, for everything showed art and mechanism." Thus there was observed "a fountain in the room"; "a cistern in the garret, supplying all parts of the house"; his coach, "most peculiar"; and "a portable engine, moved by watchwork—it had a fireplace and grate—cost 30*l.*; he took it with him in his coach, and at inns he was his own cook."

Among these mechanical marvels I do not find mention of the contrivance of which I here make brief record, and which was probably of later device. The account is as follows:—

"Inventa nuper hic fuit ab Equite Anglo, *Samuele Morland*, Tuba quedam, *Stentoro-Phonica* ab ipso nuncupata, cujus adminiculo Vox Humana, ad unius, duorum, trium, &c., milliarium distantiam (pro majori minorive Instrumenti longitudine et Opificii præstantiâ) ita diffundi potest, ut ab omnibus, intra Activitatis illius sphaeram constitutis, distincte exaudiatur. Rest tota jam Anglice impressa est, brevi, ni fallor, in Sermonem Latinum vertenda."—*Ex Litteris d. 22 Decembr. a. 1671, ad D. Philipp. Jacob. Sachsum a. Lvenhaimb. datis.*

"*Scholion.*—Tuba hæc in Germaniam usque personuit, quando et Aula Imperatoria illam audivit, et Heriboli primum in gratiam Eminentissimi Electoris Moguntini eam formare docuit Generosum Societatis Regiæ in Angliâ membrum Dn. Wilhelmus Schröderus, et postea Hanovæ Illustrissimo meo Comiti construxit sub finem Anni 1672. Eaque quæ hic visitur, pedum est duodecim ex laminis ferreis stannatis, forma tubæ bellicæ sed plane rectæ. Quod et Clariss. Hevelius Dantisci ejusdem vires expertus sit, et promiserit correctionem, accepi a Collectoribus Ephemeridum."—*Sal. Rensel Hanovia.*

The foregoing is the substance of an epistolary communication, "De Tuba Stentoro-Phonica Morlandina," from Henricus Oldenburgius to Philippus Jacobus Sachs, Ph. et Med., for publication in the third volume of the *Academia Naturæ Curiosorum* of the latter (Vratislaviæ Silesiorum, 1673, 4to. p. 199).

WILLIAM BATES, B.A.

Birmingham.

THE DEATH OF QUEEN HENRIETTA MARIA.—The following statement is taken from the *Succession Chronologique des Ducs de Bretagne* (Nantes, 1723), forming part of the work on the *Chambre des Comptes de Bretagne*, 2 vols. folio, 1721–3, p. 169:—

"La Reine Henriette Marie, veuve de Charles I., se retira en France; elle y mourut en 1669 d'un remède que son Medecin luy donna mal-à-propos; sur quoi on fit ces Vers, qu'on ne rapporte que comme une invention du Poëte, sans être garant de la verité du fait:—

'Le croirez-vous, Race future,  
Que la fille du Grand Henry  
Eut en mourant même aventure  
Que feu son Pere, et son Mary?  
Tous trois sont morts par assassin,  
Ravaillac, Cromwell, Medecin;  
Henry d'un coup de Bayonette,  
Charles finit sur un Billot,  
Et maintenant meurt Henriette  
Par l'ignorance de Valot."

W. E. BUCKLEY.

NEW WORDS: BARIC, DISREPAIR, PRAM.—In the weather report in the *Times* of Nov. 30, 1883, the expression "*baric* movement" occurs. I assume it is short for *barometric*. The word *disrepair* is mentioned in the questions put at the final examination for solicitors in November, 1883. It signifies want of repair. I do not remember seeing either of these words in print before. I am told that it is now common amongst the lower classes to call perambulators *prams*. It is a decided improvement. FREDERICK E. SAWYER.

[See 6th S. ix. 67, 86, 114, 237.]

ETYMOLOGY OF SULPHUR.—Vullers (*Lex. Pers.-Lat.*, 1855) under *gawgird* (sulphur) gives Sanskrit *s'ulvâri*; and the Latin word is no doubt of Sanskrit origin. Prof. Skeat gives the Benfeyan spelling *culvâri*. Had he consulted Monier Williams's *Lexicon*, he would have found a most interesting derivation. The latter gives the literal meaning of *s'ulvâri* as "enemy to copper," from *s'ulva* or *s'ulba*, copper (and say *vairi*). The reason is that sulphur corrodes copper, or, at all events, blackens it. I believe, however, it has the same effect on other metals.

R. S. CHARNOCK.

Athens.

SYMPATHY.—In *Folk-Medicine: a Chapter in the History of Culture*, I have mentioned (p. 67) that after a child has been passed through a cleft tree his life is sometimes supposed to be in future bound up with the fortunes of the tree. A gamekeeper at Spitchwich, near Ashburton, "referring to a tree which had evidently suffered from the experiment, spoke of the deformity and sickly growth of a youth who had been passed through it." I may note a further illustration of the survival of a belief in sympathy from Lady Bloomfield's *Reminiscences*.

"My mother used to tell me," she writes, "that there was a curious old schoolmistress at my father's place, Eslington, in Northumberland, who planted an oak tree the day I was born, which in some mysterious manner was associated with my life. It flourished well for three years and a half, at which time its leading shoot was eaten off by some animal, and at that time I nearly succumbed to a severe attack of infantine fever. My mother, who certainly had a tinge of superstition, often said it would have made her unhappy had 'Georgie's oak' faded; but it grew and flourished for many years, and, for aught I know to the contrary, may still be growing in the park at Eslington."—*Reminiscences of Court and Diplomatic Life*, by Georgiana, Baroness Bloomfield (1883), second edit., vol. i. p. 3.

I shall be glad of additional modern illustrations.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

EGOISM: EGOTISM.—In an eloquent review of "*Goethe's Leben*, von H. Düntzer, 1880," by Prof. Blackie, which appeared in the *Times* on Easter Monday, these two forms are thus desynonymized:

"If the vulgar English opinion harped continually on the notion that Goethe was essentially a selfish man, and had no interest in any persons except in so far as they might serve him for buttons to his coat, the English critic (G. H. Lewes), by the omission of a single letter, showed them that an *egotist* is one thing and an *egoist* another; and that while *egotism* is the vice of small men, and utterly incompatible with great genius, *egoism* is only another name for that emphatic self-assertion and that large faculty of self-rooted growth which are the constant marks of any sort of vital superiority, whether in the material or in the moral world."

A. L. MAYHEW.

Oxford.

**Queries.**

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE DUCHESS D'AREMBERG.**—In the winter of 1756 there was an old lady (with her daughter) in Brussels society who is thus described by a correspondent of that date: "The widow of the late Duke of Aremburg, who got 40,000*l.* from Britain last war for putting the Austrian troops in motion.....The old Dutchess of Aremburg is a-dying"; and mention is made of an archduchess, probably of Austria, who had died very recently. This was probably the Duchess of Aremburg, whose quarrels with her son, the then young duke, gave so much trouble to the Duke of Marlborough from 1706 to 1710 (see *Marl. Despatches*, vols. iii. and iv. *passim*). I shall be grateful to any one who will kindly refer me to an explanation of the incident above alluded to, or will give me the date of this duke's death (his son figured at Hoch Kirchen, 1758), or will mention what archduchess it was who died in 1756. I shall be glad to hear direct.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

**THE FIRST NAPOLEON'S DESIGNS IN THE WEST.**—In referring recently for a date in the life of Victor, Duke of Belluno, I came upon the following passage in Rose's *Biographical Dict.*, iv. 51: "He (General Victor) went next to take the command of the French and Dutch armies, destined, as was said, for an expedition to Louisiana." Was this merely a blind, or was a similar expedition to the St. Domingo then on foot? Louisiana was afterwards sold by Napoleon to the United States, and the proceeds were probably devoted to the expenses incidental on the foundation of the empire or for war purposes.

R. B.

Upton, Slough.

**SCAVELMAN.**—The following advertisement occurs in the *Sussex Weekly Advertiser or Lewes Journal* for June 21, 1773:—"Wanted immediately, several Sawyers, Carpenters, and Scavellmen, to work at Scots-Float Sluice. Good wages will be given. Enquire of Mr. John Stapley, at Rye." What are *scavellmen*; and is not the word *scavenger* from the same source?

FREDERICK E. SAWYER.

Brighton.

[*Scavfel* in Suffolk is a small spade used in draining. Does this suggest an origin?]

**REV. EDWARD BALDWIN.**—Edward Baldwin, M.A., Fellow of St. John's College, Oxford, was born in the parish of St. Lawrence, Ludlow, Shropshire. He was appointed head master of the

grammar school at Bradford, Yorks, in 1784, and left in 1802 (it is said) to take a living in Shropshire, where he is believed to have published a collection of fables, illustrated by Wm. Blake. I am anxious to procure further information respecting this Ed. Baldwin, especially after the time he left Bradford, and shall be grateful to any of your correspondents who will kindly assist me.

THOS. WM. SKEVINGTON.

Saltaire, Yorks.

[His name appears in Watt's *Bibliotheca Britannica*.]

**CALIFORNIA STATION.**—On the branch line of the London and Brighton Railway Company to Epsom Downs there is a station formerly called California, but the name of which was some years ago changed to Belmont. Can any one inform me what was the origin of the former appellation? That of the latter is doubtless one of the few cases in which it is permissible to guess.

W. T. LYNN.

Blackheath.

**RAVAGES OF RABBITS.**—Where is it narrated that rabbits had so undermined the Balearic Islands that a Roman legion was sent out to repair the ravages they had committed?

A. SMYTHE PALMER.

Woodford.

**ENGLISH DEVILS VERSUS FRENCH ASSES.**—Nathaniel Ward, *Simple Cobbler*, p. 48 (1647), says:—

"There is a quadrobolary saying, which passes current in the Western world, that the Emperour is King of Kings, the Spaniard, King of Men, the French, King of Asses, the King of England, King of Devils: By his leave that first brayed the speech, they are pretty wise Devills and pretty honest; the worst they doe, is to keep their Kings from Divelizing, and themselves from Assing: Were I a king (a simple assuppal) I would not part with one good English Divell, for two of the Emperours Kings, nor three of the Spaniards Men, nor foure French Asses; if I did, I should think myselfe an Asse for my labour."

Is there any earlier example of this quadrobolary saying? Ought not "assing" to be *assizing*?

E. D.

**CLOUGH, OF LICHFIELD.**—David Garrick's mother was Arabella, daughter of the Rev. — Clough, Vicar-choral of Lichfield Cathedral. Can any of your correspondents identify this gentleman?

H. W.

New Univ. Club.

**R. SULIVAN.**—Can any reader of "N. & Q." give me any biographical particulars relating to Mr. R. Sullivan, who was editor of the *Album*, a periodical published in 1823? He was author of *Flittings of Fancy*, a volume of tales and sketches (1847?); also *Elovements in High Life*, a comedy, produced at the Haymarket in 1853; *The Old Love and the New*, a play in five acts, produced at Drury

Lane in January, 1851, &c. What is the date of Mr. Sullivan's death? R. INGLIS.

GERMAN HISTORICAL BALLADS.—Will some reader of "N. & Q." give me the full title of a collection of German historical ballads published some fifteen or sixteen years ago, and edited, I think, by a scholar named Liliencron? THORP.

ST. NICHOLAS IDENTICAL WITH NICODEMUS.—Lately a preacher, in my hearing, with considerable emphasis, but without giving any authority for the statement, asserted that St. Nicholas, the patron saint of good children, was identical with Nicodemus, our Lord's secret disciple. What authority is there for this? J. M.

WILLIAM BRADBRIDGE.—Where can I find some particulars respecting the lineage of this prelate, who was Bishop of Exeter 1572? PELAGIUS.

[Have you consulted Stubbs, *Registrum Sacrum Anglicanum*, Oxford, 1858, or Le Neve, *Fasti Ecclesie Anglicane*, Oxford, 1853?]

OE.—I have met with many surnames ending in *o* and *oe*, *i. e.*, Metsoe, Pascoe, Stilgoe, Silsoe, Coe, Crego, &c. Will some kind reader of "N. & Q." give me some meaning of the terminal *oe*? Q. J.

CW. LD.—Can any one give me any hint as to the signification of "Cw. Ld.," written during the latter part of the last century on the fly-leaf of a book immediately after the Christian name and surname of the owner? So far as can be ascertained these letters have no reference to any place of abode. BARUM.

"SAL ET SALIVA."—The font in St. Margaret's Church, Ipswich, an octagonal one of the fifteenth century, has had on each of the eight sides of the bowl the figure of an angel bearing a scroll. The scroll appears to have had a continuous inscription, but all has been hacked away except the side facing west. On that panel the inscription remains perfect, and is "Sal et saliva," in black letter. Is this part of any known formula of exorcism, or of any verse or sentence applicable to baptism? Perhaps a reference to the works of Maskell or Rook, to which I have not access, would supply the rest of the inscription.

C. R. MANNING.

Diss Rectory, Norfolk.

"MY DANCING DAYS ARE DONE."—I find this expression in a very interesting pamphlet published in the year 1598, as would appear from its text, for unfortunately the title-page is wanting. It is entitled *The View of France*, and forms a small quarto, not paginated. This tract abounds in quaint and interesting quotations, especially old French, and its account of the social condition of France at the end of the sixteenth century

is full of information given in an attractive manner. I wish to learn whether the above expression, which has now passed into an ordinary phrase of English speech, is found in older works, or has it originated with the author of this curious tract?

W. FRAZER, F.R.C.S.I.

ROBERT BURNEL.—Where can I find a trustworthy account of Robert Burnel, the minister of Edward I. and Lord Chancellor of England, other than that contained in Lord Campbell's *Lives of the Lord Chancellors*? I specially desire to know the legislation due to him during the period of his administration rather than mere details of his origin, connexions, &c. S. J. BLACK.

[See Edward Foss's *Judges of England*, 9 vols., 1851-1864, and Le Neve's *Fasti Ecclesie Anglicane*, by Hardy, 3 vols., Oxford, 1854.]

BEDELL FAMILY (see 1st S. v. 101, 274; 2nd S. vii. viii. ix. x. *passim*; 3rd S. i. 410; vii. 398, 449; 4th S. i. 294; v. 311, 485, 591, 601; vi. 183; vii. 104, 199; ix. 27, 376; 5th S. ii. 8, 334, 418; iii. 216).—Can any readers of "N. & Q." supply me with a list of births, marriages, and deaths of members of the Bedell family? In the year 1086 Godwin Bedel held lands in Bucks, and in 1222 the family was settled at Sandon and Ardleigh, and at later dates at the following places: Catworth, Hamerton, Spaldwick, Kimbolton, Moldesworth, Hunts; Wollaston, Oundle, Oxendon Magna, Southwick, Easton, Northamptonshire; Worcester; Wotton, Kempton, Beds; Duxford, Foulmere, Trumpington, Cambs; Rattlesden, Horningsheath, Wolverston, Suffolk; Bedolph's Hall, Writtle, Black Notley, Notley, Rumford, Essex; Wood Rising, Norfolk; Hedon, Hull, Yorks; Swepston, Bredon, Newton Burguland, Snareston, Sheepshed, Leicester; Shacklewell, Middlesex; St. Pancras, Grey Friars, Temple Bar, Moorfields, Bedford Row, Broad Street, Paddington, Bishopsgate, St. Dunstan, Christ Church, the sign of the George in St. Paul's Churchyard, and also the sign of Our Lady of Pity, Fleet Bridge, London. The name is spelt in various ways, viz., Bedell, Bedellus, Bedells, Beadles, Bedles, Beddells, Beddles, Bedle, Bedyll.

ERNEST J. BEDELLS.

137, Derby Road, Nottingham.

P.S.—I have found a few more places where the family lived: Winchester; York; Stondon; Sawbridgeworth, Graveley, Great Munden, Hertford; Watton, Hexton, and Wymondley, Hertfordshire; Basingstoke, Hants; Codham, Herne, St. Mary Cray.

THE CANONRIES OF YORK.—In the *Annual Register* for 1797, at the end of the obituary notice of William Mason, the poet, some time precentor and canon residentiary of York, it is said that the residentiary canonries are in the gift of the dean, who is obliged by statute to give any

vacant canonry to the first man he sees after the vacancy capable of taking it. The writer adds that Mr. Markham thus obtained Mason's. Is this correct? As a matter of fact the canonries and prebends are all now in the gift of the archbishop, and as Dr. Markham was archbishop in 1797 it is probable they were so then.

C. T. B.

**THE VIGO BAY BUBBLE.**—Some time between 1827 and 1830 an unsuccessful attempt was made to raise treasure (by using diving bells) from the Spanish galleon sunk in Vigo Bay by Sir George Rooke in 1704. Within twenty years a new scheme was proposed for the same purpose, by sending down men in divers' dresses, but, attention being called to the previous unsuccessful attempt, I believe the company was broken up. Since then I have heard that a third attempt has been successfully carried out. If true, can any reader give details?

J. R.

**M. A. BARBER.**—The fact that the name of Lady Flora Hastings has lately come up again brings to my recollection that some ten or twelve years after her death appeared a beautiful poem, entitled *Lady Flora Hastings's Bequest*, which was said to have been written by Lady Flora. This, however, was soon contradicted. Her sister, the Marchioness of Bute, when appealed to, stated that it was not written by Lady Flora, and it was then acknowledged to be the production of M. A. Barber. Who was or is this M. A. Barber, who could produce so beautiful a piece? I shall feel much obliged to any one who will give some account of this writer.

D. WHYTE.

**THE "WOODEN WALLS" OF OLD ENGLAND.**—What is the date of the construction or launching of the last wooden man-of-war or frigate in this country? I am led to ask this question by accidentally falling in with the account of the launch of H.M.S. *Trafalgar*, a "wooden wall" of 120 guns, in the presence of Her Majesty and Prince Albert, at Woolwich on June 21, 1841.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**TOTEMISM AMONGST THE ANGLO-SAXONS.**—Mr. Andrew Lang states, in the *Contemporary Review* for September, 1883 (p. 417), that "the patronymic names of many of the early settlements of Billings, Arlings, and the rest, are undeniably derived from animals and plants." Where can I obtain further information on this subject, and what is the origin of the names mentioned?

FREDERICK E. SAWYER.

**Vaux's "CATECHISM."**—There is in the Bodleian a copy of the 1574 (not the first) edition of the *Catechisme* of Laurence Vaux, printed at Antwerp, and one of another edition, dated 1583, in the

British Museum. Can any of your readers tell me what other editions are known to have been printed, and where copies are preserved? I should also be glad to know if there are any other copies extant of the 1574 edition. S. WALGRAVE.

**"INTYST COUNSEL."**—In fol. xl<sup>b</sup> of Hamilton's *Catechism* (St. Andrews, 1552) occurs the following passage:—

"Or gif ony of thame [false friends] wald intyst counsel and draw the to ony unlesum thing in sa mekill that gif thow do nocht thair counsel and bidding thow sall tyne thair favour, cure not to tyne thair favour," &c.

What is the meaning and derivation of the word *intyst* here? T. G. L.

**LEVELS OF THE METROPOLIS.**—Are any tables or maps published showing the height of various points above Trinity high water mark, to enable householders to check the assessments of the water companies? EVERARD HOME COLEMAN.

**GRANTLEY BERKELEY AND MAGINN.**—A correspondent of mine has lately referred to a "well-founded tradition" that the late Hon. G. Berkeley was forced into a duel with Dr. Maginn on behalf of Letitia Landon in the following fashion:—"He was asked to a literary party [presumably at Miss Landon's house], and to his surprise saw a vacant chair purposely left for him. L. E. L. then said, 'Mr. Berkeley, I am told that you are one to right an injured and defenceless woman.' The result was his encounter with Maginn." Is anything further known about this duel? E. S. R.  
3, Clifford's Inn.

**PHILIP STANHOPE.**—Philip, fourth earl of Chesterfield, author of the celebrated *Letters*, had an illegitimate son (Philip Stanhope), whom he survived. Whom did the latter marry, and when? What became of his two sons? Did they marry and leave issue; and, if so, who now represents them? ECLECTIC.

#### AUTHORS OF BOOKS WANTED.—

*The Amusement of Leisure Hours; or, a Selection of Fugitive Pieces.* By a Scholar of Blackheath School. Printed for the Author and sold by J. Good, 159, New Bond Street. London. 1793, 8vo. One of the poems is entitled "An Evening Walk, Ashstead, Surrey," and there is another poem on the churchyard of Easted, Surrey.

R. INGLIS.

#### AUTHORS OF QUOTATIONS WANTED.—

"Were honours to be scann'd by long descent  
From ancestors illustrious, she could vaunt  
A lineage of the greatest, and recount  
Among her fathers names of ancient story,  
Heroes and godlike patriots, who subdued  
The world by arms and virtue;  
But that be their own praise:  
She need not borrow merit from the dead,  
Herself a well deservet."

G. BLACKER-MORGAN.

## Replies.

## BOY BISHOP OF NORWICH.

(6th S. ix. 348.)

There is not a tittle of evidence that either St. William of Norwich or Thomas Bilney, the martyr, was ever a choir-boy in Norwich Cathedral, still less that he enjoyed the somewhat mythical dignity of a "boy bishop." The earliest notice of the former is in the *Anglo-Saxon Chronicle*, under the year 1137, where no more is stated than the bare fact of the crucifixion by the Jews of Norwich of the Christian boy, who afterwards became St. William, his secret burial, and his honourable interment in the cathedral on the miraculous discovery of his body. Out of these scanty materials Capgrave, at the beginning of the fifteenth century, evolves a long and picturesque story. But he knows nothing of any connexion between the child and the cathedral, saying no more than that "he often resorted to the church and there said psalms and prayers." Thomas Bilney was born at East Bilney, in Norfolk, and was educated at Trinity Hall, Cambridge, where he became a fellow. So far from his ever having held any position implying a knowledge of music, he was remarkable for the insane antipathy he entertained towards that science, which, when employed in public worship, he regarded as a mockery of God. It is recorded of him that having rooms at Cambridge above those of Dr. Thirlyb, afterwards successively Bishop of Westminster, Norwich, and Ely, when his neighbour began to play on his recorder, Bilney took refuge in prayer.

EDMUND VENABLES.

I see no reference calculated to throw a light on the subjects of the REV. C. H. EVELYN WHITE'S query under "Norwich" in the *Gen. Index*, vols. i.-xxx., of the *Journal of the British Archaeological Association* (London, 1875), though there is a full synopsis given of the Norfolk Congress and its doings. In "N. & Q.," 5th Series, *Gen. Index*, will be found the following references, *s.v.* "Boy Bishops": iv. 501, 503; v. 66, 112, 418; vi. 326. Canon Dixon does not mention the circumstance related by MR. WHITE, in the passages of his *History of the Church of England from the Abolition of the Roman Jurisdiction* (London, 1878), i. 118, 120, where Bilney's name occurs.

NOMAD.

An account will be found in the *Works of John Gregory*, 1671, 4to. It is one of the tracts in the second part, entitled "Posthuma, being [eight] divers learned tracts." There are two or three cuts of the boy bishop, one being very queer.

THEDEIKON.

PESTILENCE IN ENGLAND IN 1521 (6th S. ix. 269, 317, 377). — Does DR. NICHOLSON know

Prof. Brewer's account of the sweating sickness? It will be worth his while to refer to the passages in the two volumes lately published (*The Reign of Henry VIII. to the Death of Wolsey*, Murray), vol. i. pp. 237-241, and the other passages, which may be found by the index.

AUGUSTUS JESSOPP.

A little treatise in my possession, published in 1529 at Antwerp, appears to bear directly on the rather too professional subject of the distinctions which separated English sweat from Eastern plague. I have no doubt that when the "sweat" first appeared it was commonly confounded with true Bubonic plague; but the medical schools soon learned to discriminate between these fatal epidemic diseases. The book is entitled, "Iacobi Castriici Hasebrociani Physici Antuerpien', de sudore Epidemiali quem Anglicum vocant, ad Medicos Gandensis Epistola." The opening sentence of the letter states in distinct and unmistakable terms:—

"Rumor iam fere per vniuersum orbe' dispersus est, viri doctiss., apud vos nouam quanda' morbi specie' orta' esse quæ celerius ac maiori cum grauamine egrum ad internitionem seu mortem deducit q' ipsa pestis omnibus nota, tum quia aduentitia est tu' quia Medicis hactenus ignota."

The date given is "Gandaui pridie Calend. Octobris." He traces the progress of the disease, which he terms "new and unknown in former ages, which first had its origin in Britain, then appeared in the Oriental seaports, and, passing through Lower Germany, at length came to Antwerp, where it proved extremely fatal"; and he further says most distinctly: "Morbus igitur iste sudoriferus (quæ vulgus anglicum sudore' vocat, quod soli Anglie diu cognitus et peculiaris fuent) videtur posse nuncupari febris Ephemera pestilentialis aut Epidemialis."

It is almost certain that when the sweating sickness first appeared, marked by intense malignancy and running an exceptional rapid course, it was confounded with plague. Just as it took careful observation to separate scarlatina from measles, or of later years typhoid from typhus fever, it also required accurate clinical study to discriminate between plague and sweat. The discoverer of this distinction cannot, I fear, be now ascertained; but in the year 1529, both in England and on the Continent, the two diseases were no longer confounded by educated medical men. Doubtless "Mrs. Overdon" and the class to which she belonged, as Shakespeare in his profound insight into humanity well knew, had no conception of such distinctions, and to her and them the Angel of Death, whether appearing in plague or sweat, was the messenger of a disease of intense malignancy, of which the medical name signified absolutely nothing.

W. FRAZER, F.R.C.S.I.

20, Harcourt Street, Dublin.

THE *i* IN OLD HIGH GERMAN (6th S. ix. 367).—The ancient pronunciation of this and other vowels in Old and Middle High German is not quite certain, and does not appear to have been uniform. Guided by the corresponding Modern High German sound, it should be read, no doubt, like English *i* in *wipe*, in Middle High German words like *sîn*, *wîp*, *lîp*, &c. Considering, on the other hand, that the sound of English *i* in *wipe* corresponds with the German diphthong *ei*, which appears already in Old and Middle High German, there is more reason to suppose that the long vowel *i* should be read as *ee* in English *weep*, &c.

H. KREBS.

Oxford.

[On the above subject we have received the following from Prof. Hermann Fischer:—"That the *i* in such words as *Wîp*, *Magêdin*, and, indeed, in all old and mediæval German where the *i* occurs, was pronounced as *ie*, and not *ei*, is absolutely certain. In Switzerland, and in the dialects of some parts of South Germany, this *i* still exists. All forms of German, with the exception of the Gothic (and even in that the pronunciation of the *ei* is by no means certain), originally had this diphthong, and in Scandinavia it is still used. As regards High German this form was, between the fourteenth and sixteenth centuries, gradually modified until it came to be expressed in writing by the letters *ei*. In the English language the same thing occurred. In Anglo-Saxon there is a distinct *f*, which, probably about the same period as in Germany, became supplanted by the *ei*, and which in the present day is represented in writing by the long English *i*."]'

A.M.: P.M. (6th S. ix. 369).—In the table of time of arrival and departure of the mails in the last edition of Paterson's *Roads*, 1831, *a* is used for afternoon and *f* for forenoon. As this table is extracted from the returns made to Parliament in that year, this may be some guide to Mr. MANUEL in determining the date of the use of A.M. and P.M.

HAROLD MALET.

THE MAHDI (6th S. ix. 149, 198, 258, 375).—The verses in Latin that Nostradamus wrote were rhyming things not very unlike what L. L. K. cites, as witness those at the end of book vi. of the *Centuries*:—

"Qui legent hos versus, mature censunto."

It is said that Nostradamus first set the prophecies down in Latin prose and then turned them into French verse, because they would look more like divine enthusiasm; but I do not find the

"Quando Marcus Pascha dabit"

anywhere in Garcenieres or Le Pelletier.

C. A. WARD.

Haverstock Hill.

CATTLE "ASKED IN CHURCH" (6th S. ix. 370).—Before the enclosures in this part of Lincolnshire it was the custom to give notice of strayed cattle in church. I am not old enough to remember this, but I have talked to many persons who have heard it done. I should not be surprised to hear that

the practice is still continued in some parts of England, where the land is as yet unenclosed. In Dugdale's *Imbanking and Draining*, Cole's edition, p. 232, there is something about notices as to drainage works being given in church by the common crier. As I have not the book at hand I cannot quote the passage. EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE TWO THIEVES AT CALVARY (5th S. ii. 167, 238).—I have not observed any answer to G. F. B.'s query on the subject of the history and names of the two thieves, whom he calls Zoothon and Camatha; and on turning to the index of "N. & Q." I am surprised to be unable to find any reference to the subject. The names Zoothon and Camatha are new to me; but the thieves have gone by many names, their two most usual names of Desmas and Gesmas being themselves subject to great variety of spelling. Their first appearance on which I can lay my hand, except one to be noted presently, is in *The First Gospel of the Infancy of Jesus Christ*, where, in the account of the flight into Egypt, we read at chap. viii.:—

"2. And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep. 3. The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let those persons go along quietly, that our company may not perceive anything of them; 4. But Dumachus refusing, Titus again said I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise. 5. When the Lady St. Mary saw the kindness which this robber did show them, she said to him, the Lord God will receive thee to his right-hand, and grant thee the pardon of thy sins. 6. Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem; 7. And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into Paradise."

The crucifixion of the two thieves under the names of Dimas and Gestas is thus described in chaps. vi. and vii. of *The Gospel of Nicodemus*; or, *Acts of Pontius Pilate*:—

"Then Pilate commanded Jesus to be brought before him, and spake to him in the following words; Thy own nation hath charged thee as making thyself a king; wherefore I Herod sentence thee to be whipped according to the laws of former governors; and that thou be first bound then hanged upon a cross in that place where thou art now a prisoner; and also two criminals with thee, whose names are Dimas and Gestas. Then Jesus went out of the hall, and the two thieves with him; And when they came to the place which is called Golgotha, they stript him of his raiment, and girt him about with a linen cloth, and put a crown of thorns upon his head, and put a reed in his hand. And in like manner did they to the thieves who were crucified with him, Dimas on his right hand, and Gestas on his left.... But one of the two thieves who were crucified with Jesus, whose name was Gestas, said to Jesus, If thou art the Christ, deliver thyself and us. But the thief who was

crucified on his right hand, whose name was Dimas, answering, rebuked him, and said, Dost not thou fear God, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions; but this Jesus, what evil hath he done? After this, groaning, he said to Jesus, Lord, remember me when thou comest into thy kingdom. Jesus, answering, said to him, Verily I say unto thee, that this day thou shalt be with me in Paradise."

The only authority I have for the following story of the earliest days of Dimas, Demas, Dysmas, otherwise Titus, is the pamphlet, on the subject of Mr. Long's "Anno Domini," distributed in the room in Bond Street, where that picture of the flight into Egypt is exhibited:—

"The eyes of the Virgin are not attracted by these children—her glance rests with tender pity on the despairing mother and her dying child, for whom the idols are of no avail. This circumstance is suggested by the legend that, when the Holy Family entered Egypt, the Virgin took in her arms a sick child, who was thus restored to health. The child grew up to be a robber, and is identified with the repentant thief upon the cross who bears, in tradition, the name of Dysmas."

This legend is inconsistent with the account of the ultimately penitent thief given in the *Gospel of the Infancy*, which represents him as having "Anno Domini" already grown up to be a robber. But the *Gospel* mentions various miraculous cures wrought by Mary in Egypt and elsewhere.

KILLIGREW.

JAMES THE NOVELIST'S "FISHERMAN OF SCHARPHOUT" (6th S. ix. 369).—At the time that this popular novelist was bringing out his interesting series of historical romances, the return of every new year produced a plentiful crop of ephemeral gift-books, keepsakes, annuals, *et hoc genus omne*, to which the best writers of the day did not disdain to contribute poems, tales, &c. May not the "petit roman" translated into French by Dépret, be found in one of these; or may not Dépret have altered entirely the title of the tale, as in some of the translations of the Waverley Novels, *The Heart of Midlothian* has become *Les Prisons d'Edinbourg*; *Old Mortality*, *Les Puritains d'Ecosse*; *Quentin Durward*, *Charles le Téméraire*, &c.?

E. MCC—.

REFORMADES (6th S. ix. 348).—MR. WALLACE will find the word *reformados*, used by Bunyan in his *Holy War*, defined by Nares (*Glossary*, vol. ii. p. 731) as "a military term, borrowed from the Spanish, signifying an officer who for some disgrace is deprived of his command, but retains his rank and perhaps his pay. The French have *reformé* in the same sense." Nares adds that the term has been sometimes used in an ecclesiastical sense for monks whose order had been reformed. Bunyan's phrase, however, is to "ride *reformados*," which it is not easy to make agree with Nares's definition. I am editing the *Holy War* for the Clarendon Press. I shall feel much obliged for any explanation or illus-

tration of the phrase. As my pen is in my hand I will ask permission to add a list of words, phrases, and proverbial expressions in the *Holy War* which I should be glad to have elucidated:—"Sparrow blasted"; "To get shut of"; "As great as beggars"; "Took pepper in the nose"; "I am persuaded that you are *down boys*"; "They were clothed in sheep's *russet*"; "Very *rife* and hot for religion"; "We have a foot in their dish"; "*Quat* and close"; "To *grammer* and settle"; "To make *stroy*"; "To *land up* the gate"; "Like to like," quoth the devil to the cobbler"; "To get their children *out of fit*"; "Unbelief was a *nimble Jack*."

EDMUND VENABLES.

Precentory, Lincoln.

["To get shut of" is a common Yorkshire phrase, signifying to get rid of.]

In my edition of the *Holy War* (for the R.T.S.), ch. v. p. 97, s. a., for "those that rode *reformades* went about to encourage the captains," there is substituted "and the volunteers went about to encourage the captains," with the same marginal note, "Angels." The term *volunteers* is thus used to express the meaning of the Spanish *reformado*, the English *reformade*, which was common in English dictionaries before Johnson's, but was omitted by him, and is thus explained. Blount's *Glossographia*, 1681, has:—

"*Reformado* (Span.), reformed. *Un capitán reformado*, a reformed captain, one that having lost part of his men, has the rest taken from him and put under another, himself being either cashier'd, or continued in pay, either as an inferior officer or common soldier, with double pay."

Coles, 1685, gives "*Reformado*, Sp., an officer who (having lost his men) is either cashiered or put lower." Bulloker, 1688, has: "*Reformado*, an officer who, being out of command, is retained as a private soldier." Bailey, 1755, explains the term as "an officer who having lost his men is continued in whole or half pay; a volunteer in a man of war." He thus has the same word as that which is substituted in the edition of the R.T.S.—*volunteers*. In Ainsworth, 1783, there is, "*A reformando* [*sic*], *Evocatus, accensus*." Worcester refers to B. Jonson, without giving the passage.

ED. MARSHALL.

The word is in Worcester's *Dictionary*, with a reference to "Cotton," and as equivalent to "*Reformado* [Spanish], a military officer deprived of his command, but retaining his rank, and perhaps his pay" (B. Jonson, *Every Man in his Humour*, III. ii. vol. i. p. 87, ed. Gifford). In the *Dictionary of the Spanish Academy*, 1832, "*Reformado*, que se aplica al oficial militar que no está en actual ejercicio de su empleo. Emeritus." "To ride *Reformado*" is like the phrase "to ride post"; and Bunyan means that these, although no longer engaged in active service, rode to and fro to encourage the captains, those who were actively

engaged. Whether Bunyan held that men become angels after their earthly warfare is over, I do not know, although this passage might be held to imply it from his making the angels serve as reformades; and Goldsmith adopts the notion in his inimitable *Vicar of Wakefield*, where the little ones console their father at the supposed death of Sophia: "'And is not my sister an angel now, papa?' cried the eldest; 'and why, then, are you sorry for her? I wish I were an angel, out of this frightful place, if my papa were with me.'"

W. E. BUCKLEY.

"*Reformado*, or *Reformed Officer*, an Officer whose Company or Troop is disbanded, and yet he continu'd in whole or half Pay; still being in the way of Preference, and keeping his Right of Seniority: Also a gentleman who serves as a Volunteer in a Man of War, in order to learn Experience, and succeed the Principal officers."—*The New World of Words*, 1720.

F. C. BIRKBECK TERRY.

Coles's *Dictionary* (1714) has, "*Reformado*, Sp., an officer who (having lost his men) is either cashiered or put lower."

EDWARD H. MARSHALL, M.A.

SICKLE BOONES (6th S. ix. 349).—In the Returns of the Alien Priory of Ravendale, in Lincolnshire, 3 Ric. II., A.D. 1380, printed in the volume of the United Architectural Societies for 1878, is the following: "Et sunt ibidem xiiij opera autumpnalia vocata *sickelbones* proveniencia de xiiij tenentibus, quorum quilibet tenens faciet unum opus ad cibum domini, precium operis ultra reprisas ij<sup>d</sup>; ij<sup>s</sup> iij<sup>d</sup>." A note (p. 169) states that the word *boon* was current in Yorkshire to signify a stated service rendered of old to the owner of an estate by the servant or tenant. *Sicklebones* therefore doubtless denoted an assigned portion to be reaped according to tenure, the pleyer of the sickle being meantime fed by the lord.

E. VENABLES.

"'Sickleboons,' near Sneaton, in this neighbourhood, was doubtless once an assigned portion of land to be reaped by the farm-holder for the proprietor, as part of the agreement by which the former held his tenure."—Robinson's *Yorkshire Words collected in Whitby*, p. 18.

W. C. B.

BOON-DAYS (6th S. iii. 449; iv. 13, 55, 358, 545; v. 37).—I find in Lancashire the word *boon* is used to form part of a compound word other than *boon-day*, for thus runs a paragraph in the *Monthly Magazine* of 1801:—

"Mr. Thomas Payne, of Orrel, near Liverpool, having lately taken the Stand-Park of the present Earl of Sefton, several of his neighbours gave him a day of *boon-work* with their ploughs, on his first entrance on the farm. On this occasion, 79 ploughs were at work at 8 o'clock (each team consisted of 3 horses, all prime cattle), and in 6 hours 80 statute acres were ploughed. Ribbands were given to the plough-boys with this inscription, 'Stand-Park, Dec. 1, 1800, "Success to the Plough,"'

ROBERT M. THURGOOD.

GRACE IN HALL (6th S. ix. 369).—Bliss, in his *Reliquiæ Hearnianæ*, Appendix v., printed all the Latin graces of the various colleges. They have mostly shrunk into "*Benedictus benedicat*," so it is as well they are preserved. Bliss printed of his two volumes (by subscription I think) a very small impression, with a view to the copies becoming rare and valuable. But in 1869 a nice reprint of it was brought out by Mr. John Russell Smith of Soho Square.

GIBBES RIGAUD.

18, Long Wall, Oxford.

The college graces are printed at length, with great attention to accuracy, in Appendix v. vol. iii. of the *Reliquiæ Hearnianæ*, edited by Dr. Bliss, and occupy the pages from 17 to 30 in the second edition, London, Russell Smith, 1869.

ED. MARSHALL.

The grace in hall in my day at Oxford varied but little in different colleges, if I remember right. In Balliol College it ran thus in alternate versicles. The first of each couplet was said by the Scholar, and the Fellows at the high table made the responses:—

*Schol.* Benedictus est Deus in donis suis.

*Resp.* Et sanctis in omnibus operibus suis.

*S.* Sit nomen Domini benedictum.

*R.* Ex hoc tempore et usque in sæcula.

*S.* Tribuere digneris, Domine Deus, nobis omnibus bona facientibus, ob sanctum tuum nomen, vitam æternam.

*R.* Amen.

*S.* In memoriâ æternâ erit justus.

*R.* Ab auditione malâ nunquam timebit.

*S.* Adjutorium nostrum in nomine Domini.

*R.* Qui fecit cælum et terras.

*S.* Justorum animæ in manibus Dei sunt.

*R.* Ne tangent eos instrumenta nequitiæ.

*S.* Funde, quæsumus, Domine Deus, in mentes nostras gratiam tuam, ut tuis hiis donis, datis a Johanne Balliolo et Dervorgillâ uxore, rite ad tuam gloriam utentes, in vitam una cum omnibus fidelibus resurgamus, per Jesum Christum Dominum Nostrum.

*R.* Amen.

*S.* Deus pro infinitâ sua clementia, ecclesiæ unitatem et concordiam concedat, reginam conservet, pacemque huic regno populoque Christiano largiatur per Jesum Christum Dominum nostrum.

*R.* Amen.

It may interest the readers of "N. & Q." to learn that the above grace is almost verbatim the same as that in use in Roman Catholic colleges and monasteries to the present day.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

See 2nd S. xi. 48, 96; 4th S. iii. 176, where it is pointed out that the Graces have been printed in an appendix to the *Reliquiæ Hearnianæ*.

FAMA.

Can any reader give me the Latin of the grace used in Hatfield Hall, Durham? I have heard that the same form is used in passing round the cup.

LEX.

BOSSUET (6th S. ix. 387).—Surely the meaning of this passage is clear enough. Bossuet sets forth the grief which Spain felt and the tears she shed when losing Maria Theresa on her marriage. He then shows how much more reason both France and Spain had for grief and tears at her death. But, he exclaims, let us be silent. My place is not to draw tears from your eyes. I have to teach lessons to your hearts. "Taisons-nous, ce n'est pas des larmes que je veux tirer de vos yeux. Je pose les fondemens des instructions que je veux graver dans vos cœurs." The italics are mine.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

[The REV. W. E. BUCKLEY, MR. HENRY ATTWELL, the REV. C. F. S. WARREN, M.A., MR. C. A. WARD, and MR. W. J. GREENSTREET, B.A., write to the same effect.]

DISSENTING REGISTERS (6th S. ix. 309, 415).—Gray's Inn Chapel, the Rolls Chapel, St. John's, Bedford Row, and Sir George Wheler's chapel were not Dissenters' chapels, but belonged to the Church of England. Dr. Williams's Library, formerly in Red Cross Street, was removed several years since to one of the streets between Tottenham Court Road and Gower Street. G. S.

[The precise address of Dr. Williams's Library is 16, Grafton Street East, Gower Street, W.C.]

With regard to MR. SAWYER's note at the latter reference, it seems worth while to state that the original registers of the Quakers are kept at Somerset House, and the *index* to these registers at Devonshire House. ARTHUR T. WINN.

TH. NASH (6th S. ix. 409).—Surely DR. NICHOLSON has overshot himself. The dross is gainful, not in itself, but because Sol gains from it. He tithes the fens, gains from the mine-dross, devours the ivy-sap—evaporates, in short, the moisture of all three. There is no mystery, nor does Nash characterize the dross except as it concerns Sol. C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

GREEK MOTTOES FOR STABLE AND DAIRY (6th S. ix. 348).—Motto for a dairy:—

γλάγος ἀγγεα δέει.

Homer, *Iliad*, ii. 471.

Motto for a stable:—

ἵπποι ἐπὶ φάτνῃ.

Cf. *ib.*, vi. 506.

P. J. F. GANTILLON.

THE EPISCOPAL WIG (6th S. iv. 427, 493, 546; v. 36, 173, 296).—If I may be allowed to refer to your columns so far as two years back, I would place on record the following extract from Mr. T. Archer's work on Mr. Gladstone and his *Contemporaries* as more circumstantial than any of the "Notes" or "Replies" above mentioned, and as strongly corroborating the communication of MR.

JOHN COLEBROOK. Mr. Archer writes of Bishop Blomfield:—

"Sir George Sinclair once asked him if there was any message that he could deliver for him to King William IV. The bold bishop, taking advantage of the heat of the weather, said, 'Pray present my duty to his Majesty, and say that I find my Episcopal wig very inconvenient, and I hope, if I should be forced to lay it aside, his Majesty will hold me guiltless of any breach of court order.' The good-natured king at once sent a message to Blomfield, saying, 'Do not wear a wig on my account. I dislike the wig, and should be pleased to see the whole bench of bishops wear their own hair.'"

Mr. Archer adds, "Blomfield immediately gave up the wig, and other bishops followed suit, until the whole episcopal bench went wigless." If Mr. Archer is a trustworthy recorder of facts, this seems to settle the question.

E. WALFORD, M.A.

GLASGOW DIRECTORY, &c. (6th S. ix. 9, 73).—

View of the City of Glasgow, 1736. By Jn. McUre, alias Campbell.

Wm. Hamilton's Description of the Sheriffdom of Lanark and Renfrew.

History of Glasgow. By Jn. Gibson. 1777.

Joseph Irving's Dumbartonshire. 1860. There is a later edition.

Literary History of Glasgow in last Century. 1831.

Burgh Records, City of Glasgow, 1573–81. 1832.

Glasgow Registrum Episcopatus.

Andrew Brown's History of Glasgow. 1795.

James Denholm's History of Glasgow. 1798.

Autobiography of Rt. Reid, Glasgow baillie. 1865.

Old Glasgow. By And. McGeorge.

Memorabilia of the City of Glasgow in 1738. 1868.

Glasgow Town Hospital. 1742.

Great Mob at Glasgow. 1779.

Excerpts from the Presbytery of Glasgow. 1762.

Photographs of the old County Houses of Glasgow Gentry. 1870.

Cleland's Annals of Glasgow. 1816.

History of Glasgow. By Js. Pagan. 1847.

Glasgow and its Bursaries. By John Strang.

Glasgow Past and Present. By Senex (Rt. Reid), Aliquis, and I. B. 1851–6.

Glasgow, Memorabilia of, 1588–1750. Printed by MacLehose. 1868.

History of Rutherglen, a Suburb of Glasgow. By David Ure.

M. GILCHRIST.

Burnham, Bucks.

PRINCE TITE (6th S. ix. 389).—It was George II.'s son Frederick, Prince of Wales, who was Prince Tite or Titi. A history of the prince under this name, either by himself or his secretary, James Ralph, was suppressed by the Government and never published. See Macaulay's *Essay on Croker's Boswell*, also Allibone's *Dictionary*, s.v. Ralph.

C. F. S. W.

The name Prince Tite refers, of course, to Ralph's famous pamphlet, *Mémoires de Prince Titi*.

F. G.

It was the Prince of Wales, and not George II., his father, who was called Prince Titi. Dr.

BREWER will find all about it in p. lxi of the Preface to Lord Hervey's *Memoirs* (1848). The French book and Mrs. Stanley's translation, both of which I possess, were published in 1736.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

PETER VOWEL (6th S. ix. 348).—I fear I cannot give any satisfactory reply to the first part of your correspondent's query, as I do not know anything about Peter Vowel; but his query opens up another, which I should like myself to have some information upon, and which also may help to correct an error in Burke's *Extinct Baronetage* concerning the Hele family. Henry Elwes, of Grove House, Fulham, Esq., in his will, dated May 19, 1677 (who, being admitted a student of the Inner Temple Jan. 28, 1632, may be presumed to have had knowledge of what he was writing about), makes a bequest to his "niece Mrs. Elizabeth Vowell, eldest daughter of my late brother-in-law, Sir Thomas Hele, Bart., deceased, 500*l.* and my gold watch, now in the hands of Mr. Robt. Seignor, a watchmaker"; also to his "niece Mrs. Honour Houghmore, second daughter of Sir Thos. Hele, 500*l.*"; also to "John Curzon, Esq., sonne and heire of Sir Thomas Curzon, of Waterperry, in co. Oxon., Bart., 100*l.*" Now if we turn to Burke's *Extinct and Dormant Baronetage*, 1844, we find, under "Hele," that "Sir Thomas Hele's second wife was Elizabeth, daughter of Curzon of Oxfordshire, by whom, who died in 1646, and was buried in Holberton Church 14th of March in that

year, he had two sons (to survive youth) and two daughters, viz.," &c. The daughters are described as Elizabeth, wife of Richard Fowell, Esq., of Blackhall and Diptford Down, in Devon, and Honor, wife first of Gregory Huckmore, Esq., of Buckland Baron, in Devon, and secondly Sir Richard Bonithorn, Knt., of Carclew, in Cornwall. Now, as a matter of fact, Sir Thomas Hele's second wife was Elizabeth Elwes, own sister to the above Henry Elwes, and they were married at Kensington July 16, 1632, the mistake of the name Curzon occurring, no doubt, from Henry Elwes's mother, Susan Creswell, after the death of his father, Edward Elwes, in 1623, her first husband, marrying secondly Sir John Curzon, of Waterperry, in co. Oxford, a marriage also not mentioned in Burke's *Extinct Baronetage*, though there is plenty of proof of it. She was probably his second wife.

The questions arising from the above facts are (1) Were the Vowell and Fowell families of one and the same origin, and (2) Was the name of the first husband of Honour Hele spelt Huckmore or Houghmore? If the Vowell and Fowell families were one and the same, your correspondent might possibly claim to be connected with the Fowells of Devonshire (see Burke's *Hist. of Commoners*), vol. iv. p. 424).

Henry Elwes, by his will, also leaves to his cousin Jane Hele, daughter and heiress of Sir Samuel Hele, late of Fleet Damerell, co. Devon, Bart., deceased, 1,000*l.* His pedigree runs as follows:—

Geoffrey Elwes (fourth and youngest son of William Elwes, of Askham, co. Notts), Alderman and citizen of London, d. 1616. Elizabeth, dau. and eventually sole heiress of Robert Gabott, of Acton Burnell, co. Salop, d. 1625.

1. Edward Elwes, of London, eldest son and heir, d. 1623. Susan, dau. of Richard Creswell, of Barneshurst, co. Stafford. 2. Sir John Curzon, of Waterperry, co. Oxon. Other issue.

Henry Elwes, of Grove House, Fulham, Esq., only surviving son and heir, d. unmar. 1677. Elizabeth, only surviving dau., mar. at Kensington, July 16, 1632, d. 1646. Sir Thomas Hele, of Fleet, Devon, Bart., d. 1670.

Sir Samuel Hele, heir to his father, d. 1672/3. Mary Hungerford.

Sir Henry, heir to his brother, d. s.p.

Elizabeth, wife to Richard Vowell or Fowell.

Honour, wife, 1, to Gregory Houghmore or Huckmore, and, 2, to Sir Richard Bonithorn.

Jane, only dau. and h.—Sir Arthur Shene, Bart., ob. s.p.

D. G. C. E.

There is a "pedigree of John Voell als Hooker, of Exon, Gent., taken out of the office of Armes A.D. 1597, and (partially) continued since," opposite to vol. i. p. cvi of Keble's *Hooker*, Ox., Cl. Pr., 1836, which was communicated by the Rev. Mr. Oliver, of Exeter. It appears there was a Peter Voell, the son of John Vowell, als Hooker, and that his second wife, Anastis, was daughter of Edw. Bridgeman, of Exon. ED. MARSHALL.

Mr. Peter Vowel may possibly have been connected with another fellow sufferer of the same family if the following be true. Mr. Garrick, going up Holborn when a great mob was gathered together to see a criminal pass to Tyburn, asked Mr. Lockyer Davis, who was standing at his shop-door, what was the name of the person going to his fatal exit, and what was his crime. Mr. Davis told him his name was Vowel, and his crime forgery. "Ah,"

said Garrick, "do you know which of the Vowels it is? for there are several of that name. I am very glad, however, that it is neither U nor I."

E. L. BLANCHARD.

Rococo (1<sup>st</sup> S. i. 321, 356; ii. 276; vii. 627; 4<sup>th</sup> S. iv. 158, 241; vi. 234; 6<sup>th</sup> S. ix. 166, 271, 376).—The object of my note was not to propound an origin for *barocco* (I only mentioned one incidentally, and did not "assert it positively"), but to point out the mistake of making *rococo* a climax of *barocco*.

No doubt MR. WARD is right and I am wrong as to the original use of the word *barocco*. But SIR J. PICTON pronounces magisterially that there is no connexion between the two words. Yet his column on the subject, far from supporting his pronouncement, tends to support their intimate relationship. He points out (1) that "*rococo* is of comparatively recent origin" (probably he meant to say recent *use*, as until the origin is established it is hard to say whether it is recent or not; this by the way), and this tells in favour of its having been at least preceded by *barocco*, which, by MR. WARD's showing, was obviously earlier in use; (2) that though *rococo* may have superseded the term *rocaille*, yet that Littré's derivation of the one from the other is "not probable," and MR. WARD also says that Littré is "probably wrong": no doubt he is wrong; the French would not suddenly give an Italian termination to a word already established; (3) and, correctly, that the form of the word indicates an Italian origin. And yet, after all this, he returns to the idea he appeared to have given up, and reiterates that *barocco* and *rococo* "have nothing in common"! Any one, however, who is acquainted with French and Italian by familiar use of the languages, and not merely by occasional reference to a dictionary, well knows that the two words have everything in common, and are actual equivalents and corresponding terms, and will doubtless agree with me in believing that the latter is the late French form of the former. By uselessly mixing Vignola up with the question (he would have been more excusable if he had suggested Federigo Baroccio, the painter), SIR J. PICTON gratuitously knocks himself against the inevitable stumbling-block of those who are imperfectly practised in Italian—the right places of *c* and *ch*.

R. H. BUSK.

THE SABBATH (6<sup>th</sup> S. ix. 348).—Without knowing what idea MR. WALFORD attributes to the Puritans this question cannot be answered properly. A Puritan, in Church of England parlance, is one who opposes traditional formality as established by Queen Elizabeth. Limited to that sense, the Sabbath used for Sunday is older, inasmuch as it is so used in the *Homilies of the English Church*, first published, I think, in 1547, before Elizabeth came to the throne. But there are

proclamations against the Puritans so far back as April 30, 1337. John Ley, Pastor of Great Budworth, wrote *Sunday a Sabbath*, 1641. He contends it may be so used, and he elaborately proves it against Dr. Pocklington, and as it means *rest*, and Sunday is the Christian day of rest, I think he is right, and that it was so used before Puritanism was thought of. C. A. WARD.  
Haverstock Hill.

HENSHAW (6<sup>th</sup> S. ix. 349, 368, 376).—No Charles Henshaw who could have died in 1726 occurs in the list of Lord Mayors of London given in Noorthouck's *History*. W. D. SWEETING.  
Maxey, Market Deeping.

CODLING (6<sup>th</sup> S. ix. 209, 278, 335).—Pray permit me to say that the codling is not another name for the *ling*, which fish is well known upon the north-east coast, and in the spring is preferred by gourmets to the cod. The codling is not the young of the cod, being a distinct species; so, I fear me, we revert at present to the original question, What species of fish is a codling?

EBORACUM.

COMING OF AGE (6<sup>th</sup> S. ix. 169, 378).—Blackstone's age of puberty in the male is fourteen, in the female twelve (i. 436, ed. 1773). Blackstone also says that these ages of consent are founded on civil law. But the Canon Law, and he quotes the Decretals, is, to my thinking, much more rational. In the case of those who are *habiles ad matrimonium* the marriage is good, no matter what the age may be. Even in the jumble of British law, if at that age they consent to remain together they need not be remarried. Thomas Wood, LL.D., who wrote on law 1728, and was the authority before Blackstone, says the same thing. C. A. WARD.

Haverstock Hill.

WOMEN WITH MALE CHRISTIAN NAMES (6<sup>th</sup> S. ix. 186, 335).—From my own experience I can repeat MR. MOORE's case, only without the good excuse. Some thirty years ago a Scotch woman, coming to consult my father, then in practice as a surgeon in Devonshire, was asked her Christian name, and gave it as Charles. When pressed for a reason, she could give none better than "My father willed it sae." I also know a charwoman who rejoices in the Christian name of Mailliw. She has an excellent explanation, to wit, that her father had made up his mind for a boy before she was born, and had settled that that boy should be called William. The mother consented about the name, but practically protested in regard to the sex; for, as my informant says, "You see, when I come into the world I was a gal; but mother says, 'Never mind, we'll have her William, after all, only we'll spell it backwards, Mailliw'" (pronounced Mailew). H. BUXTON FORMAN.

"1643, Dec. 13. Ann Clay and John Platt, two souldiers, were buried."—Parish Registers, North-wingfield, Derbyshire.

"1795. Died Miss Peter Craufurd, daughter of the late George, author of the *Peerage of Scotland*" (*Scots Mag.*). M. GILCHRIST.  
Burnham, Bucks.

In the chancel of the church of SS. Simon and Jude, Norwich, there is an inscription on a slab to the memory of "William-Maria, the wife of William White." WM. VINCENT.

Belle Vue Rise, Norwich.

GREY AN UNLUCKY COLOUR (6th S. ix. 266).—Having been bred and born in the centre of the Yorkshire racing stables, I never heard of a grey race horse being an unlucky horse, although I frankly admit I have known few successful grey horses on the turf. At this moment I can only recall to my memory Grey Momus, Chanticleer, and Grey Tommy. The fact is the more singular that the grey Arabs are by far the best horses. Certainly at Waterloo the grey horses were not unlucky so far as Britain is concerned, as Napoleon cursed the Scots Greys when they crowned that victory. EBORACUM.

HYRNE (6th S. ix. 390).—This word, under the form *hayned* or *hained*, is used in several English counties, and also in Scotland and the north of Ireland. The primary idea of the word seems to be to protect with a hedge, and then, by extension of meaning, to "stint" (to use a Northern expression), i. e., to preserve from being pastured in the case of a field, and, lastly, to save in a penurious manner. Etymologically the word is connected with A.-S. *haga*, a place fenced in; *hege*, a hedge, fence; Icel. *hegna*, to fence, protect; Dan. *hegn*, hedge, fence, &c.

F. C. BIRKBECK TERRY.

Cardiff.

Derived from *hurn* or *hyrn* (Saxon), a corner. See Coles's *Eng. Dict.* E. F. B.

NOTES ON MR. A. SMYTHE PALMER'S "FOLK-ETYMOLOGY" (6th S. ix. 303, 391).—7. *Sounder*, a wild boar, is no doubt, as suggested, akin to A.-S. *sunor*, a herd. But there was also an A.-S. *son*, a boar; as Etzmüller (p. 652) cites, "*Qui scrofas sex cum verre, quod dicunt son, furatus est*" (*Leg. Angl.*); compare *sonarpair*, the leader of the herd, a boar. This writer thinks that by *sunor* was properly signified those animals which were offered as sacrifices, connecting it with A.-S. *sona*, *suona*, propitiation. But were boars and swine used for this purpose?

10. *Gabriel hounds*.—It is difficult to conceive how country folk could have heard of a Low Lat. *gabbars*; but it is also hard to believe that if they in the first instance had spoken of "gabble hounds"

(like Leeds "gabble retchet" for *gabble raches*) they afterwards converted the word, as Mr. MAYHEW thinks, into the more learned and less familiar *Gabriel hounds*. Besides, it is important to observe that the oldest form of the expression with which we are acquainted is *Gabrielle rache* or *Gabriel raches* (*rache*=hound), which is given in the *Catholicon Anglicum*, dated 1483, with the curious gloss *camalion* (apparently=*chameleon*).

A. SMYTHE PALMER.

CURIOUS BOOK-PLATE (6th S. ix. 308).—The book-plate of John Collet, noticed by Mr. BUCKLEY, is found also in a small tract "Of a Contemplative Life," written by a Roman Catholic, which is numbered as C. 578 among the Rawlinson MSS. in the Bodleian Library. I have printed the inscription in the *Catalogue* of those MSS., vol. ii. col. 311. I find from my index to that *Catalogue* that a John Collett, of Little Gidding, was appointed steward of Sawtry and other manors in Huntingdonshire in 1628, and that John and Thomas Collett were members of the Middle Temple between 1656 and 1674. John owned lands and houses at Highgate, and Thomas was steward of the manor of Cantlowes. Letters of administration were granted to the widow of the latter April 12, 1675. W. D. MACRAY.

Witney.

The once opulent family of Collet, or Colet, resided at The Hall, Wendover, Bucks, for many generations, from the time of John Colet, mercer, of London, who died in 1461, and was son of Robert Colet, of Wendover, *temp.* Henry VI. He left by his wife Alice three sons, Robert, John, and Jeffery. Sir Henry Colet, his brother, was mercer and Lord Mayor of London in 1486 and 1495. He died in 1510, and was buried at St. Dunstan's, Stepney, with these arms on his monument: S., a chevron engrailed between three hounds trippant arg. as many annulets of the field, impaling gu., two swords saltire-wise arg., hilted or, in chief, the letter D of the field. He married Christina Knevit, by whom he had eleven sons and eleven daughters, of whom the eldest, John, born 1466, was the eminent Dean of St. Paul's and the founder of that school. Wood says "he was accounted one of the lights of learning of his time, and therefore entirely beloved of Erasmus, who wrote his life." He died in 1519. Sir James Collett, Sheriff of London, was knighted 1697. He married Elizabeth, widow of Nicholas Skynner. Mr. William Collet, born at Over, in Cambs, was Chief Clerk of the Records in the Tower under Sir John Burroughs in 1638. He died, "to the great grief of all antiquaries," in 1644. In 1661 there was a Mr. John Colet (a relation of the Dean's), a student in the Temple, and he and his father had been Commoners at Clare Hall, Cambs. Thomas Colet, "a worthy

patriot of the City of London," who dying in 1703 was buried in the Church of St. Magnus, seems also by his arms to have been of the same family.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

For particulars of John Collet and his family see "N. & Q." 3rd S. iv. 47, 94; also the *Heralds' Visitation of Middlesex*, 1664, under "Collet of Highgate."

J. C.

REMARKABLE MONUMENTAL INSCRIPTION (6th S. ix. 286).—The inscription given by ANON. I copied some twenty-four or twenty-five years ago from Mrs. Stone's *God's Acre*, a well-known book at the time. I append an inscription from the only mural monument in the chancel of Witton Church, near North Walsham, Norfolk, equally remarkable with the one in Horsleydown Church:

"Elizabeth Norris wife of John Norris Esq<sup>r</sup> and only daughter of John Playters of Yelverton Esq<sup>r</sup> left this world on Dec. 1<sup>st</sup> 1769 in the 28<sup>th</sup> year of her age.

And is your poor Husband reserved to this Office! ah, that THRUTH now descended to save me from it.  
So beautiful, with such a character of meaning, so very innocent, with so much animation, She looked like Nature in the world's first Spring. Talents inventive, discerning, Judicious, Eloquent; rare combination! She was always NEW, Enchanting with Magic all her OWN, by her heart I felt myself perpetually reminded of the Picture (13<sup>th</sup> 1<sup>st</sup> Cor.) which I once drew of Charity; but there was one feature more properly the same than like—*Seeketh not her own*—and as to her religious temper it was exactly this, —resigned when ills betide, Patient when favours are denied, And pleased with favours given.

TRUTH

Now, Truth, if thou can'st add, this Prize of Heaven, was bestowed upon a man who knew its Value be that his Epitaph.

John Norris  
left this world the 5<sup>th</sup> Jan<sup>y</sup> 1777  
æet 43

Death is swallowed up in Victory.

Sterne

Shakespeare  
Holy Bible  
Sherlock."

The Elizabeth Norris named was the mother of Charlotte Laura, Lady Wodehouse (through whom the Witton estate came into the Wodehouse family), the grandmother of the present Earl of Kimberley. The inscription is taken from a rough copy made twenty-six years ago.

WM. VINCENT.

Belle Vue Rise, Norwich.

TRUE DATES OF THE BIRTH AND DEATH OF CHRIST (6th S. ix. 301, 379, 413).—MR. W. T.

LYNN has made me say "that the moon was, indeed, full on Jan. 9, B.C. 8, but was new on March 12, B.C. 4, so that there could not have been an eclipse of the moon on the latter date." My words were not "March 12, B.C. 4," but, as Josephus says, "three years before" A.D. 1, which was B.C. 3. I find by going over the work again that March 12 should be March 22. It will, however, make no difference to the result, as the moon would be six to seven days old on March 12; still there could be no eclipse. The epochs of the "three years" previous to A.D. 1 were 7 for B.C. 3, 18 for B.C. 2, and 29 for B.C. 1 (leap year). The dominical letters, supposing them to have existed, would have been F, E, DC. The golden letters any one can find out who wishes to calculate the moon thereby.

E. COBHAM BREWER.

GOPHER WOOD (6th S. ix. 227).—Adam Clarke, after Bochart, argues for *cypress*—(1) from the near resemblance in the words; (2) from the cypress being exempt from worms and rot; (3) from its common use for shipbuilding; (4) and from its abounding in Assyria. He adds, "The Syriac and Arabic trifle with the word, rendering it *wicker* work, as if the Ark had been a great *basket*!" Dr. Samuel Lee, after Gesenius, "Most probably some such wood as pitch-pine." Mr. T. E. Browne (*Smith's Bibl. Dict.*) mentions a tradition in Eutychius that the Ark was made of the wood *sady*, or *Juniperus sabina*, a species of cypress. Probably, therefore, MR. LYNN's question is to be answered affirmatively, gopher=cyper(issos).

G. L. F.

San Remo.

MR. LYNN wishes to know whether *κνάρισσος* has a Semitic origin, and whether *gopher* is connected with it. May I refer him to the words of Renan? In his *Histoire Générale des Langues Sémitiques*, p. 205, that writer tells us: "Les mots empruntés anciennement par les langues indo-européennes, et en particulier par le grec, aux langues sémitiques, sont: (a) Des noms de végétaux et de substances, venus pour la plupart de l'Orient en Occident: (*inter alia*)  $\kappa\upsilon\pi\acute{\alpha}\rho\iota\sigma\sigma\omicron\varsigma$  = *cupressus*." See Gesenius, *Gesch. der Hebr. Spr.*, § 18, 1; *Monum. Phœn.*, p. 383, &c.

HILDERIC FRIEND, F.L.S.

Brackley, Northants.

DOUBLE CHRISTIAN NAMES (6th S. vii. 119, 172; viii. 153, 273, 371).—I note that in Mackenzie's *Imperial Dictionary of Universal Biography* that prolific writer John Henry Alsted is said to have been born in 1588. Is not this the earliest instance of a double Christian name in England?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

[Alsted was a German, born at Ballersbach, near Herborn, Nassau. His name was Johann Heinrich, not John Henry, and has, accordingly, nothing to do with England. His Latin denomination, Alstedius, furnished

the anagram "Sedulitas," indicative of his industry and fecundity.]

The subjoined example of an early double Christian name is that to which I referred in my former communication (6th S. viii. 274). It may be found in the *First Report of the Historical MSS. Commission*, p. 106. It is said to be abstracted from the Convocation Books in the custody of the Corporation of Wells, 28 Henry VI. (1450-1): "The election of William Edmunds and William Thomas Mundi as burgesses to Parliament is entered." The *Report* adds, "a singularly early instance of a double Christian name."

JAMES HORSEY.

Quarr, I.W.

ECLIPSES OF THE SUN (6th S. ix. 390). — On reference to *L'Art de Vérifier les Dates*, I find that there was an eclipse of the sun (total in more southern latitudes, but only visible at the most as a small partial eclipse in England) on July 10, 1600, the year of publication of the comedy referred to by DR. BR. NICHOLSON. But I must confess it seems to me that the expression used in the lines quoted by him is far too vague to lead us to conclude that any actual eclipse is intended.

W. T. LYNN.

Blackheath.

It (6th S. ix. 306, 378).—Will it assist your correspondent if I say that I have examined an old Bible in my possession, printed in 1669, and there the words are given as "it own," &c.? Another of 1784 has the modern "its own" in this verse.

W. S. B. H.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 390).—

"Stately thy walls, and holy are the prayers,  
Which day and night before thine altars rise."

Keble's *Christian Year*, Seventeenth Sunday after Trinity.

C. F. S. WARREN, M.A.

[The query is also answered by the REV. A. HARRISON, MR. R. S. BODDINGTON, and E. F. B.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Reign of Henry VIII., from his Accession to the Death of Wolsey.* Reviewed and Illustrated from Original Documents by the late J. S. Brewer, Professor of English Literature and History in King's College, London. Edited by James Gairdner. 2 vols. (Murray.)

Four thoughtful and valuable prefaces, supplied by the late Prof. Brewer to successive volumes of *Letters and Papers of the Reign of Henry VIII.*, edited by him for the Master of the Rolls, have been united by Mr. Gairdner into a continuous history. So careful and consecutive is the workmanship the severest scrutiny fails to detect any sign of joining, and the work thus obtained constitutes an important and an interesting contribution to our knowledge of a picturesque and a stirring epoch. What a flood of light has been cast upon English history

by the MSS. recently brought to knowledge or rendered available is known to historical students. The researches of Señor Gayangos in Simancas, and those of the late Rawdon Brown in Venice, with other similar investigators, have rendered imperative the rewriting of the reigns of Henry VII. and his immediate successors. To this task Prof. Brewer has supplied an all-important contribution. Following the example of his distinguished chief, the late Sir Thomas Hardy, he disdains for his labours the name of history, declaring that his task was to "show the bearings of these new materials upon history." His work none the less, which is republished with the consent of the Lords of the Treasury, obtained on the condition that it should be stated that the prefaces have no official character or authority, constitutes the best life of Wolsey our literature can boast. It is not, of course, surprising that Wolsey should be the foremost figure in a history of the early years of Henry VIII. The extent, however, to which the cardinal dominates the epoch, and the manner in which beside him Henry sinks into comparative insignificance, cannot fail to impress the reader. The more closely, indeed, the subject is studied the more striking is the supremacy of the cardinal. Not very straightforward or noble appears his conduct of affairs, but it is at least astute and patriotic in the sense that it is animated by zeal for what he considers his country's interests. Prof. Brewer, indeed, though he can scarcely escape the charge of being an apologist for Wolsey, and though he succeeds in his task of showing how potent for good was his influence upon the king, perceives, though he does not care to dwell upon it, how shifty and Machiavellian was his diplomacy. In the negotiations with the various powers, and especially with the Emperor, first Maximilian and afterwards Charles, with Francis I., and with Charles, Duke of Bourbon, the feeling that England is throughout selfish and insincere is uppermost. Into the broad issues of Wolsey's policy and into his method of maintaining the ascendancy of England it is impossible to enter. Singularly picturesque is the account supplied by Prof. Brewer of the various joustings, pageants, and ceremonials of which the early reign of Henry VIII. is full, from the rejoicings at the birth of a royal prince, Jan. 1, 1511, when the king as Cœur loyal, with Sir Edmund Nevill as Valliaunt desyr, the Earl of Devonshire as Bon valor, and Sir Thomas Knevet as Joyaux penser, held the lists against all comers, to the famous revelries of the Field of the Cloth of Gold. Of various prominent characters of the epoch good likenesses are presented. Those who, like Skelton and Polydore Vergil, are enemies of the cardinal, find but scant consideration. Those, even, who, like Sir Robert Wingfield, contrive by obstinacy or stupidity to thwart the schemes of Wolsey, have praise grudgingly meted out to them. The picture of Wingfield, however, with his white hair and beard, his quaint precision, conceit, and pedantry, and his guileless, upright, and gracious nature, is very striking. Of the undisguised wooing of Anne Boleyn a full account is given. Prof. Brewer, after quoting a passage from a letter of Henry, in which he says, "No more to you at this time, mine own darling, but that a while I would we were together of an evening," adds cynically, "as doubtless they had been more than once." Sir Thomas More is naturally a favourite with Prof. Brewer, who is at some pains in dealing with his *Utopia*. It is pleasant to be able to rank the late preacher at the Rolls Chapel among the appreciators of Rabelais. Of More's *Utopia* he says, "We readily concede that there is not to be found in the *Utopia* the wonderful invention, the inexhaustible wit, the profound learning, the broad farce, the abundant physical coarseness, the sarcasm and unextinguishable laughter, the tenderest and profoundest

sentiments masquerading in grotesque and ludicrous shapes, the healthy vigorous humanity, overflowing at one time with clear and beautiful truths, and then anon stranded in pools of mud and filth, that are to be found in Rabelais" (vol. i. p. 288). Very striking is, too, the picture of the growing dislike of the people to Wolsey during his declining years, and of the defeat, disappointment, and despair of his last moments. There is, indeed, every reason for contentment that these careful studies of English life and history should be separated from the bulky volumes in which they first appeared, and issued in this readable and attractive shape. Prof. Brewer is a partisan. He had, however, abundant insight as well as determined and indefatigable industry, and this collection of his latest labours cannot do other than augment his reputation.

*Mélusine* is the fairy name of a valuable coadjutor of ours in the collection of folk-lore, fairy-lore, and popular superstitions and traditions of the *orbis terrarum*. The revival of this periodical, now once more published in Paris (6, Rue Fossé St. Bernard) as a monthly, beginning with April last, is a fact to which we desire to draw the attention of all students of folk-lore. Among the more specially interesting features of the April and May numbers we may mention an inquiry into the names of the rainbow in all lands, by the editors, MM. Gaidoz and Rolland; and an account of the popular superstitions in the *Liber Scarpasus*, by S. Berger, who shows that southern Gaul, in the sixth century, is the earliest home and date that can at present be assigned to this interesting collection of church folk-lore. We look forward with pleasure to frequent visits from *Mélusine*.

MR. F. MADAN has reprinted in a separate form his valuable and interesting *Bibliography of Dr. Henry Sacheverell*, first published in the *Bibliographer*. Some additions have been made to the volume, which constitutes a desirable possession.

*Lady Macbeth: a Study*, by M. Leigh Noel (Wyman & Sons), deals with the guilt of Lady Macbeth. We cannot accept all the author's conclusions, but appreciate the ingenuity of the defence.

*Ye Oldest Diarie of Englysshe Travell*, being the hitherto unpublished narrative of the pilgrimage of Sir Richard Torkington to Jerusalem in 1517, edited by W. J. Loftie, F.S.A. (Field & Tuer), is a volume of high interest to the antiquary. It is the most important addition yet made to the "Vellum-Parchment Series" of Messrs. Field & Tuer.

In Part VII. of Mr. Hamilton's *Parodies* appears a series of parodies of *The Burial of Sir John Moore*, one of which, said to have been written by Thomas Hood, first saw the light in "N. & Q." 4th S. i. 601.

In such words as "Architecture," which appears in Part V., Cassell's *Encyclopedic Dictionary* shows its title to the qualifying adjective. "Aryan," a difficult subject, is very carefully treated.

MR. TRAILL'S "Two Centuries of Bath," in the *English Illustrated Magazine*, is excellent as regards letterpress and illustrations. Mr. Sutherland Edwards and Mr. Henry James are among the contributors.—Mr. Payn's "Literary Recollections," contributed to the *Cornhill*, deals with Dickens, C. S. C(alverley), and Robert Chambers. This month's instalment is admirably humorous.—Mr. F. Anstey, the author of *Vice Versa*, contributes to *Longman's* a story entitled "Shut Out."—In *All the Year Round*, "Chronicles of English Counties" deals with Herefordshire, Worcestershire, and Warwickshire. "Some London Clearings" is likely to interest our readers.—The *Gardener's Magazine* repeats our query as

to the "Age of Ivy" (6th S. ix. 388), and hopes for a satisfactory reply from one of its readers.—Mr. Ward's "Fore-castings of Nostradamus," contributed to the *Antiquarian Magazine* and *Bibliographer*, increases in interest. In the same magazine appears the first part of "Characters of the Wars of the Roses," and part ii. of Mr. Round's "'Port' and 'Port-Reeve.'"

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JOHN HOGARTH ("Queries concerning Tennyson's *Princess*").—1. The lady warrior is an imaginary character. 2. "Oppean Law." See Lemprière's *Classical Dictionary*, art. "Oppea Lex." 3. "The dame that whispered 'Asses' ears' among the sedge." See Lemprière, art. "Midax." 4. "The one Pou Sto whence after hands shall move the world" refers to the reputed saying of Archimedes, "Give me a place to stand on, and I could move the world." 5. "For on my cradle shone the northern star" implies that the prince was born in the north. 6. "Though the rough kex break The starred mosaic" illustrates the rending of the floor of a temple by the forces of nature. Nothing sooner disrupts a mosaic or any other pavement than the growth of grass, lichen, or, as the poet puts it, kex (hemlock). 7. "The second sight of some Astræan age." The Astræan, or Golden Age, was the age of justice, of which virtue Astræa was goddess. The dreams of the Princess were, then, due to a species of inward vision, or second sight, of a previously existing age of justice. 8. "She that taught the Sabines how to rule." Egeria, from whom Numa the Sabine received the laws he gave to the Sabines. See Lemprière, "Egeria." 9. "Her that talked down the fifty wisest men." Assumably St. Catherine. 10. "Diotima, teaching him that died of hemlock." Diotima is the priestess of Mantinea, in the Symposium of Plato. We have thus answered all your various questions, the references supplied being those most easily accessible. We hesitate, for reasons of space, to insert a string of such questions in our columns, as the replies would be interminable.

D. JANSON ("I slept and dreamed that life was beauty," &c.).—These lines, which first appeared in the *Dial*, published by the Boston Transcendentalists, are by Mrs. Ellen Hooper, of Boston, U.S.A., daughter of William Sturgis, and wife of Dr. R. W. Hooper. See 6th S. iv. 469, 525; v. 139, the last reference especially.

C. A. WARD.—*Pasmée* is the earlier form of *pâmée*(e), showing its descent from *spasme*, *σπασμα*, *spasmus*.

J. HERBERT.—*Charles Auchester* is by Elizabeth Sarah Sheppard. It was erroneously ascribed to H. F. Chorley.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 7, 1884.

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## Notes.

## MAGYAR FOLK-TALES.

(Continued from p. 325.)

The giants left their homes when "the country was given to men," or "when modern mankind began to exist," and according to tradition "they openly acknowledged the superiority of man." One tale, which occurs in several places, relates how a giant's daughter found a husbandman in the fields ploughing, and, thinking he would be a capital toy, put the man and his team into her apron and carried them off to her father, who severely reprov'd her, saying, "Take them back, for he and his fellows are destined to be lords of all the earth."

There are five so-called castles in Székely land in connexion with which this tale is told. Cf. the legend of Schloss Nideck in Alsatia. The same story is found in Sweden, Lapland, and Finland; cf. Kaleva's daughter, who put man, horse, and plough in her apron, and asked her mother what sort of a dung beetle it was she had found scratching the earth. Enormous stones, or mountain peaks such as the above-mentioned castles, are often connected with the giants, e.g., in Lapland and South Scandinavia, where the huge stones lying by themselves are said to have been thrown there by the Jetanas or Jetanis, i.e.,

giants. Near Tornéa we find many places named after the giants, such as Jetanis Cielgge\* (Giant's Back), Jetanis Jänkä (Giant's Morass). Great holes in the hills, worn by water, are called "giants' pots," or sometimes "Kadniha basatam garre," i.e., the hill maids' washing basins. Of "The Peasant's Son, the King's Son, and the Sun's Daughter" from Tanen, a most interesting story, where Bæivasoabba, the sun's sister, or dawn, tells the boy that he must rescue her sister "Evening-red," who has been carried away by the giants, before he can have the golden hen. This the boy does with the help of a fox, and the giants, who run after the fugitives, become stone so soon as they see the sun's sister rise above the eastern hill; vide Ralston's *Russian Folk-Tales*, 170-5. (It is curious that in the Lapp tales the heroine often comes in a splendid ship.) In Oestergötland they tell of a monster that, in its rage, kicked a pit in the ground two hundred feet across, which is said to be the origin of a marsh now there; vide Hoberg's *Svenska Folksägnar*, in loco; see also "N. & Q.," 6th S. viii. 182.

The Hungarian giants lived together and were governed by a king. They fell in love and got married, their wives and daughters being fairies, but they never had any male issue. They lived to be very old; for instance, "Old Doghead"† remembers a dream he had six hundred years before. Many died of old age, but their complete extermination is due to their slaughter by the heroes of the folk-tales. Their vast treasures‡ lie hidden away in wells and cellars, and are guarded by black dwarfs or black goats. The golden sun and golden lamb of one of the kings are guarded by two black greyhounds and a snow-white stallion in harness. The cellars where the treasures lie are open every third or seventh year, and some people have even succeeded in bringing treasure to the surface, but so soon as the wind touched it it changed into dry

\* C=tsch, English ch, French tch, vide Friis.

† Prince Mirko, Kriza, xiii.

‡ Cf. Lapp, "Saivo Fisk"; "Saxe of Saxholm" from Vermeland; "Hid Treasure" in Croker's *Irish Legends*. Stories of a similar kind are to be found in abundance in Sweden, Lapland, and Finland, the chief feature in each being that perfect silence is to be observed during the search. The "treasure guardians" indulge in all manner of artifice to induce the treasure seekers to speak, and generally succeed. Silence appears to be a *sine quâ non* in many spells, e.g., I was told the other day by a Lincolnshire woman that her grandmother was sadly troubled with nightmare, and so her husband rose at sunrise on Midsummer Day and set off to get some "wicken tree." On his way he met a woman, who said, "Mr. W—, what time is it?" but he would not reply as it was the witch, who wished to break the spell. In due course he got his wicken, put it under his wife's pillow, and, lo! the nightmare fled. I have also heard that there are treasures buried under a clump of trees near here, to wit, barrels of beer(!), and fender and fire-irons of silver. See Hardwick's *Superstitions*, 148.

leaves or bits of charcoal. It is said that some foreigners (never natives) have succeeded in obtaining vast amounts of valuables, carrying them off on horses which are shod with shoes turned the wrong way.

Fairies\* next claim our attention, and as they are said to be the children of giants we may take them here. In "Fairy Elizabeth"† the hero, by the advice of his giant friend, goes down to the side of a lake and awaits the coming of three white pigeons, who are fairy princesses. These arrive at midday and leave their feather dresses on the bank while they bathe. The moment they enter the water the lad dashes out and seizes the dress of the eldest, rushing off with it as fast as he can, the fairy after him, beseeching him to look back‡ upon her beauty. The lad, forgetful of the giant's warning, looks back, and in a moment the dress is gone and his ears are tingling from the smart blow administered by fairy hands.§

The poor lad is very sad, and tells the giant all that has happened. "Never mind, my lad," says

he, "don't worry yourself. Three are the divine truths, and three times also will you try before you succeed." The lad secures his wife at last, and is very happy until he visits his parents, and whilst there, with the connivance of the lad's mother, "Fairy Elizabeth"\* gets her dress, and flies away to the town of Johara (a celebrated place in folklore geography), in the country of Black Sorrow. The lad is so sad that "the handles of his heart break off," and the giant is at his wits' end, for he has never heard of such a place. At last he remembers he has an elder brother and sister, so giving the lad a knotted stick, which is an heirloom, he draws a three-year colt in the dust,† and sends him off to his brother, the king of creeping things. The journey is so long that the colt loses all its teeth on the way; at last he reaches the giant's brother, who summons all the creeping things in the world; but no one has ever heard of Johara. The old man draws another colt in the dust, for the first has died of old age, and away the lad goes. The journey is so long that the horse has not a tooth left, and the lad has shrivelled up till he is like a piece of bacon-rind. At last he reaches the giant's sister, who summons all the animals by three cracks of her whip;‡ but no one

\* *Tünder* (Mongolian *tinghir*), from the same root as *tün* and *tünes*, an apparition; also, *tündö köl*, to shine.

† Kriza, xv.

‡ A Lincolnshire labourer told me the following story of a noted wizard who used to live near here: "His house stood at the far side of a field, and as the road to it was very bad he ordered one of his men to take a cartful of stones, such as are used to repair the roads, and to put a rake on the load of stones. The cart was then to be taken to the far side of the field and driven slowly along the road which needed mending, but on no account was the labourer to look back till he reached the house. The man did as he was ordered, but the noise behind was so great that when he got nearly across the field his curiosity overcame him and he looked behind, and, lo! there were 'thousands of devils' making the road. At the moment he looked back they all fled, and the road is unfinished yet." Cf. the following superstitions. When one of our children was going to be baptized my wife, just as she had got outside of the door, discovered that she had forgotten something, and so turned back to get it. So soon as she entered one of the maids (a Lincolnshire girl) begged her to sit down before she went out again, as if she did not, as it were, begin a fresh journey her turning back would be productive of no end of evil. A similar superstition exists in Holderness; and in Algeria "you must on no account call a man back when he has once gone out and so commenced his journey." "Never go back to fetch anything you have forgotten when you have begun your journey." Magyar and Finnish; Swedish, "N. & Q.," 6th S. viii. 443.

§ In the Lapp tales it is fatal to look back, e.g. in the "Ulta Girl," where the husband is commanded to go straight home and to step over the threshold as quickly as possible. The threshold plays so important and curious a part in folk-lore that it of itself would require a long article. One curious point is that in Lapp folklore a nail driven into the threshold prevents the fairy wife from wandering against her husband's will ("N. & Q.," 6th S. viii. 201, 344, 444; Naake's *Slavonic Tales*, 17). In the "Ulta Girl" when the husband turns round he sees a vast herd of cattle coming, and the moment he turns round all those which had not crossed the threshold disappeared.

\* Cf. "Hasan of El Basrah," Lane's *Arabian Nights*, iii. 399; *Sagas from the Far East*, 221, 276; Keightley's *Fairy Mythology*, 20, 163, 169; *Legends of the Wigwam*, "The Red Swan"; B. Gould's *Ancient Mytho.*, "Swan Maidens." These dresses, which can be cast off at any time, are a common feature in the folk-tales of the Magyars, Finns, Lapps, and Swedes. In Lapp tales it is often the wizard who assumes such a guise, e.g., "Lappen i Skathamn," where the Lapp wizard helps his Finn friend under the form of a magpie. See also "Pigen fra Havet," "Goveiter Pige," and others too numerous to mention in detail; in fact, so far as my knowledge goes, the majority of the Lapp tales turn upon the "dress incident" in some form or other, whilst in my Finnish and Magyar collections it occurs repeatedly. Even in Lincolnshire similar stories are to be found. A servant maid we had from the neighbourhood of Kirtton in Lindsey told my wife that her mother was *witched* by a certain man, and that her father by spells compelled the wizard to appear, which he did under the form of a cat. The husband of the afflicted forthwith belaboured poor tabbie till it fled, bleeding and wounded. Next day the wizard was found in bed with his head tied up, and ere long died, whilst the *witched* one recovered. Numerous other examples are still told by the people, such as the sorcerer appearing as a hare, a pigeon, a dog, &c. One most extraordinary piece of folk-lore was told to me by an old man in Holderness about dogs, which it may not be out of place to note here: "If a man has a favourite dog, or if the dog is very fond of him, when the man dies his soul will go into the dog, and stay there till the dog dies!" I give this verbatim.

† The Lapp tale of the Ulta girl, where the boy marks out a house and outbuildings on the ground, and they are built by the Ulta folk. Cf. the Finnish tale of the golden bird, where the wolf rolls herself on her back three times, and a splendid shop full of the most costly goods rises out of the ground.

‡ "Before she cracked the whip she put the lad to

knows where is Johara until a woodpecker\* comes up, who has been hurt in Johara. The poor fellow is delighted, but the woodpecker does not wish to return lest they break its other leg; but excuses are of no avail, the queen commands, and it is obliged to take the man, for a third horse is now dead of old age. After a long journey they come to a mountain that reaches to the skies; here the woodpecker begins to make more excuses, but the poor man makes it carry him through the hole through which it had come. At the other side stands Johara; so soon as they arrive away goes the man straight to the palace, where Fairy Elizabeth sits on a gold sofa. The fairy pretends that she cannot think of marrying such a shrivelled-up old man as he is, but in the mean time she sends her maidens to gather rejuvenating herbs; he is at once put into a bath, and in a moment is a hundred times more beautiful than ever. Joy reigns over all, and happiness ever after.

I may, under this section, quote one more tale, called "Fairy Helena."† Here the fairy's father blows across a broad river, and immediately a golden bridge spans the stream. The fairy then wipes a rusty table-fork with a *kourbash*, and it at once becomes a steed with golden hair, upon which she and her lover flee into Italy. When they discover that they are being followed, Helena spits on the floor, on the door-handle, and on the hinge of the door, and at once each of them speaks to the king's messengers from behind the door, and so allows the runaways time to escape.‡ The king follows in the form of a gigantic eagle, the tips of whose wings touch heaven and earth;§

bed, and laid a millstone on him. At the first crack of the whip the poor man gave such a jump that he lifted the millstone quite a span; at the next he lifted it a yard high; and at the third he kicked it up to the ceiling." Cracking the whip is a familiar way of summoning dragons, &c., in Magyar tales. In Lapp tales it is a flute, cf. "The Giant, the Cat, and the Boy" from Alten; sometimes the flute has other powers, viz., that of charming all who hear. Cf. *Griechische und Albanische Märchen*, von T. G. v. Hahn (Leipzig, 1864), i. 273. See *Musical Myths*, ii. 116.

\* In the preamble of the tale it was this woodpecker that stole one of his ears of corn, and, by pretending to be lame, caused the lad to follow it, and so get lost in the midst of the snow-clad mountains, where he found the giant. In other tales a lame wolf or lame eagle takes the woodpecker's place. A similar incident occurs in the Lapp tale "The Peasant's Son, the King's Son, and the Sun's Daughter," and in "The Beive King, or Sun King's Daughter," where an eagle takes the boy to his lost love.

† Kozma. Whenever I quote Kozma it is from one of his papers entitled "Mythological Elements in Székely Folk-poetry and Folk-life" ("Mythologiai Elemek a Székely Népköltészet és Népeleiben"), read before the Hungarian Academy of Science, May 8, 1882.

‡ Grimm, *K. M.*, 97; Ralston's *Russian Tales*, 142.

§ "Handsome Paul," Kriza, i.; cf. Lapp tales, "Giant and the Vesle Lad," "The Giant and his Servant"; Finnish, "The Enchanted Horse." In the Lapp tales the

and then the ordinary changes set in, and the mother, being balked of her prey, pronounces the curse of oblivion over them, so that the two lovers entirely forget all the past, and do not recognize each other, although they meet daily; indeed, in one tale they begin a fresh courtship, and this lasts until a dream tells them of the mother's death, and the curse is removed.

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

(To be continued.)

#### AUTOGRAPH RHYMING LETTER OF THE POET COWPER.

I think the accompanying effusion is worth recording in print. I have duly and diligently endeavoured myself with all available materials to discover whether it has ever appeared publicly before, and being unsuccessful in my search I offer it to "N. & Q." I do not know to whom it was addressed:—

MY VERY DEAR FRIEND,—I am going to send, what when you have read, you may scratch your head, and say, I suppose, there's nobody knows, whether what I have got, be Verse or not—by the tune and the time, it ought to be rhyme, but if it be, did you ever see, of late or of yore, such a ditty before? the thought did occur, to me and to her, as Madam and I, did walk not fly, over hills and dales, with spreading sails, before it was dark to Weston Park.

The news at Olney, is little or none(y), but such as it is, I send it—viz. Poor Mr. Peace, cannot yet cease, addling his head, with what you said, and has left parish church, quite in the lurch, having almost sworn, to go there no more.

Page and his wife, that made such a strife, we met them twain, in Dag lane, we gave them the wall, and that was all. For Mr. Scot, we have seen him not, except as he pass'd, in a wonderful haste, to see a friend, in Silver end. Mrs. Jones proposes, e'er July closes, that she and her Sister, and her Jones Mister, and we that are here, our course shall steer, to dine in the spinney, but for a guinea, if the weather should hold, so hot and so cold, we had better by far, stay where we are, for the grass there grows, while nobody mows, (which is very wrong) so rank and long, that so to speak, 'tis at least a week, if it happen to rain, e'er it dries again.

I have writ Charity, not for popularity, but as well as I could, in hopes to do good. And if the Review'r, should say to be sure, the Gentlemen's muse, wears Methodist shoes, you may know by her pace, and talk about grace, that she and her bard, have little regard, for the tastes and fashions, and ruling passions, and hoy'd'ning play, of the modern day, and though she assume, a borrowed plume, and now and then wear, a tittering air, 'tis only her plan, to catch if she can, the giddy and gay, as they go that way, by a production, on a new construction, and has baited her trap, in hopes to snap, all that may come, with a sugar plumb, his opinion in this, will not be amiss, 'tis what I intend, my principal end, and if it succeed, and folks should read, 'till a few

giants, as usual, are stupid and easily outwitted; there are also many points in common with our tale of "Jack the Giant Killer" and the well-known "Thor among the Jötuns." Cf. Ralston's *Russian Tales*, 144.

are brought, to a serious thought, I shall think I am paid, for all I have said, and all I have done, though I have run, many a time, after a rhyme, as far as from hence, to the end of my sense, and by hook or crook, write another book, if I live and am here, another year.

I have heard before, of a room with a floor, laid upon springs, and such like things, with so much art, in every part, that when you went in, you was forced to begin, a minuet pace, with an air and a grace, swimming about, now in now out, with a deal of state, in a figure of Eight, without pipe or string, or any such thing. And now I have writ, in a rhiming fit, what will make you dance, and as you advance, will keep you still, though against your will, dancing away, alert and gay, 'till you come to an end, of what I have penned, which that you may do, e'er Madam and you, are quite worn out, with jiggling about, I take my leave, and here you receive, a bow profound, down to the ground, from your humble me,

W. C.

P.S.—When I concluded, doubtless you did, think me right, as well you might, in saying what, I said of Scot, and then it was true, but now it is due, to him to note, that since I wrote, himself and he, has visited we.

July 12, 1781.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

**THE D'ORVILLE MSS.: AN UNPUBLISHED LETTER OF R. PORSON TO DR. RAINE.**—The following letter, which has never yet appeared in print, has been in my possession many years:—

DEAR DOCTOR,—I hope you have left all people in the north quite well, and are returned, you and Miss Raine, with a fresh stock of health and spirits to support the fatigues of the ensuing campaign. Mr. Nares of the Museum informs me that he has had some discussion with his brother officers, and they think with him, that if the trustees of the Museum were induced to consider the Dorvillian MSS. a proper *κειμήλιον* for that repository, an application to Parliament would obtain the grant of a sum sufficient for the purchase. I should think, too, that such an agreement, if it could take place, would not be displeasing to you or Banks. At any rate, you can call upon Mr. Nares, and let him know whether you are willing to treat, or open to any treaty, or already too much engaged in another. If it is necessary to write to Banks on the occasion, will you send him a line on the subject by the first opportunity? Mrs. Perry will bring this to town, which you would have received sooner, but I have been too ill to take a pen in hand. I am, with all needful compliments, Dear Doctor,

Yours sincerely,

R. PORSON.

Little Hermitage, near Rochester, Kent,

14 June.

The bride and bridegroom desire their best compliments.

On inquiry at the British Museum, I find that no record exists there of any correspondence or negotiation with the Trustees about the purchase of these MSS., nor have I been able to discover in what year the letter was written; but it cannot have been before 1798, the year in which Raine took his degree of D.D., nor later than 1805, when the MSS. were sold to the Bodleian Library. The date now appearing on the letter is 1783, but the only reasonable way of accounting for this is by attributing it to some former possessor, who, find-

ing only "14 June," endeavoured to supply the deficiency; and so far as regards the mere writing he has succeeded marvellously, for a more perfect imitation of Porson's figures is hardly possible; but he evidently knew nothing about the subject. Had he taken the trouble to examine the paper, the date in the water-mark, 1794, would have enabled him to reduce his blunder by eleven years; but even this is probably full ten years too early. John Philip D'Orville died in 1751, leaving his whole collection of MSS. and printed books to his son, who came to London, and after some years died there, leaving the library to his son. The printed books were sold by auction in London, but the exact nature of the transaction with regard to the MSS. does not seem clear, viz., whether Cleaver Banks and Raine bought them first on their own account from the grandson, or merely negotiated the sale on his behalf to the Bodleian. Before the affair was settled a doubt was raised as to whether the grandson had power to sell at all, it being supposed that on his father's death they were to go to the University of Leiden. Wyttenbach was applied to, and, in answer to an inquiry from Oxford, sent a copy of John Philip's will, from which it appeared that the MSS. were to go to Leiden only in the event of his son dying under age. As, however, the son survived, there was, of course, an end of the claim on behalf of that university.

FRED. NORGATE.

ON TWO OMISSIONS FROM THE WORKS OF SHAKESPEARE.—1. In these days, when every forgotten or juvenile scrap of Keats, Shelley, and others is ferreted out and held as a treasure-trove, it may be worth reminding the editors of Shakespeare that there is an undoubted bit of his that has never yet gained admittance into any edition of his complete works. I refer to the nine lines which form his first essay on *The Rape of Lucrece*, and which have been preserved through Sir John Suckling and the additions he made to them. Besides their interest as lines by Shakespeare they have a threefold interest of their own. They show us that he first thought of writing his second poem in the same six-line stanza in which he had written his *Adonis*, but that he afterwards altered his mind in favour of the present seven-line stanza. Secondly, they show us that he did not always commence his subject at the beginning, but sometimes at least, as here, at the point of chief interest or importance, when Tarquin enters and gazes on the sleeping beauty after that

"He, with his stealthy pace and ravishing stride,  
Had moved like a ghost to his design."

Thirdly, this fragment is a standing proof, both against the admiring assertion of his first editors and the malevolent comments of Jonson, that he did revise his work, and did not remain satisfied with his first thoughts; but that as Milton's

penning down, *currente calamo*, of some forty or fifty lines was due to his morning's meditations, so Shakespeare in his writings "uttered what he thought with that easiness that [his editors] scarce received from him a blot in his papers," because his lines were the result of studied thought, as well as due to the extemporal facility of his wit. I presume I need hardly refer the reader who has not Sir John Suckling at hand to Dr. C. M. Ingleby's *Centurie of Prayse*, second ed., p. 205.

2. Might I also urge a plea for the readmission into the *Hamlet* text of the ten lines spoken by the prince in the first quarto to the player anent the clown (III. ii.)? Dyce takes no notice of them either in text or notes. The Cambridge editors do not give them in their text, though, of course, they appear in their small-print reprint of quarto 1603. Staunton only gives them in an after note, saying—as I have endeavoured to point out more at large—"that these words have been supposed to have been levelled at William Kemp." The lines are, I think, by Shakespeare; and though circumstances may have led him to cut them out afterwards, all our editors give us a *Hamlet* containing many lines only found in this first quarto.

BR. NICHOLSON.

ORIGIN OF CHARLES LAMB'S "DISSERTATION ON ROAST PIG."—Nearly every one is familiar with the above ludicrous dissertation. But how many are aware that the diverting account there given of the origin of eating roasted flesh is identical in substance with that quoted by Porphyry in his treatise *On Abstinence from Animal Food*? The passage (I quote from Thomas Taylor's translation) is as follows:—

"Asclepiades, in his treatise concerning Cyprus and Phœnicia, relates:—In the first place, they did not sacrifice anything animated to the gods. They are said, however, on a certain occasion, in which one soul was required for another, to have for the first time sacrificed a victim, and the whole of the victim was then consumed by fire. But afterwards, when the victim was burnt, a portion of the flesh fell on the earth, which was taken by the priest, who, in so doing having burnt his fingers, involuntarily moved them to his mouth, as a remedy for the pain which the burning produced. Having thus tasted of the roasted flesh, he also desired to eat abundantly of it, and could not refrain from giving some of it to his wife. Pygmalion, however, becoming acquainted with this circumstance, ordered both the priest and his wife to be hurled headlong from a steep rock, and gave the priesthood to another person, who not long afterwards performing the same sacrifice, and eating the flesh of the victim, fell into the same calamities as his predecessor. The thing, however, proceeding still further, and men using the same kind of sacrifice, and through yielding to desire, not abstaining from, but feeding on flesh, the deed was no longer punished."

Taylor's translation of Porphyry's treatise was published in 1823, and we learn from Barry Cornwall's *Memoir of Lamb* that the *Essays of Elia* (among which is the "Dissertation on Roast

Pig") appeared in the *London Magazine* between the month of August, 1820, and November, 1824. It seems, therefore, not unfair to conclude that the above coincidence was in fact an adaptation—if plagiarism is too grave a word to apply to it.

C. C. M.

TITUS OATES AGAIN.—I should feel sure that I am now in a position to resolve all doubts about the parentage of Liar Titus but that the entry which I send herewith was probably made from information furnished by the Liar himself, when he was admitted at Caius College. Nevertheless, as it is difficult to see what the Liar had to gain by giving wrong information on this occasion, and, moreover, as it is probable that the college authorities were in communication with the father, your correspondents anxious about the paternity of Titus may be glad to learn that I copied the following from the admission book of Caius College, Cambridge, on Thursday, May 8, 1884:—

"Ad computu' S. Mich. 1667.

"Oates. Titus Oates Samuelis filius Cler' et Rectoris de Hastings in com. Sussexiæ natus apud Okeham in Com. Rutlandiæ Gram. Litteris institutus sub M<sup>o</sup> Mackmidian Londini per annu', et sub aliis p'ceptoribus per triennium plus minus, admissus est pauper Scholaris Junii 29<sup>o</sup> annu' agens 18. sub tutela M<sup>o</sup> Ellys. Solvit pro ingressu 0. 1. 0."

I think we may now, with reasonable probabilities in our favour, make out the delectable genealogy of this sweet character:—

Titus Oates, of the parish—Anne Rallye.  
of St. Saviour's, Norwich,  
mar. November 8, 1612.

Samuel Oates, bap. Sept. 26, 1614; turns up—X. Y. Z. as a father in 1649 at Oakham; subsequently he was in London (1665); then Rector of Seddlescomb (!); finally Rector of Hastings.

Titus the Liar.

Let the world allow X. Y. Z. to retain for ever her incognito. Living the poor woman must have had enough to bear. Let us hope she died early.

AUGUSTUS JESSOPP.

[See 6th S. viii. 408, 499; ix. 213, 291, 337.]

BÉZIQUE.—A reference to the Index of "N. & Q." shows me that the derivation of the name of a well-known game of cards, *bézique*, has been discussed more than once in "N. & Q." without, so far as I can discover, eliciting any probable answer to the inquiry. I would suggest that this word, like *chess*, *checkmate*, has an Eastern origin. I believe it to be the Persian *bōzichāh*, "a little game." One of your former correspondents stated that the word appeared in Italian as *bazzica*. This is still nearer the Persian than the Frenchified form familiar to us. Possibly both the word and the game have not been introduced by Anglo-

Indians, but may have reached Europe from the Levant at an earlier date.

There is another game played with dice and a board, something like backgammon, called *pat-chesi* (I am not quite clear as to the English spelling). This is nothing else than the Hindustani word *pachīsī*, from *pachīs*, twenty-five. And if I remember rightly the throw of fives plays an important part in the game.

Some years ago the *maskers* of the day indulged in a slang expression by speaking of what pleased them as "being quite the cheese." A friend who had just returned from India after forty years' absence from England used this phrase to me, prefacing his remark by the words, "as we should say in India," and was not a little astonished to learn that the Hindustani word *chīs*, thing, had taken root for a season in England. I believe many other words may be traced to Anglo-Indian or Oriental sources.

H. T. FRANCIS.

Gonville and Caius College.

[See 3<sup>d</sup> S. ix. 138, 246; 4<sup>th</sup> S. iii. 80; 140, 157, 253; iv. 516; 5<sup>th</sup> S. i. 167, 233, 357, 419; ii. 53.]

**PSEUDO-SAXON WORDS.**—I make a note of a few more so-called "Anglo-Saxon" words, all to be found in the old edition of Bosworth's *Dictionary*:—

*Aisil*, vinegar.—Quoted as "A.-S." by Bailey. It is Old French, and may be found in Godefroy. It is derived from a Low Latin diminutive form of *acetum*.

*Braue*, a letter, brief.—Evidently an error for M.E. *breue*, E. *brief*; a French word.

*Broel*, a park, &c.—It is O.F., from Low Latin *brogilus*.

*Blendan*, to blend.—The A.-S. *blendan* means to blind. The A.-S. for *blend* is *blandan*.

*Carited*, charity.—This is an O.F. word occurring in the *A.-S. Chronicle*. There is no great harm in inserting such a word in an A.-S. dictionary; only readers should not imagine it to be "Saxon."

*Cite*, a city.—Inserted as an A.-S. word without any reference. It is French.

*Pouerte*, poverty.—The same remark applies.

*Pynt*, a pint.—Mere French.

Moreover, the A.-S. dictionaries abound in words which are pure Latin, or Latin slightly altered, and not to be regarded as Teutonic. Thus *cafeſter*, a halter, is merely *capistrum*. The citation of A.-S. words requires much heed and knowledge; that is why people generally rush at it blindfold, to save trouble.

WALTER W. SKEAT.

[See 6<sup>th</sup> S. ix. 302.]

**TOMB OF THACKERAY'S PARENTS.**—In passing through the churchyard of Hadley, near Barnet, lately I came on a flat tombstone thus inscribed:—"To the Memory of Amelia, wife of William Makepeace Thackeray of this Parish, who died

April 29, 1810, in the 53<sup>rd</sup> year of her age. Also of the said W<sup>m</sup> Makepeace Thackeray, who died the 11<sup>th</sup> March, 1813, in the 64<sup>th</sup> year of his age." The stone lies immediately outside the north transept of the church, and being in a pathway is a good deal worn. It marks the grave, I presume, of the parents of our great novelist, and should be preserved.

JAMES D. MACKENZIE.

**WIFE-SELLING.**—The proper method of selling one's wife was discussed in "N. & Q." three or four years ago, and several recent cases in point were then cited. Perhaps, therefore, it may be worth while to add to these the following extract from a local newspaper, dated May 9, which has been sent to me:—

"*Sale of a Wife at York.*—We are informed that yesterday an unusual occurrence took place at an inn on Peasholme Green. A brickmaker sold his wife to a mattress-maker for the sum of 1s. 6d., which was at once paid, and the bargain concluded. Four of those present signed their names as witnesses of the transaction. This is the second occurrence of the kind in this city within a few weeks."

It will thus be seen that one at least of the two women who were sold fetched more than the standard price of one shilling, and also that the halter, which she ought to have worn, is not mentioned.

A. J. M.

**ANNANDALE'S "OGILVIE."**—If full references for quotations had been given in this dictionary, instead of merely authors' names, one error would certainly have been prevented. Under "Long," adverb, the last quotation is:—

"The bird of dawning singeth all night long."

Spenser is given as the author. The line is, of course, from *Hamlet*, I. i. JOHN RANDALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SERGEANTS' RINGS.**—It was always the practice in early days for sergeants-at-law on their creation to present gold rings, having a posy or motto engraved on them, to the sovereign, the Lord Chancellor, the judges, or some of them, and other personages of consequence. Each serjeant selected a motto for himself. The ring presented to the sovereign was double the size, as I have heard, of those presented to the other official personages. There must have been a great many of them so distributed; but what has become of them if the practice continued to the recent abolition of the order of sergeants? When I was making a collection of rings of all sorts some years ago, I was always very anxious to obtain one, but never succeeded; and, indeed, I never saw any

either at sales or in shops. I once saw a flat gold hoop with a small flange at either edge, with a Latin motto engraved on it, and I think it must have been a serjeant's ring. There should be a large accumulation of them in the Royal Jewel Office, where such things are preserved. But when I saw the plate-room at Windsor Castle some years ago I do not remember to have seen any among the gold jewels, such as keys, Georges, and the like ornaments. There was, however, a small salver of solid gold, said to have been made of old mourning rings, with much engraved inscription on it, if my memory serves me right; and I cannot but think that it may probably have been made of serjeants' rings, with their mottoes engraved on it. There was also a story that there was on some occasion an attempt to evade the usual presentation of the ring to either King William or her present Majesty, but the usual due presentation was insisted on. These rings are objects of curiosity now that there are no more serjeants-at-law created, that their ancient hall is broken up, and their portraits are deposited in the National Portrait Gallery; and I should like to know what has become of all the old rings, and what was the value of the ordinary rings, as well as the sovereign's ring. The early presentations were very numerous, and the expenses of being created a serjeant, with the "feast like that of a coronation," and numerous rings, used to be very great, according to Sir John Fortescue, in the fifteenth century; but I see but a meagre account of them in *The Order of the Coif*; and I am inclined to think that an illustration of the rings would have been of service, and have made a good headpiece to some chapter, or an appropriate vignette on the title-page, which is very bare.

OCTAVIUS MORGAN.

SIR ROBERT ASTON.—I shall be very much obliged to any one who can tell me in what church is the gravestone of Sir Robert Astone, temp. Richard II. I have a memorandum, dated twenty years since, stating that it is "on a flat gravestone right before the high altar," and that it bears the figure of a bell, and an inscription that the great bell of the church, weighing 3,000 pounds, was the gift of the said Robert. Unfortunately, the name of the church is not given. Robert de Aston, Miles, was, I believe, chamberlain to Richard II., but I cannot find to what family he belonged. Perhaps some of your Warwickshire or Staffordshire correspondents can enlighten me.

J. C. L. S.

WALTONIAN QUERIES.—A *Life of Izaak Walton* was printed for private circulation in 1830, and when I add that it was a small quarto I have said all I know about it, albeit I have searched long, waded through some hundreds of catalogues, and only once come across it, and then I was too late to secure the prize. Pickering's "monumental"

edition of the *Complete Angler*, with Sir Harris Nicolas's memoir prefixed, appeared six years later. Is the privately printed life the same as the one by Sir Harris *ut supra*, or quite original? I will add that the loan of a copy would be gratefully appreciated, and the volume would be carefully handled and religiously returned.

I am anxious to know to whom Izaak Walton the younger bequeathed the old oak bracketed cupboard left him by his father—see the will of the angler. Is it named in Canon Walton's testament? I presume he bequeathed it to his sister Mrs. Hawkins. At some period it found a resting-place, I believe, in the old deanery at Winchester. Any information bearing on the subject would be very welcome.

I will conclude with a query that appeared in the *Angler's Note-Book* (January, 1880), but which elicited no reply. By whom was the poem signed "C. C., 1812," printed in Sir Humphry Davy's *Salmonia*, written? C. ELKIN MATHEWS.

Exeter.

ST. ALOES.—Can any reader of "N. & Q." tell me where is the church of St. Aloes?

R. FORLONG.

"JE NE SUIS PAS LA ROSE, MAIS J'AI VÉCU AVEC ELLE."—Where is this saying to be found? And what flower is it that is thus spoken of as the companion of the rose?

J. C. Y.

Athenæum Club.

VOCABULARY OF JEREMY TAYLOR.—Has any one computed the vocabulary used in the works of Jeremy Taylor?

E. S. R.

KEATS.—In Mackay's *One Thousand and One Gems of English Poetry* Keats is credited with Sidney's sonnet beginning—

"Come, sleep! O sleep, the certain knot of peace."

Has this astounding slip ever been noticed?

E. S. R.

PALAUVER.—"A word adapted from the Portuguese as applied to long-winded, idle, and often sham angry conversations with negroes on the banks of the Congo." The above definition is to be found in the *Times* of April 14. May I ask if this account of the origin of the word is accepted generally as correct?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

MAP OF THE HUNDRED OF REYGATE, C. L. SCULPT.—I believe the engraver's name was Linsey or Lisney. Is anything known of him?

T. R. O'FF.

CHARLES WEST THOMSON.—Will any of your readers inform me what is the date of the death of the Rev. Charles West Thomson, an American poet, who was rector of the Protestant Episcopal Church, York, Pennsylvania? He was born in 1798, and published a volume of poems in 1822, another in

1826, and a third in 1828. I received a letter from him (in answer to a literary inquiry) in 1875, and I think his death must have taken place two or three years afterwards, at least before 1880.

R. INGLIS.

**HEBREW LANGUAGE.**—Will one of your numerous readers kindly give answers to the following?—1. At what approximate date did writers of Hebrew separate the words? 2. When were the final forms of *caph*, *mem*, *nun*, *pe*, and *tzade* introduced? 3. How early were these final forms used to express numbers above four hundred? If these questions cannot be definitely answered, I shall be glad of the names of books treating of the subject.

E. A. G.

**"MEMOIRS OF THE EMPRESS JOSEPHINE."**—Who is the author of the above work, published by Colburn, London, in 1828, 3 vols. 8vo., and is it considered valuable or merely an historical romance?

ECLECTIC.

[In 1826 there appeared in Paris, in 3 vols. 8vo., with eight plates (first edition 2 vols., 1820), *Mémoires Historiques et Secrets de l'Impératrice Joséphine*, par Mlle. M(arianne) A(délaïde) Le Normand. Quérard gives the date wrongly as 1827. This work, by a famous French soothsayer (*devineresse*), is wholly untrustworthy as an authority. That this is the book inquired for we cannot say, but the coincidence of size and dates renders it probable.]

**NICHOLAS PENNY.**—Can any one give me particulars of the birthplace and parentage of Nicholas Penny, who was Dean of Lichfield from 1731 to 1745?

H. W. F. HARWOOD.

12, Onslow Gardens, S.W.

**HERALDS' COLLEGE: DEGRADATION FROM THE HONOUR OF KNIGHTHOOD.**—*Curiosities of London*, Timbs, p. 276:—

"The severest punishment of the Court is the degradation from the honour of knighthood, of which only three instances are recorded in three centuries.....In our time the banner of a Knight of the Bath has been pulled down by the heralds, and kicked out of Henry VII.'s Chapel at Westminster."

Who were the three knights referred to? Also, the one "in our time," and what was the kicking out?

WM. VINCENT.

Belle Vue Rise, Norwich.

**FORT DAUPHINE.**—A correspondent of the *Standard* (May 16, p. 2, col. 1), writing from Madagascar, reports "startling news from Fort Dauphine (Faradôpey), in the south-east." This seems to imply that Fort Dauphine is a French corruption of the native name Faradôpey. Is it so?

A. SMYTHE PALMER.

Woodford, Essex.

**STICKLEBACKS.**—What is the origin of this name as applied to the small fishes with which we are all familiar? Walton writes "sticklebags." Sometimes colloquially we hear the name "prickle-

backs." In Gloucester and Somerset "thornies" is the name applied to them. I should also be glad to hear of any other names as well as literary references.

JAMES DALLAS.

Bristol Museum.

[This fish takes its name from the spines or prickles on its back (Ger. *sticheln*=to prick, A.-S. *stician*=to stick). Its name in other languages has the same signification, as *épinoche* in French and *Stichling* in German. Yarrell gives *pinkeen*, *sticklebag*, and *thorn-back* as provincial names, with *banstickle* and *sharplin* in Scotland. Walton, corruptly according to Skeat, *Et. Dict.*, has *sticklebag* (*Angler*, p. 1, c. 5).]

**LAMB AND MINT SAUCE.**—Is it known when the custom of taking mint sauce with lamb was first started? What authority is there for the following statement as to the origin of the custom?

"The custom of eating *Tansy-puddings* and *Cakes* at Easter, now confined to some few places distant from the metropolis, was introduced by the monks, whereby symbolically to keep in remembrance the bitter herbs in use among the Jews at this season (Easter); though at the same time *Bacon* was always part of the Easter fare, to denote a contempt of Judaism. The Jews themselves, however, long since contrived to diminish the bitter flavour of the Tansy by making it into a pickle for their *Paschal Lamb*, whence we borrowed the custom of taking *Mint* and *Sugar* as a general sauce for that description of food."—John Brady, *Clavis Calendaria*, vol. i. pp. 296-7, ed. 1815.

F. C. BIRKBECK TERRY.

Cardiff.

**WAKERLEY FAMILY, CO. NOTTS.**—Wanted information concerning this family, circa 1490-1590. The arms borne by it were, Azure, a fesse argent between three mortars or. Any accessible information or any hint where to find it will be gratefully acknowledged by

D. G. C. E.

**WHIST BIBLIOGRAPHY.**—MR. JULIAN MARSHALL's reference to Hoyle on p. 383 suggests the query: Has any general bibliography of whist been as yet attempted? If not, surely it is high time to set about the compilation of such. Doubtless many readers of "N. & Q." could contribute materials. Meanwhile, let us hope Mr. MARSHALL will make a beginning with his promised sketch bibliography.

P. J. ANDERSON.

Aberdeen.

**UBIQUARIANS.**—A sermon was preached, June 24, 1738, at St. Paul's, Deptford, by James Bates, the rector, before a select number of gentlemen who styled themselves the Order of *Ubiquarians*. The sermon was published in quarto, and is still to be found occasionally if wanted by the lumber-antiquary. Were they a club? and what did their order propose to itself?

C. A. WARD.

**SORLINGUES (LES ÎLES).**—This is the French name of the Scilly Isles. Query, its meaning and origin, with examples of cognate names.

JOHN W. BONE.

GENTLEMAN CROSSING-SWEEPER.—The *Art Journal* of May 10 says, p. 523: "A gentleman crossing-sweeper's romance is one of the most pathetic things Charles Dickens ever wrote." I have a reason for fancying that the writer is mistaken in this ascription of authorship, but should be obliged if any reader learned in Dickens (which I am not) can decide the question.

R. H. BUSK.

CAPELL'S "NOTES TO SHAKESPEARE."—Lowndes and other bibliographers mention an edition of Capell's *Notes to Shakespeare* published in 1759. Is there really so early an edition? I have one of the first part, the preface to which bears the date of 1774, and the complete work appeared in three volumes in 1779. If it was really published in 1759, a reference to a copy would confer a great favour.

J. O. HALLIWELL-PHILLIPS.

CANOVA.—Will you tell me through your paper whether Canova executed more than the one "Cupid et l'Amour" that is in the Louvre in Paris, and, if so, the place where the other is? I want to know whether there is a duplicate of the one in Paris executed by Canova.

STANLEY J. GODDARD.

TRANSMOGRIFY.—I do not think the origin of this colloquial word has ever been discussed in "N. & Q." Most of us are familiar with it in conversation, and its acceptance in that way has been secured by the fact that no other single word exactly expresses the idea. I do not, however, remember meeting with it in print until the other day, when I saw it applied in a church report in the sense of "to alter the appearance and purpose" (of the interior of a building). The word is not in the *Slang Dictionary*, and perhaps *slang* would be too harsh a term to apply to it. It is in Webster (marked "colloquial and low"), and is therefore, I suppose, in general use in America. Halliwell gives the meaning "to transform. *Var. dial.*" I believe, however, that, as generally used, the word implies some undefined and, so to speak, invisible way in which the transformation is brought about, and am inclined to suspect some connexion with the Celtic *mug*, smoke. But it would be interesting to know how far back the word can be traced.

W. T. LYNN.

Blackheath.

SHAKESPEARE'S PLAYS PERFORMED AT OXFORD.—There is an impression at Oxford that the representation of the *Merchant of Venice* last year was the first occasion on which members of the university (only) had publicly played Shakespeare at Oxford. Can any of your readers establish or disprove this belief? I cannot myself find any trace of former performances, but the first quarto of *Hamlet* alludes on its title-page to some acting

of it "in the University of Oxford," and in this century there have been opportunities for such plays.

FAMA.

BREWER'S "PHRASE AND FABLE."—Where are *The Launcelot*, the search or *Quest of the San Graal*, and the *Mort d'Artus*, or *Death of Arthur*, by Thomas à Becket, to be found? They are mentioned in Brewer's *Dictionary of Phrase and Fable*. Or is Thomas à Becket a misprint for Sir Thomas Mallory? Some information would greatly oblige.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

TOL PEDN PENWITH.—What is the exact meaning of each word in this Cornish place-name? What would be the equivalent form of this name in Cambrian Welsh? Does the word *tol* enter into any other place-names in Cornwall or any other part of Britain? Any references to books giving information on this will be welcome. I do not find the name in Carew's *Survey of Cornwall*.

C. E. CARDEW.

KHEDIVE.—What is the correct Arabic word of which this stands for a French transliteration? And whence its root? I have seen it asserted to be *khadeo*, lord, but have reasons for supposing this to be wrong. When was the title first used for the ruler of Egypt, and how old is it otherwise?

QURNELIUS.

AUTHORS OF BOOKS WANTED.—

*The British Constitution, its Origin and History.* By Two Members of Gray's Inn. London, 1835, 12mo.

P. J. MULLIN.

## Replies.

### DISFRANCHISED BOROUGHES.

(6th S. ix. 388.)

I am happy to supply E. L. G. with the information he seeks. I gather it, with the exception of Newtown, from *Britannia Depicta*, London, 1764.

Dunchevit.—Dunheved, *alias* Launceston, is a very ancient town, said to be founded by Eadulphus, brother to Alpsiis, Duke of Devon and Cornwall, about two hundred years before the Conquest, when the Conqueror gave this and forty-eight other manors in this district to his half-brother, Richard, Earl of Moreton and Cornwall, who built a very strong castle here, which, for its strength, was called Castle Terrible, wherein the said earl and his successors resided, to the great advantage of the town, which had burgesses *temp.* Henry II. and Henry III. Richard, Earl of Poitiers and Cornwall (the king's brother), made it a free borough, with sundry privileges, which were afterwards frequently confirmed. The manor and honour of this borough is vested in the eldest son and heir-apparent of the crown of England, being by birth

Duke of Cornwall, and for want of such issue it falls to the Crown.

Pewyn.—An evident misprint for Penryn. *B. D.* is silent on this borough, beyond marking it in the map as one.

Killington.—Also only marked on the map, as Kellington. In the itinerary, however, it is called Killington. It is situated about eight miles almost due east from Liscard.

Hardnesse.—Clifton, Dartmouth, and Hardness were originally three distinct towns, but are at present one corporation, included in the name Dartmouth; so, treating them as one, we find it was first made a mayor and borough town by King John. King Edward III. granted that the burgesses should be toll free throughout all England, confirmed their choice of a mayor, empowered them to hold pleas within the borough, and exempted them from being impleaded out of it or impannelled on juries. Richard II., in consideration of their having freely assisted him with provisions and ammunition in his war with France, enacted that tin should be only exported from hence. King Edward IV., to reward their courage against the French, translated hither the port from Fowey, and gave them 20*l.* per annum in fee farm, to which Kings Richard III. and Henry VII. added 20*l.* per annum more. Nor can we well forbear mentioning the bravery and courage of the female inhabitants of this town in former times, who, when the French attempted to set fire to it, as they had before to Plymouth, did not, like the modest Grecians of old, so much urge their husbands to fight as set them an extraordinary example by engaging the enemy themselves, whom they repelled with considerable loss, taking their general, Monsieur Castle, lords, and twenty-three knights prisoner.

Berealston.—Bear Alston, so marked in the map. About two miles south-west of Tavistock. Apparently a place of some note, the name being engraved in large characters.

Ashperton.—Evidently for Ashburton. Is a very ancient borough by prescription, governed by a portreeve chosen yearly at the court leet and baron of Richard Duke and Roger Tuckford, Esqs., lords of the manor. Members for Parliament are chosen by a majority of the freeholders and returned by the said portreeve. The election, having been for many years discontinued, was restored by the interest of Sir John Northcot, of this county, Bart., soon after the Restoration. This town is one of the four stanniers of Devon, and is remarkable for its tin and copper mines and serge manufacture.

New Towne.—Calbourne, with the hamlet of Newtown. Calbourne is a parish in the West Medina liberty, Isle of Wight, situated about five miles west-by-south from Newport. This parish includes the ancient chapelry and borough of Newtown. Then, under the head of Newton: a chapelry

in this parish, to the north, on the Solent, is about five miles west of Newport and five east of Yarmouth; its chapel, which has within these last few years been rebuilt, is dedicated to the Holy Ghost, and is a neat structure. Although now a small village, with only eighty-six inhabitants, it was anciently a town of some importance, called Francheville, the ground still showing evidence of two long streets running east and west, and connected by other shorter streets running north and south. Some ancient deeds preserve the names of High Street and Gold Street. It is thought to have been burned by the Danes in 1001, and it certainly was by the French in the reign of Richard II., from which devastation it arose under its present name of Newtown. It received from Queen Elizabeth the privilege (which was annulled by the Reform Act) of sending two members to Parliament; they were elected in the Town Hall, which stands on an eminence overlooking one of the creeks of the harbour, and which is now used as a school. This is a secure and pleasant haven, formed by a broad estuary, which divides into small creeks at the points where four or five rivulets fall into the sea. Newtown stands between two of them. Here are salterns. This extract is from the *Post Office Directory for Hampshire*, Kelly & Co., London, 1855.

With respect to the omission of Durham from the list of counties having parliamentary boroughs, I suspect the omission was intentional, and strictly correct. I arrive at this conclusion from the following facts. *Britannia Depicta* is most careful in noting the number of parliamentary boroughs in the case of each county, but omits to do so in the case of Durham, although careful to note that the city of Durham had the privilege of sending members to Parliament. In another instance, that of Monmouth, which was similarly placed—that is to say, of having only one town returning members to Parliament—it distinctly names that county as having one borough only, viz. Monmouth, the shire town. May it not be that Durham, being a county palatine, “the bishop whereof was absolute lord of the town and county (appointing all officers of justice as a Court Palatine, viz., a judge, steward, and sheriffs),” sent its members to Parliament as knights of the shire? The town was incorporated by King Richard I., and Queen Elizabeth, about the forty-fourth year of her reign, incorporated it anew by the name of Mayor, Aldermen, and Commonalty of the city of Durham. J. J. S.

Some of these names are obsolete *aliases*, some misprints, and some incorrect spellings. Of those given, Dunchevit is clearly Dunheved, *alias* Launceston; Pewyn is Penryn; Killington is Callington; Hardnesse is “Clifton Dartmouth Hardness”; Berealston is Beeralston; Asperton is Ashburton; and Newtowne, Hants, is Newtown, Isle of Wight.

E. L. G. will readily make out these and many other similar names which at first sight look strange by consulting the Blue-book, Report to the House of Lords, 1879, No. 180, *Return of Members of Parliament, 1213 to 1702*. It is also well to refer to Oldfield's *Representative History of Great Britain, 1816*, in which, for example, iii. 253, under "Callington," we find "otherwise Kellington"; and again, iii. 336, under "Dartmouth," it is said "*alias* Clifton Dartmouth Hardness."

EDWARD SOLLY.

[This information is repeated in communications from R. D. C. F. S. W., Mr. W. M. PENGELLY, PORTHMINSTER, Mr. EDWARD R. VVYAN, the REV. W. F. HOBSON, G. F. R. B., Mr. E. WALFORD, and LADY RUSSELL.]

OGEE: OGIVE (6th S. viii. 444; ix. 174, 330).—SIR J. A. PICTON has a curious and somewhat unfortunate knock—due probably to his not having the necessary documents before him when he writes his notes—of inverting (if I may so use the word) or reversing the views which he subjects to his criticism. Thus he says, "The derivation of *auge* from *ogive* seems neither *vero* nor *ben trovato*, since," &c., and though he does not state who has been guilty of this derivation, yet as his note is directed against Prof. Skeat and myself (and nobody else excepting E. Müller has, that I know of, mentioned *auge* in this connexion) it is evident that he will be understood by every one to allude to us. But what is the real state of the case? Why, exactly the reverse! Prof. Skeat says most distinctly that "the Fr. *augive* is derived from Span. *auge*, highest point," and I give it as my opinion that *ogee* is derived from the Fr. *auge*\* (a form which I have shown to exist by a quotation from Godefroy), and that *ogive* is an adjectival form of the same word.

And, again, I cannot see the use of SIR J. A. PICTON quoting the derivation maintained by Littré, Brachet, and others, viz., from *augere*, and other derivations much more improbable, unless he is prepared, which he evidently is not, to defend or support one or other of them. Before I proposed my own solution of the difficulty I had had all these derivations before me and rejected them, and this was no doubt the case with Prof. Skeat also. I myself never write to "N. & Q." on a point of etymology unless I can attack, defend, or support some current derivation

\* The Gothic style first arose, or at all events first flourished, in France, and it is not likely, therefore, that a Spanish word *auge* was borrowed in order to make *ogive*. The word *auge* no doubt already existed in France in the meaning of *apogee*, and was probably introduced from Spain, the Spaniards having borrowed it from Arabic and the Arabs from the Greek. Comp. *apricot*, which in the form *præcocia* went from Latin to Greek, from Greek to Arabic, from Arabic to Portuguese or Spanish, and thence to other European languages.

or offer a new one, and I never give a mere enumeration of other people's derivations.

But since SIR J. A. PICTON has stated his conviction that the derivation of *ogive* (= M. Lat. *augiva*) from *augere* is the true one, I must give my reasons why I cannot accept it. It seems to me, in fact, to fail both in form and meaning. Adjectives in *ivus* when formed from verbs are nearly always derived from the *supine* and not from the *infinitive*, and when they do come from an infinitive it is, I think, an infinitive in *are*. Comp. *captivus* (not *capivus*), *fugitivus* (not *fugivus*), *nativus* (not *nascivus*), *activus* (not *agivus*), *passivus* (not *pativus*); and in later Lat. (see Diez, Gr., third edit., ii. 365) *attractivus*, *cocivus*, *compensativus*, *complexivus*, *concretivus*, *descriptivus*, *machinativus*, *pressivus*, *spectivus*, *fictivus*. I do, indeed, find *vacivus*, which apparently comes from *vacare*, and the Fr. adjs. *pensif* and *poussif*, from *penser* (*pensare*) and *pousser* (*pulsare*); but these belong to the conjugation in *are*, of which the *supine* would give rise to a long and rather cumbersome ending, *ativus*,\* and *pensare* and *pulsare* are but secondary forms from the *supines* of *pendere* and *pellere*. I should expect, therefore, to find *activus*, and not *augivus*, if the source were *augere*.

Nor is the meaning more satisfactory. "To increase" does not necessarily mean to increase in strength, to add strength to. To express this we should require rather a word derived from the Lat. *fortis* or *stabilis*, or a word connected with the Fr. *bouter*, as in *arc-boutant*. And besides this, why should this appellation be bestowed upon the diagonal ribs in a *pointed vault* (for *ogive* seems to have been used exclusively of pointed vaults) only, if, as we know it was, ribbed vaulting was in use before the introduction of the pointed style?† The ribs in semicircular or round vaults must surely have also given strength.

On the other hand, is it not evident that when pointed vaulting was introduced, and diagonal vaulting ribs (*ogives*), uniting, four of them, in a point at the summit of the roof,‡ first came into use—is it not evident, I say, that the most striking feature of the new plan of vaulting was the series of highest points or summits displayed longitudinally?

\* Comp., however, *compensativus* and *machinativus*, given above.

† Fergusson says (*History of Archit.*, second edit., i. 525), when speaking of ribs and vaulting, "This system was in frequent use before the employment of the pointed arch."

‡ It is not enough to say, as SIR J. A. PICTON does, that *ogive* originally meant a diagonal vaulting rib; a much better definition is that found in Larousse's little illustrated French dictionary, viz., "*Nervures ou arêtes saillantes qui, en se croisant diagonalement, forment un angle au sommet d'une voûte.*" Littré also says, "*Nervures qui.....se croisent diagonalement au sommet.*" In the word *ogive*, therefore, there is always the notion of an angle, and consequently of a point, at a summit; and this is very much in favour of the view I advocate.

ally along the middle line of the vault? This must, indeed, have been striking to those who saw it for the first time, and whose eyes had been accustomed to round vaulting, which cannot be said to have a highest point. And this view of mine is strengthened by the fact that *augivus* is an adjective, and so an epithet. Up to that time an *arcus* had been a round arch without a highest point. Then for the first time it became an *arcus augivus*, an arch with a highest point.\*

Prof. Skeat well points out that the English *ogee*† is *cimacio*‡ in Spanish, and Sir J. A. PICTON himself tells us that this is "the highest member of a cornice," so that here again we have in *ogee* the notion of the highest point. F. CHANCE.

P.S.—In a previous note (6th S. viii. 444) I said that *ogee* might be either a corruption of *apogee*, or *apogee* with the *ap* docked off, but I believe that the former of these two views represents the real state of the case. *Ogee* no doubt = *apogee* minus the *ap*, but I do not think the form was arrived at by docking off the *ap*. The word is proximately of French origin, and the original *au* in that language points to the preservation of the *a* and the falling out of the *p* only.

SAMUEL MEDLEY (6th S. ix. 368).—Samuel Medley was born at Cheshunt, Herts, June 23, 1738. His father, Guy Medley, was a man of considerable attainments, and in early life was the private tutor of the Duke of Montague, through

\* There can scarcely be any doubt, either, I should say, that it is to this pointed arch, with its point always striving upwards, that is chiefly due the greater height of the arches and vaults which is, as a rule, so noticeable in the pointed styles as compared with the Norman. But whether this fact had any influence in determining the use of the word *ogive* cannot be ascertained until the date of the first use of the word is clearly made out. If this is contemporaneous with the introduction of the pointed vaulting, then the greater height can have had but little influence, as it can scarcely have been attained at once, and must have been developed by degrees; but if the diagonal ribs of the vaults (and so the pointed arches which they produced) were not so designated until some time after their introduction, then it is very possible that the consideration I have named may have had some influence.

† Sir J. A. PICTON has well pointed out the difference (of which, however, I had long been aware) between the meaning of the Eng. *ogee* and the Fr. *ogive*.

‡ Prof. Skeat derives *cimacio* from "*cima*, a summit, top," but this is, I think, incorrect, as it certainly comes from the Gr. *κυμαῖον*, and this comes from *κύμα* in the sense of "wave," as being a waved moulding (which *κύμα* itself also means). And, indeed, another name for *ogee* (in its English sense) is *cyma* (reversa). *Cima*, a summit (=Fr. *cime*), on the other hand, is taken by Littré and others to come from the same word *κύμα*, in the meaning of the young sprout of a cabbage, a meaning which has been extended to the top or head of a cabbage and to the top of any vegetable. Still even in a wave there is a notion of a summit as well as of the hollow between it and the next wave.

whose influence he was appointed Attorney-General of the island of St. Vincent. He did not, however, stop long in the West Indies, and returning to England he established a boarding-school at Cheshunt, and married the youngest daughter of Mr. William Tonge, a schoolmaster of Enfield. Samuel was the second son of this marriage, and early in life was bound apprentice to an oilman in Newgate Street. Finding this kind of life unbearable, upon the outbreak of the war in 1755 he determined to go into the navy, and through the influence of his relatives he obtained a berth as midshipman on board H.M.S. Buckingham. He was wounded in the leg in the action off Cape Lagos on Aug. 18, 1759, when the French were beaten by Boscawen. In the month of December, 1760, he was admitted a member of the Baptist Church, and having given up the navy he commenced a school in the Seven Dials. On April 17, 1762, he married Mary, the daughter of William Gill, a wholesale hosier of Nottingham, and on July 13, 1768, was ordained a Baptist minister at Watford, where he afterwards officiated as pastor. In April, 1772, he went to Liverpool, where he was for twenty-seven years in charge of the congregation of Byrom Street Chapel. He died after a long illness on July 16, 1799. Medley wrote a considerable number of hymns, 232 of which are included in a book of hymns published in 1800. He also edited Richard Bernard's *Isle of Man*; or, the *Legal Proceedings in Man-shire against Sin* (1778). In the *Memoirs of the late Rev. Samuel Medley* (1833) Mr. PIPER will find a lithograph portrait of Medley, which is taken from a painting by his son, Samuel Medley, jun., and also some selections from Medley's writings in prose and verse. The somewhat curious *Letters to the Rev. Mr. Medley, occasioned by his late Behaviour while engaged in the Performance of Divine Service in his New Chapel, to which is prefixed an Address to his Congregation*, by the Rev. J. Edwards, published at Liverpool, 1790, may also be of some interest to Mr. PIPER if he cares to pursue his investigation further.

G. F. R. B.

The following particulars will furnish the information sought for by Mr. PIPER. Samuel Medley was born at Cheshunt, Herts, on June 23, 1738. His father, Guy Medley, had been tutor to the Duke of Montague, but in later life he established a boarding-school at Cheshunt, where he died in 1760. Samuel was bound apprentice to an oilman in Newgate Street, London. When war broke out in 1755, in order to induce young men to enter the navy, an enactment was passed allowing apprentices to serve out their time on shipboard. He took advantage of this, and obtained a berth as midshipman on board the Buckingham, a seventy-four-gun ship of the line,

from which he was afterwards transferred to the Intrepid, where he was appointed master's mate in the fleet cruising in the Mediterranean under Admiral Boscawen. In the engagement off Cape Lagos on Aug. 18, 1759, he was dangerously wounded, and was obliged to retire from the service. During his long illness his mind underwent serious impressions. On his recovery he joined the Baptists, and commenced keeping a school, from which he was transferred to the ministry in 1766, his first charge being at Watford, whence he removed to Liverpool in 1772, as minister of a chapel in Byrom Street. Here he became very popular, attracting large congregations. In 1789 a new and much larger chapel was erected. He devoted great attention to the seamen of the port. He died on July 17, 1799, after a long and painful illness, aged sixty-one years.

Two memoirs of Mr. Medley have been published: one by his son (London, Johnson, 1800), the other by his daughter (Liverpool, J. Jones, 1833). The latter is rather an inflated production, in something of the "high falutin" style. Mr. Medley wrote hymns and other poetry of a creditable character, and is reported to have been ready with repartee and epigram. His descendants in the fourth generation are rather numerous. Two of his great-grandsons are Baptist ministers.

J. A. PICTON.

Sandyknowe, Wavertree.

PROVERB: "TO HAVE THE BEARD UPON THE SHOULDER" (6th S. ix. 389).—I am not aware whence the proverb "To have the beard on the shoulder" comes, but there is in the following a reference to *taking it away*:—

"Barbam ab ulnis puerorum vellere." Lucianus in *tragedia* cui titulus *ὠκύπους*, *πύγωνα* τίλλει *κουρέων ὑπ' ὠλέλαις*—Barba velle a puerorum ulnis, hoc est inanem laborem suscipe, et perinde nihil profuturum. Nam quod barba genus a puerorum ulnis velli possit ego non video. Barbam igitur a puerorum ulnis vellunt, qui sumunt inutilem operam, rebus egregie commodis passim præteritis et neglectis."—*Adagia*, typis Wechel, s.a., fol., p. 335.

ED. MARSHALL.

The proverbial expression describes a wary general, who in advancing keeps a good look out against enemies on the right and the left. As is often the case with proverbs and quotations, it was most inappropriately used to describe looking out for help from the rear.

J. CARRICK MOORE.

A friend tells me that this beautiful proverb is common in Spain and Spanish South America, and that it does not mean what Col. Stanley used it to signify, but that a man must be on the alert, as in passing through a wood, liable to attack at any moment. It looks, however, to me more like the mounted Arab flying, but watching his enemy

as he does so. It must have come to Spain through the Moors. It is not in Collins's collection nor in Bohn's.

C. A. WARD.

Haverstock Hill.

This is a Persian phrase, and in frequent use among Orientals.

E. F. B.

"To have the beard upon the shoulder" is from a Spanish saying, "Traher la barba sobre el hombro," meaning to be alert.

J. F.

[In the dictionary of Neuman and Baretti, "Andar, estar, or traer la barba sobre el hombro" is given as to be alert, to live watchful and careful.]

THE THREE BLACK GRACES (6th S. ix. 389).—The French *contredanse* made its first appearance in English society under the name of *quadrille* shortly after, or about the time of, the peace of 1815. It was not long before it became a favourite in polite circles, and I believe it was the famous wit Theodore Hook who wrote an amusing song on the popularity which the new dance was acquiring. I can only remember two lines of it, but they are precisely those in which the words inquired about appear:—

"The three black graces, Law, Physic, and Divinity,  
Walk hand-in-hand along the Strand, humming *La Poule*."

E. McC—.

When quadrilles became the rage in London a song on the subject appeared, having the lines:—

"The three black graces, Law, Physic, and Divinity,  
Walk hand-in-hand along the Strand, humming *La Poule*."

I think it was written by Theodore Hook.

GEORGE ELLIS.

St. John's Wood.

This occurs in a whimsical bit of poetry, *Punch's Holiday*, written by the Smiths, Horace and William. The line as I remember is:—

"The three black graces, Law, Physic, and Divinity."

J. CARRICK MOORE.

JANE LESLIE (6th S. ix. 308).—I have heard it asserted, and the statement supported by various facts which I considered confirmatory, that Jane Leslie, the daughter of John Leslie, Bishop of Clogher, was the wife of William Squire, of whom the following is taken from the records of the Corporation of Londonderry: "William Squire, late Mayor, died unexpectedly, Feb. 7, 1692." Then follows:—

"In 1708 Alexander Squire, son of Alderman William Squire, was admitted a freeman.

"In 1709 Alexander Squire elected Sheriff.

"1718. Again elected Sheriff.

"In 1718 Mayor of Londonderry.

"In 1721 again elected Mayor, but disapproved by Lord Lieutenant."

Alexander Squire married Lillias Colquhoun, eldest daughter (and eventually sole representa-

tive of Capt. James Colquhoun, second son of Sir James Colquhoun, of Luss, Dumbartonshire, by his wife Penuel Cunningham, of Balleichan, co. Donegal, Ireland. The marriage settlement of Alexander Squire and Lillias Colquhoun is dated Sept. 8, 1715, in which settlement the Irish estate received by Sir James Colquhoun as the dowry of Penuel Cunningham is conveyed to Alexander Squire. There is no apparent motive for such marriage being claimed by the representatives of William Squire, if it were not a fact. His lineage was as ancient and honourable as that of the Leslies; his position quite as good as theirs. It is worth observing that Alexander Squire's wife was of the same family (maternally) from which had been taken both the mother and wife of Bishop J. Leslie. As a matter of much interest I would earnestly request some correspondent to confirm or refute the above statement. M. N.

DECANI AND CANTORIS (6th S. ix. 388).—The deans of Durham and Ely occupy the north stalls, so that the decani and cantoris sides are reversed. The reason is that these cathedrals represent Benedictine abbeys, in which the bishop took the place of abbot. When they were turned into secular foundations, the deans occupied the stalls (and houses) previously set apart for the priors. The first stall on the south or right-hand side, entering the choir in Durham, at least, is assigned to the bishop as well as the throne. The terms are really applicable to the position occupied by deans and cantors. M.A.Oxon.

These terms refer to the respective sides of the choir, not of the building, as is shown by the fact that they are not used of the nave; thus they are ritual, not architectural terms, and as applicable to the humblest "quire or place where they sing" as to the grandest. C. F. S. W.

*Decani* and *cantoris* can only be said of parish churches by analogy, and certainly not with etymological exactness. The dean's stall is always on the south side, the right-hand as you enter the choir, and the precentor's on the north, or left hand. Hence the words have come to mean north and south sides. See Grove's *Dictionary*. In Carlisle Cathedral (so far as I am aware, the only exception to the rule) the chancellor occupies the right-hand stall usually assigned to the dean, who there has the first left-hand stall, on the same side as the precentor. EDWARD H. MARSHALL, M.A.

Hastings.

HELEN, ELLEN, ELEANOR, &c. (6th S. ix. 287, 352).—Helen is a Greek name, Ellen (the fem. of Alain) a Celtic one. According to some, Eleanor is Ellen with *or* (gold) added to it, and is, therefore, Celtic. Others derive it from the Saxon, and interpret it as "all-fruitful." Alain is said to mean "bright-haired." The earliest instances of the use

of each name in England that I know are—Eleanor (in its older form of Elienore, Latinized as Alianora), 1137; Helen, 1205; Ellen, 1220. The first was for about three centuries one of the most popular names in England; both the others were of much rarer occurrence. HERMENTRUDE.

THE MOST NOBLE ORDER OF BUCKS (6th S. viii. 361).—There is an interesting article at the above reference, by MR. ALFRED WALLIS, making inquiries, which I was in hopes some surviving member of one or other of the kindred orders or lodges, should there be any such living, would have answered; but after watching for an answer for more than six months, and finding none, I am left to suppose, in my eighty-ninth year, that I am possibly the only surviving member of either of the known orders, and my memory will not serve me for much.

The grand lodge became pretty well extinct, to the best of my knowledge, before 1816, when the Royal Assyrian Order of Bucks seems to have taken its place, and at least was the only active one. I was elected a member about 1821, five years after I came of age, at which time the Noble Grand was John Henry Skelton, a woollen-draper in Chandos Street, Covent Garden, who had recently married Miss Schreiber, the handsome daughter of a wealthy German tailor, and with her had a considerable fortune. It was pretty well known that the honour of being Noble Grand was expensive, never costing less than 500*l.* a year, and generally twice as much, in consequence of the holder having to pay all the costs of our liberal entertainments.

A few years after I had become a member, I think about 1823, the Noble Grand gave a splendid ball at Willis's Rooms, at which some four or five hundred visitors were present, introduced by members' tickets, which, I believe, were distributed gratis, and furnished by him. At that ball the various officers, including myself, as by this time I had become a Deputy-Grand, were all in full dress, decorated with badges and sashes, and our duty was to receive the company in a ceremonious manner, each name being pronounced audibly. My own dress was in the extreme of fashion and correctness, being white smalls and stockings, with diamond buckles at the knees and on the shoes (which diamonds I had to borrow), blue coat lined with white satin, richly embroidered waistcoat, lace cravat, broad crimson sash bearing an inscription, and sundry badges, a bag-wig, and cocked hat. The visitors were ushered in by a flourish of trumpets and military music.

At the election of members a formula was adopted, of which I quite forget the words and even the particulars, but think it was pronounced audibly while laying the right hand on a book of

rules, connected with a gold stick, each end of which was held by a member. We had a special room assigned to us in the Freemasons' Tavern, and met there regularly in the evening about once a fortnight, finishing at night over a bowl of specially prepared port-wine negus, and sometimes punch.

The regalia, consisting of a buck's head with antlers, and various paraphernalia richly gilt, were entrusted to the custody of Mr. Cuff, then master of the tavern; but I believe they were mostly, if not all, burnt at a fire which happened there many years ago. One of Mr. Cuff's sons was a member, as was also his son-in-law, Mr. Sherriff, and both may possibly be still living, and if so, they would be able to give a more circumstantial account of the order than I have done. I have written the above *currente calamo*, in the garrulous spirit of an aged valetudinarian, and leave you to deal with it exactly as you please.

HENRY G. BOHN.

North End House, Twickenham.

BIRTHPLACE OF MATTHEW PRIOR (6th S. ix. 209, 278).—It is quite a modern brass that bears the following inscription in Wimborne Minster:—

To Matthew Prior, Poet and Scholar,  
Born at Eastbrook in this Town  
Anno 1664, died September 18th, 1721,  
In the fifty-seventh year of his age.  
Weld Taylor, Esq., has placed this brass  
To his Memory.  
Perennis et Fragens.

There is no record, however, of Matthew Prior's birth in the baptismal registers of Wimborne, as they are most imperfect about that period. But there is very circumstantial tradition towards establishing Wimborne as his native place, and the different houses which his father occupied are known to exist. I am leaving home for a few days, but on my return I will endeavour to send a little further information on the subject.

MARY F. BILLINGTON.

Chalbury Rectory, Wimborne.

ILLITERACY (6th S. ix. 407).—MR. WALFORD may find *illiteracy* in Goodrich and Porter's *Webster*, in Hyde Clarke's *Comprehensive Dictionary* (second edition, 1861), in Nuttall, and in Annandale's *Ogilvie* (vol. ii.). In the last-mentioned work two meanings are given: "1. The state of being illiterate; want of a knowledge of letters; ignorance. 2. An instance of ignorance; a literary error. 'The many blunders and *illiteracies* of the first publishers of his (Shakspeare's) works' (Pope)." JOHN RANDALL.

This word is not the new-comer MR. WALFORD thinks it to be. In Walker's *Dictionary* of 1842 it is given with the following note:—

"I have adopted this word from the learned and ingenious Dr. Farmer, in his essay on the learning of

Shakspeare, who, by printing it in italics, seems to use it with timidity; but in nothing is the old English proverb, *stare is no sore*, better verified than in words. Poetry will find employment for a thousand words not used in prose, and a nice discernment will scarcely find any words entirely useless that are not quite obsolete."

The word also has a place in Webster with two sets of definitions. *Illiterateness* and *illiterature* occur in various dictionaries. The latter form has, it seems to me, a particularly harsh and grating sound.

JAMES HOOPER.

7, Streatham Place, Brixton Hill, S.W.

This word is not new, for it is given in an edition of Chambers's *Etymol. Dict.* published seventeen years ago.

P. J. MULLIN.

Bonnington Road, Leith, N.B.

In connexion with this word, may I ask when the name of *literates* was first used of a certain class of the clergy? In the *Quarterly Review* for March, 1825, p. 514, a speech is quoted, made in the House of Lords, June 10, 1824, by the Bishop of Limerick, who said, "We have no *literates*, none of that class who in this country prepare themselves by private study, at a trifling cost, for the profession of the Church." The reviewer considers it necessary to add a foot-note that *literates* are "candidates for holy orders who have not been educated at the University."

EDWARD H. MARSHALL, M.A.

Hastings.

[G. F. R. B. also calls attention to the quotation from Pope supplied by MR. RANDALL.]

ETYMOLOGY OF "ERYSIPELAS" (6th S. ix. 265, 353).—The Low Latin forms of this have nothing to do with its derivation, seeing that in both Galen and Celsus it is found written *ερυσίτελας*; and I take it that no one who has examined the words derived from or compounded of *ερως* and *ερυθρος* would say that the word *erysipelas* can mean "red skin." I find medical writers are with me, among others Quain, Cooper, Copland, Erichsen, Dunglison, and MM. Littré and Robin. Dunglison says, "Erysipelas is a disease so called because it generally extends gradually to the neighbouring parts"; and Cooper, who derives it "from *ερειν*, to draw, and *vicinum*," adds, "because of its tendency to drawing neighbouring parts into the same state, in other words, because of its tendency to spread." The derivation from *ερυθρος* may have been suggested by some of the ancient names of the malady, viz., *icteritia rubra*, *rosea*, *rubra icteritia*, and the Scottish popular name *ross*. Donnegan's *Lexicon* gives *πελλα*, *πελλας* (not *πελλας*), for *hide*. The Greeks would have probably used *δεμμα*. I wrote from Athens to correct the popular error. I had not then looked out the word in Prof. Skeat's *Dictionary*. R. S. CHARNOCK.

"BLIJDSCHAP DOET HET LEVEN VERLANGHEN" (6th S. ix. 389).—This is an old Dutch proverb,

intelligible enough ("Mirth prolongs life") when written rightly, as I have here given it. Mr. ROUND seems to have mistaken the double *i* in the first word for *u*; and the printer of the first edition of *Fryer Bacon* has not only destroyed the last word by making *two* of it, but made nonsense of the whole by putting a comma after "doet." "Doet verlangen" (or, according to the more modern fashion in spelling, *verlengen*) corresponds to the French "fait prolonger."

FRED. NORGATE.

If Mr. ROUND looks again at the title-page he will find that he has copied the Dutch motto incorrectly. The first vowel is not *u*, but double *i* (written *ij*). "Blijdschap doet het leven verlangen" means "Cheerfulness lengthens life."

J. DIXON.

The phrase ought to be "Blijdschap doet het leven verlangen," and means "Enjoyment lengthens life." It is an old Dutch proverb.

JOHANNA SCHINDLER.

164, Brixton Road, S.W.

The interpretation of these Dutch words is "Mirth prolongs life" (Blithe-ship doeth life prolong).  
A. R.

SUN DANCING AT EASTER (6th S. ix. 390).—I copy the following from Hone's *Every-Day Book*, vol. i., to which it was communicated by Mr. T. A.—

"The day before Easter Day is in some parts called 'Holy Saturday.' On the evening of this day in the middle districts of Ireland great preparations are made for the finishing of Lent. Many a fat hen and dainty piece of bacon is put in the pot by the cotter's wife about eight or nine o'clock, and woe to the person who should taste it before the cock crows. At twelve is heard the clapping of hands, and the joyous laugh, mixed with 'Shidh or mogh or corries,' i. e., out with Lent: all is merriment for a few hours, when they retire, and rise about four o'clock to see the sun dance in honour of the resurrection. This ignorant custom is not confined to the humble labourer and his family, but is scrupulously observed by many highly respectable and wealthy families, different members of whom I have heard assert positively that they had seen the sun dance on Easter Morning."

CELER ET AUDAX.

On the morning of Easter Day it was formerly a custom for the people to rise early and walk into the fields to see the sun dance, a superstition then firmly believed in, and which, by looking at it steadfastly for some time, it might be fancied to do. In the *British Apollo*, 1708, a song thus interrogates Phœbus on the subject:—

"Old wives. Phœbus, say  
That on Easter-day,  
To the music o' th' spheres you do caper;  
If the fact, sir, be true,  
Pray let the cause know  
When you've any room in your paper."

this his godship replies:—

"The old wives get merry,  
With spic'd ale or sherry,  
On Easter, which makes them romance;  
And while in a rout  
Their brains whirl about,  
They fancy we caper and dance."

GEO. H. BRIERLEY.

The learning upon this subject may be found in Brand's *Popular Antiquities* (Bohn's ed. i. 162).

EDWARD H. MARSHALL, M.A.

Hastings.

For instances of the existence of this old superstition in Devonshire and the south-east of Ireland see "N. & Q." 3rd S. v. 394, 448.

G. F. R. B.

A VETERAN ORGANIST (6th S. ix. 385).—In the church of All Saints, Hertford, there is the following epitaph, which may interest Mr. KETTON:—

"In Memory of  
Charles Bridgeman  
for  
Eighty-one years  
Organist  
of the Church,  
Who died on the 3rd day of  
August, 1873,  
In the 95th yr of his age.  
He was appointed organist  
At the early age of thirteen years,  
And being a talented Musician,  
Gratuitously effected,  
During a long life,  
Much improvement in  
The Musical taste of the Town,  
His amiable disposition  
Endearing him to many  
Friends, who have  
Erected a monument  
In the Churchyard in addition  
To this Tablet."

It is to be hoped that the congregation attending this church may for many years enjoy the musical talent of the present organist.  
M.A. Oxon.

FRANCE (6th S. ix. 330).—The first wife of Hugues Capet is variously described as daughter of Lothaire, King of Italy (Mézeray); of Otho I., Emperor of Germany (Anderson's *Royal Genealogies*); of a Count of Poitou (Dreux du Radier's *Reines et Régentes de France*, Moreri's *Hist. Dict.*); and of some unknown Italian noble (Helgaud, Dreux du Radier, Moreri). His second wife was Blanche, also called Blandine and Alice, daughter of Guillaume, Duke of Aquitaine, and widow of Louis V., the last king of the previous dynasty. There can be little doubt that Adelaide was not the daughter of any Count of Poitou or Duke of Aquitaine, and that those who so style her confuse her with Blanche. There is no doubt that Adelaide, not Blanche, was the mother of King Robert, as the latest date given for his birth is 973, and Adelaide did not die before 998.

Since Lothaire, King of Italy, was dead in 930, she is not likely to have been his daughter. She was, in all probability, a daughter of Otho I., Emperor of Germany, whose wife Adelaide was daughter of Rodolpho, King of Burgundy, and Bertha, widow of King Lothaire.

HERMENTRUDE.

"KNIGHT OF TOGGENBURG" (6th S. ix. 407).—I think that the "H. T." mentioned by Mr. CARMICHAEL represents the Rev. Henry Thompson, of St. John's, Cambridge, and late Vicar of Chard, a well-known literary man and theological writer. He edited *Original Ballads by Living Writers* in 1850, and contributed to *German Ballads* in 1845.

EDWARD H. MARSHALL, M.A.  
The Library, Claremont, Hastings.

LONDON PAVED WITH GOLD (6th S. v. 429; vi. 153, 299, 496; ix. 358, 398).—My earliest recollection of this saying goes back to my nursery days, full seventy years since; but the rhymed form as I know it differs somewhat from any given by your correspondents. It runs thus:—

"Oh, London is a fine town, a very famous city,  
Where all the streets are paved with gold, and all the  
maidens pretty."

I remember, too, having read about the same time, in the renowned *History of Sir Richard Whittington, thrice Lord Mayor of London*, how the report which had reached the friendless orphan in the country village where he lived, that the streets in the great city of London were paved with gold, induced him to set off to try his fortune there. I do not know when the story of Whittington first appeared in print; but it would be interesting if it could be ascertained whether in the earliest editions of it there is any reference to the saying, which is clearly the leading idea in the stanza quoted from Henry Carey's ballad, and is probably much older than 1734.

E. McC.—

SIR NATHANIEL WRAXALL (6th S. ix. 387).—The epigram, as I heard it some sixty years ago, was thus:—

"Mistaking, mistating,  
Misquoting, misdating  
Men, characters, places, and facts all,  
Here lies Sir Nathaniel Wraxall."

J. CARRICK MOORE.

I have heard the lines thus, but I do not know their origin:—

"Men, measures, motions, names, and facts all  
Misquoting, mistating,  
Misplacing, misdating,  
Here lies Sir Nathaniel Wraxall."

C. F. S. W.

CHARLES II.'S HIDING-PLACES (6th S. iv. 207, 498, 522; vii. 118; viii. 227, 329).—May I add The Bury, Rickmansworth, to the list of old houses

which claim the honour of having secreted Charles II. after the battle of Worcester? Since my communication on this subject (Sept. 27) I have come across the following in Cussans's *History of Hertfordshire*:—"On the southern side of the house (which side has been allowed to fall into a dilapidated state) is a small room in which, according to local tradition, King Charles II. lay concealed for some days."

ALLAN FEA.

Bank of England.

GEORGE BOLEYN, DEAN OF LICHFIELD (6th S. ix. 406).—From a short pedigree I made from Blomefield's *Norfolk*, it shows that the father of Queen Anne Boleyn, Sir Thomas, had five brothers: William, Archdeacon of Winchester; Sir James, Lord Mayor of London (who died s.p.); Sir Edward; John; and Anthony. No further particulars are given of these brothers, except that Sir Edward married Anne, the daughter and coheir of Sir John Tempest, but does not appear to have left any children.

The sudden aggrandizement of the family in the line of Sir Thomas may have thrown the rest of the family more or less into the shade, where they may have been very willing to remain after the equally sudden downfall of Queen Anne and all her friends. So may it not be possible that George Boleyn, the Dean of Lichfield, may have been descended from William the archdeacon, from John, or from Anthony? Any of these descents would make him equally the kinsman of Lord Hunsdon and of Queen Elizabeth, as were also the Cleres of Ormesby, the Calthorpes, and the Sheltons by their mothers, the three sisters of Sir Thomas. I only throw this out as a suggestion, for I have not Blomefield's *Norfolk* by me, or any book on that county, and only drew up the short Boleyn pedigree to assist me with regard to that of the Clere family.

STRIX.

P.S.—Since writing the above, I by chance found in "N. & Q." (5th S. i. 45) a curious addition to the Boleyn pedigree:—

George Bulleyn, son of George Bulleyn,  
Viscount Rochford.

George Bulleyn.

Thomas Bulleyn.

Elizabeth and Mary, found buried at Clonoony  
Castle, King's County.

THE SOLEMN LEAGUE AND COVENANT (6th S. ix. 370, 396, 414).—In a memorandum with which Mr. Gorges Gwynne, the rector of Eastwell, Kent, was good enough to supply me at the time of the correspondence in "N. & Q." about "The Last of the Plantagenets," he writes: "Our ancient register likewise contains the Solemn League and Covenant, 1642-3, with the original signatures of the parish-ioners."

R. H. BUSK.

SOURCE OF NURSERY RHYME (6th S. ix. 248, 292, 373).—This was a nursery rhyme fifty years ago. Those who quote the last line as *hot porridge*, of whatever kind, I humbly submit, lose the fun of it. The version current in my nursery ran thus:—

"The man in the moon came down too soon  
To ask the way to Norwich;  
The man in the south he burnt his mouth  
With eating cold plum-porridge."

If plum-porridge be the true term, the date must be relegated to a day when the modern cloth had not converted that ancient dainty into plum-pudding.  
HERMENTRUDE.

To East Anglian ears the first line as given by Ritson is simply intolerable. The reading given on p. 248 ("came down at noon") is less offensive, inasmuch as *noon* rhymes with *moon*, which is more than can be said for *down* in our part of the country, although it might pass well enough further north. But I believe that both are wrong, and that the true reading is—

"The man in the moon came down too soon."

As to the last line, authorities differ, some having *pease*-porridge and others *plum*-porridge. I am not sure which is right, but rather incline to the latter.  
FR. N.

PICTURES IN BERLIN WOOL (6th S. ix. 328, 376).—Italy has a kindred and somewhat superior art—reproducing line engravings with black silk stitches on a white silk ground. There are good specimens of it at the Bologna and other public galleries, and it is still successfully taught in girls' schools. I do not remember meeting it, however, out of Italy.  
R. H. BUSK.

THE LADY ARABELLA CHURCHILL (6th S. ix. 389, 419).—There is a portrait of this lady, by Sir Peter Lely, in the possession of Earl Spencer. It was exhibited by him in the first loan collection of national portraits in 1866, and was numbered 1018. In the loan collection of the following year the Duke of Marlborough exhibited a portrait of James Fitzjames, Duke of Berwick. It was painted by Nicholas Cassana, and was numbered 21 in the catalogue.  
G. F. R. B.

For references to portraits of Miss Churchill (not "The Lady," as she was a knight's daughter and a plain colonel's wife) and of her son the Duke of Berwick see Granger's *Biographical History of England* and Evans's *Catalogue of Portraits*.

NORMAN CHEVERS.

MOTTO WANTED (6th S. ix. 207, 236, 256).—"Reverence the cheese-like brain that feeds you with all these jolly maggots" (Rabelais) is perhaps scarcely as elegant or classical a quotation as MR. KING desires, but it is equally appropriate to his subject and flattering to himself.  
H. GIBSON.

GERMAN HISTORICAL BALLADS (6th S. ix. 428).—The book about which your correspondent inquires was published at Leipzig under the patronage of the King (Maximilian I.) of Bavaria. The title is "*Die Historischen Volkslieder der Deutschen vom 13 bis 16 Jahrhundert*, gesammelt und erläutert von R. von Liliencron," 4 vols. 8vo. (1865-69).  
FR. NORGATE.

LOUIS XVII. (6th S. ix. 368).—The work which MR. E. R. VYVYAN remembers was doubtless *Louis XVII.: sa Vie, son Agonie, sa Mort*, par A. de Beauchesne, which was translated from the French and published by Clarke in 1853. The two volumes were copiously illustrated with views, plans, facsimiles, &c., and formed almost a canonization of the unhappy little Capet.  
ESTE.  
Fillongley.

ANDREW MARVELL AND VALENTINE GREAT-RAKS (6th S. ix. 61).—The once fashionable quack doctor Mr. St. John Long, who undertook to cure diseases by subjecting his patients to friction or scrubbing, and who at last came to grief in a case that proved fatal, and led to an inquest and a verdict that put a stoppage to his professional practice, no doubt had read of, and had been tempted to imitate, Valentine Greatrakes, an operator who lived two hundred years before him. The following account of this person is extracted from the *News*, July 13 and July 27, 1665:—

"Dublin, July 5, 1665.—For this month last past here has been great talk of Mr. Valentine Greatrakes, and of strange cures he has done, only with touching or stroaking; whereof we have received divers letters from Cork, and of the multitudes that flock about him. He is by some that know him well, reported for a very civil, frank, and well humoured man, conformable to the discipline of the Church; born in Munster; a gentleman of English extraction; sometime a lieutenant in Colonel Farr's regiment; master of a competent estate, and he takes neither money nor present for his cures. What moved him to this course is not known, but spoken of variously. Till of late he kept at his own house; but that being too small for his company, he is now come to Youghall. We have now received a letter dated the first instant, at Clonmel, from a very intelligent and sober person, a councillor at law, returning homeward after the last term, to the purpose following:—"My curiosity would not permit me to refrain beholding Mr. Greatrakes, curing of all diseases in the town, where he occasionally was, and especially being of my acquaintance. In short, the multitudes that follow, and the press of people are only for those to believe that see it. Two or three ships well freighted out of England with all diseases, are most returned well home. He is forced to leave his own house, and lives at Youghall, through necessity of the throng after him. He admires himself this strange gift of healing. It's incredible to tell how many he said he cured, and can be proved, and only by touching or gently rubbing. I saw a plowman of Mr. John Mandevilles, in this county, so afflicted with the sciatica, that he was for six miles brought hither in a carr. I saw him come very much labouring and limping into the chamber. He chafed his thigh, and asked,

"Where is the pain now?" He said, "In the leg." He chafed there, and asked, "Where now?" The fellow cried, "Oh, in the top of my buttock!" Then he chafed also, and asked, "Where now?" Then he said, in his foot. And he chafed it there to his great toe, where it went away. The fellow in my hearing confessed himself well, and I saw him leap and dance, and go away well. 'Tis so strange to me, I know now not what to say to it, and his cure is altogether by touch; the French pox and dry inward psiticks not excepted. The story is every day confirmed by more witnesses, and fresh instances. Several that have been with him make report of the advantage they have received, and of the multitudes that flock to him both out of curiosity and for relief. In a letter received from a lady, known to be a prudent and very excellent person, she avers herself to have been an eye-witness in her own house of above three score cured by him in one night, of deafness, blindness, cancers, sciatica, palsies, impostumes, fistulas, and the like, who went away by the blessing of God well recovered."

Two works, one entitled *Valentine Greatrak's Account of Strange Cures by Stroaking with the Hand*, and the other entitled *Wonders no Miracles; or, Mr. Greatrak's Gift of Stroaking Examined*, were published in London in 1660. I have noted a ludicrous blunder made by the editors of John Ray's works. In Ray's *Memorials*, published by the Ray Society, he mentions (at p. 17) reading "the business about Great Rakes," between the years 1663 and 1667. On this his annotator, George Scott, tells us, "These great rakes are now [1740] come into general use among the farmers, and are called drag rakes." Dr. Edwin Lankester, who edited the volume for the society, not being better fitted for the task, did not know what the reference was to, and therefore allowed the mistake to pass uncorrected. Unfortunately the society's *Memorials of Ray* contain several editorial errors.

JAMES H. FENNEL.

7, Red Lion Court, Fleet Street.

CRÉTIN (6th S. ix. 269).—I would direct M.'s attention to the article "Chrétien" in the supplement to Littré, p. 361, where he will find that in the south-west of France lepers or pariahs are still called *chrétiens*, as formerly they were called *chrestiens*; or he may consult *Folk-Etymology*, p. 470.

A. SMYTHE PALMER.

Woodford, Essex.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*New Light on some Obscure Words and Phrases in the Works of Shakespeare and his Contemporaries.* By Charles Mackay, LL.D. (Reeves & Turner.)

We do not think that Dr. Mackay's pamphlet will be much help either to Shakespeare students or philologists. His statements are not very clear; but, if we read him aright, he holds that a much greater part of the present English tongue is of Celtic origin than has been conceded by previous investigators. Not only denies that the Celtic tongues have influenced not only our local nomenclature, but also our language; but the amount to which they

have done this is capable of great exaggeration. We believe that at least one-half the words which Dr. Mackay has commented upon have come to us through a Teutonic channel, though we would not be understood to affirm that sisters to them are not to be found in the Celtic tongues. The author says that as *ale* means drink, it "does not follow that in the church-ales or bride-ales.....much or any ale was consumed, but only that some kind of drink was provided for the guests." How this may be as to bride-ales we will not affirm; but that ale was consumed plentifully at church-ales we have positive proof from existing churchwardens' accounts. Dr. Mackay is hard upon dictionary makers. We confess to having a fellow feeling with him in this respect; but he should bear in mind that all are not equally guilty; and, to speak of the dead only, there are some to whom we owe a debt of gratitude. It cannot be too often enforced upon word-derivators that because something of like sound to an English word may be found, either in English or some foreign language, it by no means follows that the two things have any connexion. For example, *mendicant* might be a jocosé word, formed from "mend I can't." Any one who knows even a little Latin will be quite sure that this derivation is preposterous, and yet there are hundreds of equally foolish derivations that have passed current and been received into works of authority.

*The Book of Psalms.* Translated by the Rev. T. K. Cheyne, M.A. (Kegan Paul, Trench & Co.)

THOUGH designed apparently for a class of readers different from those to which the series as a whole directly appeals, this latest volume of the "Parchment Library" of Messrs. Kegan Paul & Co. is likely to be one of the most popular. It presents for the first time a version of the Psalms at once poetical and critical. A thorough Hebrew scholar, Mr. Cheyne supplies a text which may be accepted as authoritative. He furnishes, also, disquisitions equally erudite and popular upon the development of psalmody from the Accadian form; upon the authorship of the Psalms, a very small number of which can be attributed to David; upon the chronology of the Psalter; and upon other kindred subjects. Explanations, singularly lucid and acceptable, are supplied at the end of the volume, and some few conjectural emendations of the Hebrew text are attempted. The task set before themselves by the producers of the volume—to enable the "lovers of literature to read the Psalter intelligently and with pleasure"—has been fully accomplished, and the attractive little volume will enjoy a wide circulation. More, even, may be said. Embodying as it does the latest results of scholarship, it is likely to prepare the way for a treatment of the lyrical portion of the Bible different from anything that has yet been attempted.

*Hints on Catalogue Titles and on Index Entries, with a Rough Vocabulary of Terms and Abbreviations, &c.* By Charles F. Blackburn. (Sampson Low & Co.)

To a certain extent a trade treatise, intended to assist the professional cataloguer, Mr. Blackburn's volume is likely to commend itself to all lovers of books. There are few of these who have not dreamed of some time of leisure, when the contents of their shelves shall be catalogued, and the task of hunting out a volume not in daily use shall be robbed of some of its difficulties. A perusal of *Hints on Catalogue Titles* will probably induce them to abandon the idea of performing the task themselves, and lead them to seek duly qualified assistance. In this world there are few things a man can do well by the mere use of common sense and with no preliminary training. There is, in fact, nothing that it is

easy to do well. How much study and preparation, what industry and what care, are necessary to the arrangement and cataloguing of books, Mr. Blackburn shows. Very far from arduous is, however, the task of reading, and even of studying, his volume. In the portion in which he describes "A Private Library and the Society of Books," giving in so doing a *catalogue raisonné* of the contents of a few shelves, the author is positively entertaining. We heartily commend the volume to general circulation. There are few bibliophiles who will not be glad to possess it.

*Letters of William Cowper.* Edited, with Introduction, by the Rev. W. Benham, B.D., F.S.A. (Macmillan & Co.)

An edition of Cowper's letters handier, prettier, and in every way more desirable than is supplied by Messrs. Macmillan is scarcely to be hoped. A full knowledge of the poet is possessed by Mr. Benham, who is known as editor of the Globe edition of Cowper's *Works*. This possession has been turned to account in the collation of the letters and their disposition in chronological order. To the work Mr. Benham has prefaced a sketch of the poet's life which, while short, is all that is needed, supplying as it does the principal facts in Cowper's life and a sketch of his correspondents. To praise the letters of Cowper is now superfluous. They have won acceptance as among the most delightful compositions in their class, and will assuredly be known as long as the language in which they are written. Next to the letters of Lamb, perhaps, in charm of style, the letters of Cowper have sincerity, justness of observation and humour that cannot easily be surpassed. A specially delightful feature in them is their appreciation. How pleasant, for instance, are the passages addressed to Unwin (p. 57) on Vincent Bourne! Passages in some letters to women might almost be supposed to have been written by Lamb.

*The Annual Register for 1883.* New Series. (Rivingtons.) THE utility of the *Annual Register* is now so fully recognized, one no more thinks of praising it than of praising the *Post Office Directory*. To the student it is serviceable, to the scholar it saves much arduous research, to the ready writer it is indeed indispensable. Its obituary alone is sufficient to establish it in favour with the worker. The latest volume yields in no respects to its predecessors.

THE *Contemporary* has a valuable paper on "The Historical Assumptions of the Ecclesiastical Courts Commission," by Edwin Hatch, D.D., and one by Mr. Bryce, M.P., on "An Ideal University."—"Le Style, c'est l'Homme: a Causerie," by the Earl of Lytton, an essay by Mr. Sendall on Charles Stuart Calverley, and one by Prof. Butcher on Sophocles, attract attention to the *Fortnightly*, in which also appear the first three chapters of the new novel of Mr. George Meredith.—The *Nineteenth Century* has papers by the Hon. Mr. Justice Stephen on "The Unknowable and the Unknown," and on "Forgotten Bibles" by Prof. Max Müller.—Mr. Mew writes in the *Gentleman's* on the Seigneur des Accords, as the whimsical author of *Les Bigarures et Touches* elected to be called.—*Macmillan* contains a poem, hitherto unpublished, by Charles Kingsley, called "Juventus Mundi."

SOMEWHAT tardily we draw attention to the forthcoming republication by Victor Palmé, of 17, Unter den Linden, Berlin, of the immense *Collectio Sacrorum Conciliorum* of Joan. Domin. Mansi. This prodigious work of the famous Archbishop of Lucca is in thirty-one folio volumes, and carries the history of ecclesiastical councils to the year 1509. The original, 1757-98, is not easily met

with, and fetches on the rare occasions when it occurs very long prices. The literary value of the work has received ample recognition from Ranke, Hefele, and all writers on ecclesiastical history. The reprint will be executed in facsimile. Twenty-eight marks per volume is the subscription price.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

EDWARD R. VIVIAN ("Twelfth Night, II. iii.).—*Testril* in the passage you quote stands for *tester*. The name, derived from the king's head (*teste* or *tête*) on it, was variously written *teston*, *tester*, *testern*, *testorne*, *testril*, &c. A *teston*, the original French coin, was once worth eightpence, but was reduced to sixpence, at which value it is estimated in the *Twelfth Night*. "I think truly all the town would come and celebrate the communion to get a *testorne*, but will not come to receive the body and blood of Christ" (Latimer's *Sermons*).

E. P.—Etienne Pivert de Senancour, a well-known French writer, was born in Paris in November, 1770, died at St. Cloud, January, 1846. Educated as a priest, he refused to take the vows and fled to Switzerland, where he married. He is a voluminous author, his best known work being *Obermann*, first published in Paris, 1804, and subsequently reprinted with a preface by Sainte-Beuve, and still later with an introduction by George Sand. See Sainte-Beuve, *Portraits Contemporains*, tom. i.; Quérard, *France Littéraire*; and *La Nouvelle Biographie Générale*.

C. G. M. (Orebro).—In the first case cited from Scott, "the" is to be regarded as bearing two aspects: when inserted between the Christian name and surname it is probably a corruption of "de," the charter form of the surname; when used, as you will sometimes find it, with the surname alone, it resembles the usage prevailing in certain Scottish clans of prefixing the definite article to the chief's name by way of eminence, as, e.g., "The Chisholm," &c. But the modern form of the surname may also be used, and then neither of the above uses is applicable. The different styles of the other writers you name, and the different subjects treated, sufficiently account for your not finding the same class of expressions in their writings. "The more happy that," &c.—the more happy for having, or in that he had, done such a deed.

BARUM.—The question concerning "Cu. Ld." (*ante*, p. 428) is too unimportant to justify a second insertion. The substitution of "Cw." for Cu. was due to your manuscript. "Cu. Ld." are the letters the signification of which correspondents are invited to furnish.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 14, 1884.

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## Notes.

## SALT IN MAGICAL RITES.

MISS BUSK's foot-note ("N. & Q." ante, p. 263) to her tale of the witch of Canemorto who persuaded her husband to attend the Noce di Benevento, where his pleasure was marred by the absence of salt (which was, however, procured), reminds me of Grimm's note on the popular superstitions relative to salt. Salt-springs we know, from Tacitus and others, were highly valued by the early Teutonic tribes:—

"Suppose now that the preparation of salt was managed by women, by priestesses, that the salt-kettle, salt-pan, was under their care and supervision, there would be a connexion established between salt-boiling and the later vulgar opinion about witchcraft: the witches gather, say on certain high days, in the holy wood, on the mountain, where the salt-springs bubble, carrying with them cooking vessels, ladles, and forks, and at night their salt-pan is aglow.....As Christians equally recognized salt as a good and needful thing, it is conceivable how they might now, inverting the matter, deny the use of wholesome salt at witches' meetings, and come to look upon it as a safeguard against every kind of sorcery. For it is precisely salt that is lacking in the witches' kitchen and at devils' feasts, the Church having now taken upon herself the hallowing and dedication of salt."—Stallybrass's *Teutonic Mythology*, vol. iii, pp. 1047, 1049.

The original passage in Grimm's *Deutsche Mytho-*

logie is in vol. ii. (ed. 1877), pp. 875-7. In the appendix, not as yet translated by Mr. Stallybrass (does he intend to translate it?), this note is added:—

"Ein Salzwerk ist eine geheiligte, unter dem Schutz des Völkerrechts stehende Gabe Gottes. Rommel, 8, 722. Auf Tische und Altäre legt man Salz: sacras facite mensas salinorum appositu. Arnobius, 2, 67. Salinum est patella, in qua diis primitiæ cum sale offerebantur. Die Aegypter dagegen hassen das Salz und das Meer, den Priestern war Salz auf den Tisch zu setzen untersagt. Plut. de Isid. 32," &c.—*D. M.*, vol. iii., *Nachträge und Anhang*, p. 307.

We can go far back in tracing the holiness of salt. The cow Audhumla nourished with her milk Ymir, the first of the giants. She licked the salt mountain of ice and the hero Buri came forth (Gubernatis, *Zoological Mythology*, 1872, vol. i. p. 224). Simrock, writing of this tale of the giants, says: "Der Urreise ist aus dem Niederschlag der unweltlichen Gewässer entstanden; die Götter aus den Salzsteinen geleckt, und das Salz bedeutet das geistige Princip," &c. (*Handbuch der Deutschen Mythologie*, 1878, p. 404). Nork says: "Salz ist die treibende und schaffende kraft der unorganischen Welt, darum leckte die Kuh die salzigen bereisten Steine," &c. (*Mythologie der Volkssagen und Volksmärchen*, 1848, pp. 261-2). In a note (p. 261) Nork says:—

"Bekannt sind bei den Germanen die heiligen Salz- bache, um deren Besitz blutige Kriege entstanden. Da die Heiligkeit derselben aus heidnischen Begriffen hervorging, so suchten die christlichen Bekehrer sie dadurch in Miscredit zu bringen, dass sie die Hexen Salz kochen liessen. Die Germanen glaubten, eine Gegend, wo salzhaltiges Wasser ist, liege dem Himmel nahe, und die Gebete des Menschen werden von den Göttern nirgends besser vernommen."

I have not quoted the whole note.

I need not cite instances of the use of salt as a sacred thing in Britain. When a child first leaves its mother's house, it is in Leicestershire, Lancashire, and other counties presented with salt, among other things (Dyer, *English Folk-lore*, p. 176). The custom is common. But salt is not only used as a lucky thing, it is also employed in uncanny rites. Traces of this use we perhaps see in all cases where salt is burnt. For example, in the "salt spell," as it is called, a pinch of salt must be thrown into the fire on three successive Friday nights while these lines are repeated:—

"It is not this salt I wish to burn,  
It is my lover's heart to turn,  
That he may neither rest nor happy be  
Until he comes and speaks to me."

Henderson, *Folk-lore of the Northern Counties*, p. 176.

The charm cited belongs, Mr. Henderson says, to the South. Another version is given by Dyer, *English Folk-lore*, p. 275. "When children shaled their teeth," says Aubrey, "the women use to wrap, or put salt about the tooth and so

throw it into a good fire";\* and he immediately afterwards refers to a German custom of bidding the child who had lost its tooth go into a dark corner with it and say, "Mouse! here I give thee a tooth of bone, But give thou me an Iron-on," a custom which seems very suggestive of remembrance of domestic sacrifice (Aubrey, *Remains of Gentilisme and Judaisme*, ed. 1881, p. 11). If you do not throw salt into the fire before you begin to churn the butter will not come, say people in North Lincolnshire ("N. & Q.," 1st S. viii. 382; *Choice Notes, Folk-lore*, p. 51). It is unlucky that milk should boil over the edge of the pot and run into the fire, it diminishes the quantity of milk given by the cow; salt should immediately be thrown into the fire (Gregor, *Folk-lore of the North-East of Scotland*, p. 193). After the victim of the evil eye had been bathed with salt and water and had tasted the mixture, it was thrown "into the hinder part of the fire," the "skilly" neighbour who superintended the operations saying at the same time, "Guid preserve frae a' skaith" (Napier, *Folk-lore of the West of Scotland*, 1879, pp. 36-7). Probably as the repetition backwards of the Lord's Prayer was said to raise the devil, so the unnecessary destruction of the life-necessary salt was equivalent to a propitiation of the powers of evil, Christian or pagan. Salt in its proper use was, as I have shown, esteemed holy. Aubrey gives his testimony: "That Salt is inimique to the Evil spirits is agreed upon by the writers of Magic; as also perfumes, which is the reason they were used in their temples and sacrifices. Holy water is water wherein fine white Salt hath been dissolved. Mdm.—there was no sacrifice without salt" (*Remains*, &c., p. 121). So, too, salt was commonly enough put on the body of a dead man, very probably to guard him from the evil spirits which were supposed to seek access to the dead man's house. See the rite of Dishaloof described in Henderson, p. 53; see also Gregor, p. 207; *Choice Notes*, p. 120, &c.

This note is already too long to allow me to refer to other illustrations of the use of salt in magic or to defeat magical purposes.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

#### BIBLIOGRAPHY OF CHAUCER.

(See 6th S. viii. 381; ix. 138, 141, 361, 422.)

*Complete Works*, continued from p. 142.

John Bell's Edinburgh edition, in 12 vols. 18mo., 1777.—Bell was a London bookseller who employed Edinburgh printers to bring out 109 miniature volumes of the "British Poets," of which twelve were devoted to Chaucer. This is the first com-

plete edition of Chaucer's works after Urry's of 1721. I have not seen a copy of this work, but I presume it is the first impression of

John Bell's edition of 1782, in 14 vols. 18mo.—A copy is in the British Museum Library. The "Canterbury Tales" are from the text of Tyrwhitt, 1775; the miscellaneous poems are from Urry's edition. Contents: a life of Chaucer; Tyrwhitt's preface to the "Tales," and an appendix containing some account of the early editions of Chaucer; an essay on the poet's language and versification; introduction to the "Tales"; list of MSS. consulted by Tyrwhitt; extracts from Thomas's preface to Urry; the usual introductory poems "To the Kinges Grace," &c.; the "Canterbury Tales," and other poems, as in the earlier editions. These are not critically edited, and the poems now regarded as spurious, dubious, and genuine are mingled together; there are many engravings by Stothard. For Tyrwhitt's estimate of Bell's edition see *Gentleman's Magazine*, liii. 461.

Anderson's "British Poets," 1793, 8vo.—The first volume contains Chaucer. The "Canterbury Tales" are from Tyrwhitt, with certain questionable poems, e.g., the "Plowman's Tale," added; the minor poems (indiscriminately inserted) are from Urry. There is a glossary and a life of Chaucer.

Chalmers's "English Poets," 8vo., 1810.—Vol. i. is devoted to Chaucer. The "Tales" are from Tyrwhitt, and the other poems from the black-letter editions; no "Plowman's Tale" nor questionable "Coke's Tale of Gamelyn." The prose works are kept distinct from the poetry, but there is no attempt to separate genuine from merely imputed works.

Whittingham's edition, with life by Singer, 5 vols. 8vo., 1822.—"The Poems of Geoffrey Chaucer. Chiswick, from the press of C. Whittingham, College House," forms the first six of one hundred volumes of "British Poets"; the text without notes; no illustrations. Apparently founded on Tyrwhitt, Chalmers, and the black-letter editions. After the "Assemble of Fowles" the minor poems are in a different order from that of the earlier editions and the spelling is frequently modernized. There is a glossary, well printed, but not of much use to the student.

Moxon's edition, 1 vol. 8vo., 1843.—Well printed; a few good notes; portrait of Chaucer and view of his tomb; dedicated by the publisher to Alex. Dyce. The order of the poems is different from that of former editions; there is a glossary, but the spelling is often modernized. Follows Tyrwhitt for the "Tales." Not a critical edition.

The first Aldine edition, 6 vols. 8vo., 1845.—"The Poetical Works of Geoffrey Chaucer. With Memoir by Sir Harris Nicolas. Lond., 1845." Seems a mere reprint of Tyrwhitt for the "Tales,"

[\* This common custom still lingers in Yorkshire, or did so in the first half of the century.]

and Speght and Urry for the other poems; portrait of Chaucer; well printed; language often modernized.

Morris's Aldine edition, 6 vols. 8vo., 1866 (Bell & Daldy).—Elegantly got up; without engravings, except portrait of Chaucer as frontispiece; contains Sir H. Nicolas's memoir, but the text of the first Aldine edition of the "Tales" is replaced by a new one, based on that of Wright, or on the Harleian MS. 7334, corrected by the help of Tyrwhitt, the Lansdowne MS. 851, and other MSS. Other poems are collated with MSS. and many corrections are printed in italics; has Tyrwhitt's essay with additions by Skeat, and a new glossary. The best text of the complete works up to this time published. Prints for the first time "*Ætas Prima*," "*Leaulte vaut Richesse*," and a poem on prosperity. Admits some doubtful poems. A useful and independent edition.

Robert Bell's edition, 4 vols. 8vo., 1878.—First published in Bell's "Annotated Edition of the English Poets," 8vo., 1854, but revised and reprinted. The full title is "Poetical Works of Geoffrey Chaucer, with Poems, formerly printed with his, attributed to him; edited with a Memoir by Robert Bell," revised edition in 4 vols., with preliminary essay by W. W. Skeat, M.A. The text of the "Tales" is mainly founded on the Harleian MS. 7334, adopted by Mr. Bell and Mr. Jephson as the best; alterations here and there from other MSS.; practically Wright's text collated with that of Tyrwhitt, &c.; has good notes. The first really satisfactory edition of the minor poems independently collated from MSS. The doubtful and spurious poems are relegated to the last volume, but some dubious work is accepted. Skeat's contribution to this edition is praised in the *Academy* for August 27, 1878. The contents of the last volume are these: "Romaunt of the Rose," "Court of Love," "Cuckow and Nightingale," "Flower and Leaf," "Lovers Complaynte," "Lament of Mary Magdalene," "Praise of Women," "Go forth, King," "Eight Goodly Questions and Answers," "To the Lords and Knights of the Garter," and "It falleth for a Gentleman."

Robert Bell's edition, published by Griffin, in 8 vols. 8vo. (part of a complete edition of English poets), seems less critical; it follows more closely the edition of 1854.

"The Riverside Chaucer," Boston, Mass., 3 vols. 8vo., 1880.—An excellent American edition by Arthur Gilman, M.A. The text of the "Tales" is based on Tyrwhitt, revised by help of the Chaucer Society's publications. Well printed and edited. Reviewed in *Atlantic Monthly*, vol. xlv. p. 108. The MS. preferred is the Ellesmere, but with caution; other readings are given in doubtful cases. The poems are arranged in the best

accepted chronological order. Spurious and questionable poems are placed at the end of the third volume. These are "Romaunt of the Rose," "Court of Love," "Flower and Leaf," "Cuckow and Nightingale," "Goodly Ballad," "Praise of Women," "Chaucer's Dream," "Virelai," "The Prophecy," and "Go forth, King." Introduction valuable, altogether a useful edition.

"There is no good edition of Chaucer, not even a good text. The only text that the Chaucer scholar should think of using is the valuable six-text edition of the Chaucer Society. For the general reader one edition is as good as another, and there is little to choose between Tyrwhitt, Bell, and Dr. Morris."—*Encyclo. Metropolitana*, art. "Chaucer."

J. MASKELL.

Emanuel Hospital, S.W.

FROM ROBERT GREENE TO RICHARD GRANT WHITE.—Since the year 1592, in which *Greene's Groat's-worth of Wit* was published, down to the present month of June, 1884, William Shakespeare has never been held up to public execration, for any private or public act, as he is in the current number of the *Atlantic Monthly* by Mr. Richard Grant White. I give the indictment verbatim, for it can only be answered by examining each of its counts separately, and for this purpose all must appear upon the record:—

"Referring to the view of Shakespeare's personal character presented in that dry and colorless setting forth of the little that we know of his life which is given in the Riverside edition; the *Times* critic says, 'The known facts in Shakespeare's life are so few that his leaving his wife his second-best bedstead, or his suing Philip Rogers for 1*l.* 15*s.* 6*d.*, stand out with startling distinctness. But perhaps it is well not to infer too much from them.' It is well. It is always well not to infer too much from anything. But this writer, in his brevity, very much understates the facts. It is not only that Shakespeare gave his wife by will nothing but his second-best bed, but, as I have remarked before, that even the second-best bed was the fruit of second-best thoughts. The bequest is an interlineation in the will, in which, as it was originally drawn, Shakespeare's wife is not mentioned! It is not only that he sued Philip Rogers for 1*l.* 15*s.* 6*d.*, but that, having also sued John Addenbroke for 6*l.* and got judgment, not being able to imprison Addenbroke,—who, poor man, had fled from his inexorable rich creditor,—the writer of Portia's nobly sympathetic exposition of the qualities and origin of mercy proceeded against Addenbroke's surety, one Horneby. It is not only that there is no record or even probable evidence of Shakespeare's having given aid to his father in the pecuniary distress that sent him into hiding lest he should be cast into prison, while there is record that the thriving actor and playwright set to work and spent money to get a coat-of-arms for the father who had difficulty in getting a coat to his back,—arms which would have made the actor playwright a gentleman born;—it is not only this, but that in the height of his prosperity he passes from our sight standing on the side of grasping privilege in its oppression of the class in which he was born, giving support to the squire of Welcombe's project for enclosing part of the Stratford commons, to the injury of the poor little farmers and farm laborers. How long will it be before

the world learns that a man's intellect and his heart have no connexion,—that what he writes is no guide to what he will do, no sign of what he is!"—Extract from "The Anatomizing of William Shakespeare."

I propose to deal now with the climax—the crowning charge against Shakespeare's honour as a man and a citizen. It will be observed that Mr. Grant White does not cite any authority for this hideous charge. Now it will hardly be credited, but it is a fact, that there is not a vestige of authority for it.

First let me say what the enclosure scheme was. I dare say the lord of the manor expected to get something handsome out of it, but it was not a project for enclosing Welcombe fields so as to vest them in him. It was to allot to each owner of common rights a piece of land equal in area to the sum of those pieces over which his existing rights extended, and to grant him this larger piece in fee. Accordingly the effect would be to secure to every "poor little farmer and farm laborer" the fee of a piece of land, probably worth much more than his dry common rights. Shakespeare is known to have possessed such rights in common with a great many other persons, and he was certainly applied to by J. Greene (who may have been a brother of Thomas Greene, the town clerk of Stratford) for his consent. If he had given it, and the enclosures were effected, I should say he may have acted with judgment, and certainly not with unkindness, towards his poorer brethren. But unfortunately the document which records the result of the interview is in a condition which—so far as I am at present authorized to speak, for I have had but one reading of it—renders its decipherment uncertain, but not hopeless. As I read the entry, Shakespeare disapproved of the enclosure scheme; and the result seems to justify the reading, for it was not effected. What becomes of Mr. Grant White's assertion? How long will it be before he learns that in William Shakespeare the great intellect and the large heart were in intimate connexion?

I am disposed to regard Mr. Grant White's crowning charge as a pure invention; and, to utilize one of his own (unacknowledged) emendations in *The Winter's Tale*, his "invention stabs the centre"—wounds Shakespeare's reputation in its most vital part.

C. M. INGLEBY.

Athenæum Club.

CONTRADICTIONS IN HISTORY.—In the life of Savonarola, written in Latin by Giovanfrancesco Pico,\* we are told that Lorenzo de' Medici, when at the point of death, sent for Savonarola, to whom he desired to confess. Savonarola came, but, before consenting to receive Lorenzo as a penitent, required that he should declare his

adherence to the true faith, a condition to which Lorenzo assented. Savonarola then insisted on a promise from Lorenzo that if he had unjustly obtained the property of others he would return it. Lorenzo, after a short hesitation, replied, "Doubtless, father, I shall do this; or, if it be not in my power, I shall enjoin it as a duty upon my heirs." Thirdly, Savonarola required that he should restore the republic to liberty, and establish it in its former state of independence; to which Lorenzo not choosing to make any reply, the priest left him without giving him his absolution. Sismondi takes the same view:—

"Savonarola refused him neither his consolation nor his exhortations; but he declared that he could not absolve him from his sins till he proved his repentance by reparation to the utmost of his power. He should forgive his enemies; restore all that he had usurped; lastly, give back to his country the liberty of which he had despoiled it. Lorenzo de' Medici would not consent to such a reparation; he accordingly did not obtain the absolution on which he set a high price, and died, still possessing the sovereignty he had usurped, on the 8th of April, 1492, in his forty-fourth year."

William Roscoe, on the other hand, says:—

"This interview\* was scarcely terminated, when a visitor of a very different character arrived. This was the haughty and enthusiastic Savonarola, who probably thought that in the last moments of agitation and of suffering he might be enabled to collect materials for his factious purposes. With apparent charity and kindness, the priest exhorted Lorenzo to remain firm in the Catholic faith, to which Lorenzo professed his strict adherence. He then required an avowal of his intention, in case of his recovery, to live a virtuous and well-regulated life; to this he also signified his sincere assent. Lastly, he reminded him that, if needful, he ought to bear his death with fortitude. 'With cheerfulness,' replied Lorenzo, 'if such be the will of God.' On his quitting the room, Lorenzo called him back, and, as an unequivocal mark that he harboured in his bosom no resentment against him for the injuries which he had received, requested the priest would bestow upon him his benediction; with which he instantly complied, Lorenzo making the usual responses with a firm and collected voice."

Roscoe is firmly persuaded of the truth of this statement, and alludes to contrary reports as symptoms of that party spirit which did not arise in Florence until after the death of Lorenzo. I believe that the account left by Politiano bears out the statement that Lorenzo was duly absolved. He appears to have died peacefully, "occasionally repeating portions of Scripture, and accompanying his ejaculations with elevated eyes and solemn gestures of his hands, till, the energies of life gradually declining, he pressed a magnificent crucifix to his lips, and calmly expired."

RICHARD EDGECUMBE.

ENGLISH JUDICIAL COSTUME.—I have often inquired for complete explanations as to the robes

\* *Savonar. Vita, inter Vit. Select. Viror. ap. Bates, Lond., 1704.*

\* With Pico of Mirandola, uncle of the historian from whose work I have quoted.

worn by the common law judges, and have been told the rules were transmitted orally, and could not be found in print. After consulting the clerks of several counsel, I have elicited the following facts.

Scarlet robes are worn in town by the judges sitting in banc on the first day of the "sittings" (or term as it was formerly called), also in banc on "red-letter days" (i.e., such days as appear with red letters in the calendar). On circuit at the opening of the commission scarlet robes are worn by both judges, should two be present. After the commission is opened, the judge who sits in the Crown Court and tries prisoners continues to wear his scarlet robes, and does so until all the prisoners are dealt with. He is hence termed by criminals "the red-gown judge." The judge who tries nisi prius cases removes his scarlet robes and puts on a black silk gown, and is called "the black-gown judge." The scarlet robes worn in winter in town, and on circuit whether in summer or winter, are trimmed with ermine, but in town in summer these robes are trimmed with grey silk. When on circuit, the senior or "red-gown judge" sits in the Crown Court at the first town on the circuit, whilst the junior judge takes nisi prius cases; but at the next place "the red-gown judge" becomes "the black-gown judge," and so they alternate throughout the circuit. On ordinary days the judges sitting in banc wear dark blue (or purple) robes, which in winter are trimmed with ermine, and in summer with bronze silk. I am not quite certain whether I have correctly described this shade of silk, which is of a curious colour, and seems to have been adopted only in the new Royal Courts of Justice. Black silk gowns are worn both in town and on circuit by judges trying nisi prius cases.

I am told that Lord Chief Justice Coleridge thought that some alteration in costume should be made to commemorate the change of courts, and introduced a scarlet sash, which, to distinguish him from the puisne justices of the Queen's Bench Division, he wears over his right shoulder, whilst they wear it over the left shoulder. The sash is only used by some judges, and I have only observed it worn by a nisi prius judge.

FREDERICK E. SAWYER.

P.S.—Since writing the above note, in January, 1884, I have seen Mr. Justice North sitting in the Nisi Prius Court at Lewes Assizes, in black satin robes trimmed with ermine, and with the scarlet sash (as I thought it) over his right shoulder, and attached to the hood at the back. On inquiry I was told that this was the costume formerly worn by the common law judges when called in to advise the House of Lords, and that the scarlet sash was termed "the gun-case," as it held a gun which was carried separately by the judge. My informant said the use of these robes in the New Law Courts was introduced by Lord Coleridge.

SPURIOUS EDITIONS OF WELL-KNOWN POEMS.—A few curious editions of well-known poems are, I hope, worthy of a place in our storehouse of bibliographical memoranda. The first is:—

Absalom | and Achitophel. | A | Poem. | —*Si Proprius*  
ates | *Te Capiet Magis*— | London : | Printed and sold  
by H. Hills, in Black-fryars, near the | Waterside, For  
the Benefit of the Poor. 1708.—Pot 4to. A—C, in fours;  
pp. 24.

This edition contains a key which differs materially from that published by Davis in his *Journey round the Library*, &c. (1821, p. 63), and runs thus:—

David.....	King Charles II.
Absalom [sic] .....	D. Monmouth.
Annabel.....	Dutchess of Monmouth.
Achitophel .....	Earl of Shaftesbury.
Zimri.....	L. Gray.
Balaam .....	Sidney.
Caleb .....	Armstrong.
Nadab.....	Ferguson.
Shimei .....	Sheriff Bethel.
Corah .....	Stephen College.
Bathsheba .....	D. Portsmouth, or any other Concubine.

The pamphlet concludes with the following

"Advertisement,

"To prevent the Publicks being impos'd on; this is to give notice, that the Book lately Publish'd in 4to. is very Imperfect and Uncorrect in so much that above Thirty Lines are omitted in several Places, and many gross Errors committed, which pervert the Sence."

The next is:—

Cyder. | A | Poem. | In two Books. | —*Honos erit huic*  
*quoq; Pomo?* Virg. | With The Splendid Shilling,  
Paradise Lost, | and two Songs. &c. | London : | Printed  
and Sold by H. Hills, in Black-Fryars, near | the Water-  
side. 1708.—8vo. A—C, in eights; pp. 48.

This appears to be an early spurious edition of John Phillips's poems, the first edition, also in 1708, being described in Lowndes as a 12mo. It is sewn in a Dutch-paper cover together with:—

The | Kit-Cats | A | Poem. | *Tanta Molis Erat.*— |  
London : | Printed and Sold by H. Hills in Black-Fryars |  
near the Water-side. 1708.—An 8vo: sheet, pp. 16.

Wine | A | Poem. | *Nulla placere diu, nec vivere carmina possunt, | Quæ Scribuntur a quæ potioribus.* |  
Epist. 19. Lib. 1. Hor. | (Imprint as above.)

I have seen some other publications bearing H. Hills's imprint (notably a copy of the celebrated Assize sermon preached at Derby by Dr. Sacheverell), from which I gather that his device of printing "for the Benefit of the Poor" simply meant that "charity begins at home," most of them being pirated editions.

ALFRED WALLIS.

A HUNDRED YEARS BETWEEN THE MARRIAGE OF A FATHER AND HIS SON.—If the following fact has not been noted before, it seems worthy of being placed on record. Thomas Coke, first Earl of Leicester, married his first wife on Oct. 5, 1775; his son, the present earl, married his second wife on Aug. 26, 1875; there was thus an interval of

all but a hundred years between the one event and the other. It would be hard to find another like instance, and probably there is no other in the *Peerage*.  
G. L. G.

OLD PROVERBS.—I submit that "N. & Q." might fitly appropriate a corner to the quotation of proverbs by given writers, as tending to prove the age of the proverb. It would, I believe, be not unfrequently found that a proverb is much older than has been imagined. One of those I am about to give as quoted in the fourteenth century is popularly supposed to have arisen out of a trial in Westminster Hall four hundred years later. If the Editor thinks fit, I offer such as I have noted for a commencement.

Every honest miller has golden thumbs.—Chaucer.

A long spoon to eat with the devil.—Chaucer.

Put an ape in his hood (*i.e.*, make a fool of him).—Chaucer.

As bold as blind Bayard.—Chaucer.

Poverty brings a man to five marks.—Wycliffe.

Hold not all gold that shineth.—Wycliffe.

A monk out of his cloister is a fish out of the water.—Wycliffe.

The frog said to the harrow, Cursed be so many lords.—Wycliffe.

Rob Peter to pay Paul.—Wycliffe.

Dog looks over towards Lincoln, and little sees thereof.—Wycliffe.

We have no worse enemy than he whom we save from the gallows.—King Richard II.

It hath been an old proverb that there is no worse pestilence than a familiar enemy (*i.e.*, an enemy in a man's own household).—John Husee, 1538.

Man proposeth, and God disposeth.—Jane, Lady Ringley, 1532–40. (In its French form this is as old as the fourteenth century.)

The old saying, Well is spent the penny that getteth the pound.—Thomas Warley, 1534.

"He that will in Courte dwell

Must cory flavell;

And he that will in Courte abyde

Must cory flavell back and side."

Edward Underhill, 1553.

HERMENTRUDE.

COLERIDGE'S "REMOSE."—The recent recital at Prince's Hall, London, by Mr. Philip Beck, in the presence of Lord Chief Justice Coleridge, of Coleridge's tragedy of *Remorse*—somewhat condensed by Mr. Thicke—was in every way a notable achievement; but one of the evening journals said, "The piece has been unearthed, or rather undusted, by Mr. Thicke." *Undusted* is a new coinage, and the writer evidently meant exactly the reverse, and that the play had been dusted. Mrs. Glover played in *Remorse* when it was produced in 1813; but the piece was not suc-

cessful, although highly praised by Leigh Hunt in the *Examiner*. It was revived in 1817 for a single benefit performance at Drury Lane.

CUTHBERT BEDE.

SMUGGLING AND WITCHCRAFT.—I enclose a cutting from the *Scotsman* newspaper of May 12. The article shows that the ancient belief in the power to remove an obnoxious individual by witchcraft still exists in the Highlands; and not only so, but that professors of the magic art may be got to put it in practice. In Pitcairn's *Criminal Trials* there are some dark revelations of a similar character in the sixteenth and seventeenth centuries. See a very interesting confession in Hill Burton's *Criminal Trials in Scotland*, vol. i. p. 277.

"In illustration of the gross ignorance and superstitious beliefs of the smuggling fraternity, it may be stated that, on account of his success in unearthing smugglers, an official made himself so obnoxious to that class that a few years ago an attempt was actually made to 'remove' him by means of the occult and mysterious agency of witchcraft. The means adopted in order to compass his death was the well-known *corp creadh*, or clay image, the efficacy of which, when properly gone about, to destroy life is still implicitly believed in by the bulk of the people in the more remote parts of the Highlands. The mode of setting this fell agency in operation is by the operator modelling an image in clay of the person whose death is desired, and, having muttered the appropriate incantation over it, placing it in water running towards the east, the idea being that the body of the victim wastes away in exact proportion as the water wears away the clay of the image. When a sudden death is desired, the image is placed in a rapidly running stream. If, on the other hand, a long, painful, and lingering illness should be desired, a number of pins and rusty nails are stuck in the chest and other vital parts of the image, which is then deposited in comparatively still water. Should, however, the *corp creadh* happen to be discovered in the water before the thread of life is severed, it at once loses its efficacy; and not only does the victim recover, but, so long as the image is kept intact, is ever after proof against all professors of the black art. Although at one time numerous enough, individuals having the requisite knowledge of the black art are believed to be now very few and far between, and becoming fewer daily. In the case of the official in question, not much difficulty was experienced in obtaining the services of a suitable party, who had, of course, been paid a handsome fee before undertaking the work. That the attempt miscarried is attributed by the believers in witchcraft to the fact that a pearl-fisher happened, in the course of his legitimate calling, to discover the image before it had been many days in the water. The intended victim is not, apparently, any the worse for that attempt to cut short his career."

A. G. REID.

KNOWING FINE.—Mr. Dickinson's *Cumbriana*, in treating of the tenure of land in Cumberland, under the head of "Marriage" has the following passage, p. 283:—

"Others [services], again, were of a nature so inconsistent with the morality of after ages that we are glad they are fallen into disuse, or have been commuted to an annual money payment, or enfranchised by purchase. Not many generations back the

family estate was always left to the second son, if the first-born of marriage was a male child, on account of the uncertain lineage of the eldest, the lord of the manor claiming, and perhaps exercising, the right to sleep with every bride within his manor, high or low, on the first night of her marriage. If more marriages than one were intended for the same day he could command the postponement of all but one. The abolition of this intensely feudal and debasing custom crept northward, and has happily died out in the far highlands at no very distant date. The customs and usages of the Cumberland manors vary considerably, not as to time or period, but as to one manor with another."

Mr. Stockdale's *Annales Caermoelesenses* says as follows on the "knowing rent," p. 66: "The yearly rent or farm of the whole bailiwick of Cartmel Fue amounts to seventeen pounds three shillings and sevenpence halfpenny, and besides is chargeable with a certain rent, custom, or gressom, called the *knowings*, of seven pounds seventeen shillings and tenpence." The late Mr. John Harrison, of Cark Hall, North Lancashire, told me that several farms in that neighbourhood pay what he called the "knowing fine."

J. F. C., F.S.A.

Bank, Keswick.

THE ROMANY LANGUAGE OF COIN.—1*l.*, a balancer; 10*s.*, a posh balancer; 5*s.* panish colla; 2*s.* 6*d.*, posh conna; 2*s.*, duè colla and con cotta ("con cotta" means "the piece"); 1*s.* 6*d.*, dash ta horri; 1*s.*, trin goosha; 6*d.*, shère horra; 5*d.*, panish horra; 4*d.*, stor horra and con cotta; 3*d.*, trin horra and con cotta; 2*d.*, duè horra; 1½*d.*, trin posh yahroos; 1*d.*, a horra; ¾*d.*, trin lollies; ½*d.*, posh è yahroo; ¼*d.*, a lollie; a five-pound note, panish bar lill.

CHARLES KING.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

EDWARD II.'S "HOUSEHOLD ORDINANCES."—When editing Francis Tate's (1601) *Englissing* of these for the Chaucer Society in 1876, to find out Chaucer's probable duties as *Vallettus Camere Regis* of Edward III., I said, in note 2, p. x, of my edition, that I believed the French original of these *Ordinances* was not known. But I mistook. A paper copy of the French book was then, and is still, in the Cotton MS. Tiberius, E. VIII., article xvi. leaf 43, back. I have had to find it out to-day (Whit Monday, June 2) to ascertain for our Philological Society's *Dictionary*, which Dr. Murray is editing, what French word represents the "Assayour, Assaiour, Assaier, Assesseur" of Tate's *Englissing*. *Assesseur* does. And on this our editor raises the pertinent question, What was the distinction, if any, between the *assesseur*, the placer of the dishes, drinks, &c., and the *sayer*, or

*assayer*, who tasted the wine and food of the king and all nobles down to an earl to detect poisoning? Further, what is "a cup of *assaie*"? Is it a cup whose contents have been tested, or a grand cup worthy to be set before a king?

F. J. FURNIVALL.

PROOFS OF LITERARY FAME.—There can scarcely be a stronger proof of success in the literature of fiction, and firmly established fame consequent thereon, than that the creatures of an author's imagination should become familiar in our mouths as parts of speech; that is to say, as adjectives or verbs. In every dictionary *quixotic* is to be found. But it is not so commonly known that Samuel Butler has achieved a fame somewhat similar for his hero. Lord Fountainhall, a distinguished Scotch judge in the seventeenth century, whose *Decisions* are constantly quoted, wrote: "I have heard some huddibrass the *initialia testimonorum*, viz., the examining of witnesses upon their age, their being married or not, &c., as an impertinent and insignificant old style" (*Dec. Suppl.*, iii. 67, 1676). Jamieson, in his *Scot. Dict.*, gives "to huddibrass," *v.a.*, to hold up to ridicule. Mackintosh, MacAdam, Peel, Shrapnel, Burke, and, I believe, in France Lafarge, have each made a name for themselves—and for something else. What other cases are there of fictional personages having done the same?

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

HOLE SILVER: WAKE SILVER.—Can any reader of "N. & Q." assist me to the purport of these terms? They occur in the Court Rolls of the Seven Hundreds of Cirencester, co. Gloucester, viz., view of frankpledge for Crowthorne Hundred held November 11, 3 Elizabeth:—

"Duntesborne Abbottes.—The Tithingman, being there exacted and being sworn, doth present that the rents certain at this view called *hole silver* [are] two shillings, and of a fine of *Wake* three pence."

"Preston.—The Tithingman, being there exacted and being sworn, doth present that there is nothing of rents certain, but a fine called *Waksilver* due at this view three pence."

"Summary of *Holesilver*.—Of certain monies paid without divers villis called *holesilver*, namely, of Dunstborne Abbots, 2*s.*; Estington, 13*s.* 4*d.*; Coln Rogers, 6*s.* 8*d.*; Coln St. Alwins, 5*s.*; Lechurise, 6*s.*"

JOHN MACLEAN.

Glasbury House, Clifton.

FONTENELLE.—Every one knows the story of Fontenelle and *point d'huile* as told by Grimm. But I see in Hayward's *Essays* that this is an invention of Voltaire to illustrate what Fontenelle would have done under the circumstances. I have not yet met with it in Voltaire's correspondence, and should be glad if any one could supply me with the reference.

A MANCHESTER MAN.

**JOCOSERIA.**—When was "Jocoseria" first used as a title? I possess an edition of the old jest-book of the brothers Melander (Smalcaldie, 1611) with this title lettered on the back of what looks like the original binding: *Melandri Jocoseria*. The title-page, however, merely reads: "*Jocorum atque Seriorum, cum Novorum, tum Selectorum atque Memorabilium. Libri Duo.*" E. S. R.

**REGNAL YEARS.**—I find a marriage contract dated (in Derbyshire) "the 28th year of the reign of Ch. II." Charles reigned for twenty-five years only. Does this date reckon from the Commonwealth, 1649, or the Protectorate, 1653?

M. GILCHRIST.

Burnham, Bucks.

[From 1649. Statutes of 1660 are referred to as of 12 Charles II.]

**THORPE, SURREY.**—Some years ago, when staying at Thorpe, in Surrey, I made the following note. Does the family still exist there? In the parish of Thorpe, in Surrey, resides a Mr. Wapshot, farmer, whose ancestors have lived in the same spot ever since the time of Alfred, by whom the farm was granted to Reginald Wapshot, the ancestor of the present family. Notwithstanding the antiquity of the family, their situation in life has never been elevated or depressed by any vicissitudes of fortune. Ambras Barn is the name of the farm; the name and surname do not look so old. And where are the title deeds of the estate, so as to see the earliest written records?

O. M.

**COSAQUE.**—Why is a well-known species of detonating *bon-bons* called by the name of *cosaques* or *cosaques*?

A. S. P.

**REFERENCE TO HYMN WANTED.**—At one of the royal services in connexion with the death of the Duke of Albany a hymn was sung commencing with the words:—

"On the resurrection morning."

In what hymn-book or collection of hymns can I find the complete words?

FREDERICK E. SAWYER.

Brighton.

[The hymn is No. 479 in *Church Hymns*, issued by the S.P.C.K.]

**"KING'S HEAD" TAVERN.**—Which "King's Head" would it be in London at which the Espérance Lodge (No. 289) inducted Cagliostro into his first three degrees of Masonry?

C. A. WARD.

Haverstock Hill.

**AN OAK TREE AND ITS CONTENTS.**—In the autumn of 1881 a large old oak was blown down in the park of Mr. A. F. Hurt, Alderwasley, near Derby. The tree was almost or entirely dead. On being sawn up last year, a large hole was found to have been bored to the centre of the tree. This

had been plugged with an oak plug, and at the bottom of the hole was a quantity of human hair, curly, black, and crisp, as from the beard, and also some few parings of finger-nails, as from a small and well-tended hand. The hole was about two feet from the ground, and its bottom thirty-three inches from the surface. New wood had been formed outside the extremity of the plug to a great thickness, and two hundred and twelve distinct annual rings could be counted, and many more too indistinct to be calculated went to swell the bulk of the tree. It was about sixteen feet in girth at the spot. The oak stood with some twenty others on a knoll by the side of a small stream near the Hall, and not far from an old chapel, the date of which goes back to monkish times. The relics are in the possession of Mr. Hurt. I shall be glad of an explanation of the foregoing facts or particulars of any similar find. I believe some account, which I am unable to trace, of a closely corresponding occurrence in Virginia, has appeared.

C. B. N. DUNN, M.R.C.S.

[See "Notices to Correspondents."]

**EARL FITZWILLIAM PAINTED BY SIR JOSHUA REYNOLDS.**—Can any one give me the name of the owner of the above portrait? It was engraved by Grozer in 1786, and appears in the print to be the head of a man about thirty-eight, which was Lord Fitzwilliam's age at that date. In Taylor's *Life of Sir Joshua Reynolds* it is said that the pocket-book giving the dates of the artist's engagements to sitters for 1785 is wanting, but in his cash book for that year is entered, "Lord Fitzwilliam, 52*l.* 10*s.*, the price of a head." Cotton, in his list of portraits painted by Sir Joshua, says that this portrait is at Wentworth House. There is, however, no such picture at Wentworth, Milton, or Coolatting, co. Wicklow; and I should be very glad if any one could assist me as to its whereabouts.

G. D. T.

Huddersfield.

**ACADEMIC HERALDRY.**—Has any work ever appeared containing as full a discussion of the arms of the Oxford colleges as is to be found for the Cambridge colleges in H. A. Woodham's *Application of Heraldry to Collegiate Antiquities*, 1841?

P. J. ANDERSON.

Aberdeen.

**OCTAVO BISHOPS' NEW TESTAMENT, 1619.**—Will any one kindly help me out of a difficulty? At the end of the 8vo. Bishops' New Testament of 1619 (colophon 1618) is a table of "The Epistles of the Old Testament according as they be now read." The difficulty I have is to know from what version of the Bible these chapters are taken. They are not from Matthew's, 1537, nor from any edition of Cranmer's Bible, nor from the Geneva, the Bishops', nor the Douay. A few

lines from "the Epistle on the Munday before Easter" (Esay 63, A) will show this:—

"What is hee this that commeth from Edom with stained red clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousness and am of power to helpe. .... Their blood sprang upon my clothes, and so haue I stained all my raiment."

J. R. DORE.

Huddersfield.

NEW VERBS. — Will Prof. Skeat or some other English scholar and grammarian lay down a rule as to the extent to which writers may be allowed to carry the practice, which is alarmingly on the increase, of turning almost every known substantive into a verb? I note, for instance, an advertisement in the *Times* to the effect that "the launch that *umpired* the University boat race is to be let." Now, I can quite admit the propriety of such words as to "cart" a load, to "post" a letter, to "stone" a mad dog, to "doctor" a patient, or even to "figure" a scene or event—these are admissible, and form part of our current language; but how can it be right to use the phrase to "umpire" instead of to "carry the umpire"? On this principle we shall soon have it said that an episcopal carriage "bishops" Dr. A. or B., and that a government steam launch "admiraled" the Ryde or Cowes regatta.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

PARAPHRASE OF OBADIAH. — In a volume of tracts now before me, printed at Edinburgh and Aberdeen in the second half of the sixteenth and the first half of the seventeenth century, is one, wanting the first leaf, which I much wish to identify. The tract in question is a paraphrase of Obadiah (*Paraphrasis Prophetie Hobadiah*) into Latin hexameters, of which the first runs: "Arbiter ætherius tandem placatus amico." It is a quarto, originally containing four leaves, printed in roman letter, with signatures 2, 3, on the first and second of the surviving leaves. I should be very glad to learn the exact title, or anything that can throw light on the authorship, or the place and date of printing.

R. S.

THE PARTICLE "DE" IN FRENCH SURNAMES. — Surnames in France, as in most other countries in Europe, must have arisen in various ways—from personal peculiarities, from trades or occupations, from localities, from the ancestor's Christian name, &c.; but from a very early period it appears to have been customary in France to ignore these names, and, by prefixing the particle *de* to the name of some locality, to assume the name of the fief or territory of which the family was in possession. As the *noblesse* were in ancient times almost the sole proprietors of the soil, the particle came thus to be looked upon as a sure indication of gentile

birth, and the use of it was coveted and often assumed by plebeian *parvenus*. There are many names, however, with the prefix *de*, borne by families of undoubted antiquity, which cannot be territorial; for example, *de Maistre*, *de Métivier*, *de Mauger*, *de Guérin*, &c. In the first of these instances the name must have been originally *le Maistre*; *Métivier* is a name of occupation equivalent to *moissonneur*; *Mauger* and *Guérin* are both derived from Christian names. I suspect that the assumption of the *de* in these cases is comparatively modern, but I should like to know when the custom originated.

NORMANNUS.

BENI: HIFÁC: CALPE. — Can any reader explain the following names of places? (1) The prefix *Beni*, common in village names in the provinces of Alicante and Valencia, *e.g.*, *Benidorm*, *Benitachell*, *Benimarfull*, &c. (2) *Hifác*, the name of a remarkable rock on the coast between Valencia and Alicante, much like the rock of Gibraltar. (3) *Calpe*, the ancient name of the rock of Gibraltar, and also the modern name of a small village at the foot of the rock of *Hifác*. Probably it was applied to the rock *Hifác* itself in pre-Saracenic times. (I have already referred to *Smith's Dict. of Greek and Roman Geography*.)

C. C. LACAITA.

1, Sussex Place, Hyde Park.

"THE VISITATION OF SOMERSETSHIRE, 1623..... By R. Mundy. Typis Medio Montanis, 1838. Privately printed by Sir Thomas Phillipps, Bart." — This work is described in Bridger's *Index to Printed Pedigrees* as a book of 152 pages, containing pedigrees alphabetically arranged from A to W. I have never been able to find more than two copies of it (one of these is in the British Museum), and both of them are defective, ending at p. 108, at the letter H. I think there is no copy of the book in America. Is there a perfect copy in existence, and will any reader of "N. & Q." kindly undertake to consult it for me; that I may verify a few dates in which I am deeply interested?

WM. H. UPTON.

Walla Walla, Washington, United States.

THE SCUTAGE ROLLS. — In the April number of the *Genealogist*, at the end of an interesting account of these records, a specimen is given *in extenso*, described as "Scutage Roll of the sixth year of King Henry III., containing the names of those who served with the army in Poitou. I am curious to ascertain on what authority the above date is assigned to this document, the *teste* of the initial writ being only "apud Nonetas (?) xvij die Septembris," without regnal year. The point is of some importance historically, inasmuch as the war between England and France is said in all the chronicles to have begun with the seizure of Rochelle by King Louis two years later. I may

add that the Close Rolls, on which grants of scutage are frequently entered, are not merely silent as to this one, but that such notices in those of 5 and 6 Henry III. as relate to Poitou indicate no disturbance of tranquillity in that province at this period.

H. B.

INTENDED VIOLATION OF THE TOMB OF HENRY VIII.—Mr. Hepworth Dixon mentions in *Royal Windsor*, vol. iii. p. 251, that Hugh Weston, Dean of Windsor, declared that Queen Mary and Cardinal Pole entertained the notion of violating the grave of Henry VIII. in St. George's Chapel, and burning his corpse as that of a heretic. Mr. Dixon never gives a note of reference. Where did he find any historic statement of this declaration of the Dean of Windsor?

HISTORICUS.

PRESTER JOHN'S ARMS.—I believe that certain armorial bearings have been attributed to Prester John. Can any reader say where an account of these is to be found?

ELLANDONAN.

ISAAC TODHUNTER.—I shall be much obliged by the communication of any letters written by the late Dr. Todhunter, or of any reminiscences of his life.

JOHN E. B. MAYOR.

Cambridge.

#### AUTHORS OF QUOTATIONS WANTED.—

The following lines occur in the novel *Ravenshoe*, by the late Mr. Henry Kingsley, at the end of chap. xxii. :  
"The streets began to get empty. The people passed him—

"Ones and twos,

And groups: the latest said the night grew chill  
And hastened; but he loitered; whilst the dews  
Fell fast, he loitered still."

L. PAULET.

#### Replies.

##### "RUSSET-PATED CHOUGHS."

(6th S. ix. 345, 396.)

I am much obliged for PROF. NEWTON'S reply giving a reference to a foot-note in the fourth edition of Yarrell's *British Birds*. My edition is a large-paper copy of the first edition, in which that note is not to be found. I had neglected to look at Mr. William Aldis Wright's note in the "Select Plays" (Clarendon edition); but with all due respect to Mr. Wright, and to Mr. E. T. Bennett, who first suggested it, I must entirely repudiate such a reading as *russet-pated*.

In the first place, there is no such word as *pated*; and I do not believe that Shakespeare would have invented it for this occasion, as it was utterly unnecessary to do so. In the next place, under no possible circumstances could *russet-pated* fairly be held to be a synonym for *red-legged*. What distinguishes the Cornish chough from all

other members of the *Corvidæ* found in the United Kingdom is that it has "beak, legs, and toes vermillion red" (Yarrell). It is by its red legs, not by its red claws, that it is rendered remarkable. Mr. Wright, in his note to the Clarendon Press series, *Mids. Night's Dream*, p. 112, says, "I have not hesitated.....to substitute russet-pated, or red-legged (Fr. *à pattes rousses*), for the old reading *russet-pated*."

Now this would seem to imply that *à pattes rousses* is the ordinary description in French of the Cornish chough (the full title would be, I suppose, *choucas or corneille à pattes rousses*). I shall believe it is so when I see some authority for it. Cotgrave gives under "Choüette rouge," "The Cornish chough; the red-legg'd chough." Under "Cornish chough," Sherwood\* gives "graye, grole." But both these words seem also to have meant the rook, or "white-legged crow." I can find no mention of the "Cornish chough" in any modern English-French dictionary to which I have access; but, granting that *à pattes rousses* was in Shakespeare's time a recognized description of the Cornish chough, I must deny that *russet* could ever possibly be an equivalent of *vermilion*. If Shakespeare had used any adjective in the place of *red*, it would have been *scarlet*, and that in conjunction with *legged*, and not with *footed* or *pated*.

But let us see what *russet* really does mean in all the representative passages in which it occurs. In Richardson's *Dictionary*, under "Russet," we find the following quotations:—

"Thus robed in *russett*, ich romede a bouté  
Al a somer seson."

*Piers Plowman*, p. 166.

"And al so glad of a gouné. of a gray *russet*."

*Piers Plowman*, p. 280.

"Yea than (quod I), what done these priests here,  
Nonnes and hermites, freres, and all tho,  
That sit in white, in *russet*, and in grene?"

Chaucer, *Court of Loue*.

"Which skinnés are painted, some yellow and red,  
some blacke and *russet*, and euery man according to his  
owne fancy."—Hackluyt, *Voyages*, vol. iii. p. 517.

"Also aboute thys tyme the Gray Fryers were compelled to take theyr old habit *russet*, as the shepe doth dye it."—Fabyan, *Chronycle*, p. 687.

"But his firste wyfe, olde plaine *russet* cote Jone of the  
coutrie, good wife truth, cometh creeping home to my  
lordes cōscience, offering her selfe gently vnto hym,  
and requiringe hys continuall companie, according to his  
promis."—Bp. Gardner, *Of True Obedience*, fol. 62.

"That which is either purple or ash-coloured and  
*russet* to see to, as also that which will soone be dis-  
solved, is of exceeding efficacy."—Holland, *Plinie*,  
b. xxiv. c. 12.

"Himself a palmer poor, in homely *russet* clad,  
(And only in his hand his hermit's staff he had)."

Drayton, *Poly-Olbion*, s. xii.

\* The English-French dictionary bound up with Cotgrave's edition, 1650, is by "Robert Sherwood, Londoner."

"Whole provinces  
Appear to our sight then, even leek  
A russet-mole upon a lady's cheek."

Middleton, *The Witch*, Act I. sc. ii.

I think these quotations perfectly justify my suggestion that *russet* might apply to the grey colour of the jackdaw's head; but that it ever could apply to the bright red of the Cornish chough's legs and feet, they seem to me—if language has any meaning—absolutely to forbid. I do not believe that Mr. Wright, or any one else, can produce a single instance of *russet* being used as equal to "bright red."

Finally, let me say that a reconsideration of all the passages in Shakespeare in which *chough* occurs confirms me in the belief that it never meant anything else but *jackdaw*. In all the other passages *jackdaw* suits the sense much better than the Cornish chough would. But let us look at the whole passage (III. ii. 19-24):—

"When they him spy,

As wild geese that the creeping fowler eye,  
Or russet-pated choughs, many in sort,  
Rising and cawing at the gun's report,  
Sever themselves, and madly sweep the sky,  
So at his sight away his fellows fly."

For one of Shakespeare's readers who had seen a Cornish chough, a hundred would have seen a jackdaw, and in the illustrations taken from natural history that he uses he always endeavours to employ such words as would be "understanded of the vulgar." Again, Yarrell describes the voice of the *chough* thus: "Shrill, but not disagreeable, and something like that of the oyster-catcher." I have never had the pleasure of observing any Cornish choughs, but I have seen and listened to many oyster-catchers, and I do not believe that Shakespeare or any one else could ever suppose that the sound of their voice was represented by a *caw*.

F. A. MARSHALL.

TRUE DATES OF THE BIRTH AND DEATH OF CHRIST (6th S. ix. 301, 379, 413, 438).—DR. COBHAM BREWER, in his letter at the last reference, has shifted his ground in so extraordinary a manner that it is difficult to make out exactly what he means. It is well known to all chronologists that eclipses of the moon occurred on March 12, B.C. 4, and on Jan. 9, B.C. 1. Doubts have been entertained as to which of these was the eclipse that took place, as Josephus tells us, during Herod's last illness, which must have been some little time after the birth of our Lord. In my letter at p. 301 I gave reasons for believing (contrary to the view usually held at present) that the later eclipse, that of Jan. 9, B.C. 1, was the one in question, and that Christ was probably born in the preceding autumn. In his letter at p. 379, DR. COBHAM BREWER wrote (I quote his exact words): "MR. LYNN states that Scaliger calls attention to a total eclipse of the moon on the

night of Jan. 9-10, B.C. 1. This might well be, as the moon that year was full on Jan. 9; but the eclipse of Josephus, March 12, 'three years before,' was not possible, as the moon was new on that day."

He now says that he meant "three years before A.D. 1, which would be B.C. 3." Certainly it would; but who ever suggested an eclipse either on March 12, A.D. 1, or Jan. 9, B.C. 3? The moon was not full on either of those days; but she *was* full, and she *did* undergo eclipse, on March 12, B.C. 4, and on Jan. 9, B.C. 1. The latter eclipse, which was total, I believe to have been the one referred to by Josephus, who does not speak of "three years before" anything, but merely records the fact of an eclipse (the only one he mentions in his writings) taking place during Herod's illness.

It is not worth while to recalculate these eclipses, and in my letter at p. 413 I only thought it necessary to show that DR. COBHAM BREWER had overlooked the fact that his remark objecting to my reference to the two was inconsistent with itself, as it is evident from the interval that if the moon is full on January 9 of any year, she must have been so also on March 12 of the third preceding year.

In conclusion, let me point out a misprint in DR. COBHAM BREWER's last communication. In the second line of the second column of p. 438, "B.C. 8" appears where "B.C. 1" is evidently intended.

W. T. LYNN.

Blackheath.

ETYMOLOGY OF SULPHUR (6th S. ix. 426).—The etymology of the Sanskrit *śulvāri* from *śulva*, copper, is by no means certain, and is more likely to be a popular etymology, of no value. The suffix *-āri* can hardly stand for *vairin* (rather than *vairi*), hostile. It is more likely that *śulvāri* is a word foreign to Sanskrit, having no connexion with *śulva*, copper, beyond an accidental partial resemblance. Benfey gives both words, without any hint of a connexion between them. I do not see the use of giving mere guesswork.

WALTER W. SKEAT.

PRINCE LEOPOLD'S DEATH (6th S. ix. 308).—The names of two other princes who died abroad—for Scotland was then a foreign country—occur to me.

1. John of Eltham, son of Edward II., who died somewhat mysteriously in Scotland, in 1334 says Stowe, 1335 says Speede, and 1336 says Miss Strickland. The last named tells a strange story of his dying at Perth after being wounded in a savage attack on Lesmahago, where he burned a church with one thousand people therein; and states in a note that Edward III., enraged at his cruelty, is said to have drawn his sword and killed the young prince, then about eighteen or nineteen, before the high altar at Perth. I believe the whole story to be purely

fiction; it does not appear in the *Tales of a Grandfather*; and Sir Walter Scott never omits any opportunity of holding up the cruelty of the English in Scotland to execration. John of Eltham probably died when on a visit to his sister Joanna, wife of David Bruce. Stowe says: "About the feast of the Epiphany, the King and the Archbishop returned out of Scotland to the buryall of John of Eltham, Earle of Cornwall, brother unto the King, who deceased at Berwike in the moneth of October, and was buried at Westminster,"—where, by-the-by, it is hardly probable that Edward would have put up a magnificent tomb to his memory had his death been shameful.

2. Lionel, Duke of Clarence, son to Edward III. His death is thus alluded to by Froissart, who, with Chaucer, Petrarch, and probably Boccaccio, was present at his wedding only a few weeks previously: "About this time died the Lord Lionel of England, who had crossed the Alps and taken for his (second) wife the daughter of the Lord Galeas Visconti, Sovereign of Milan." Froissart hints at poison, and says that the Lord Edward Despenser, his companion, made war upon Galeas, and slew many of his subjects, but that peace was made through the Earl of Savoy. There really, however, seems no cause whatever for the supposition. The magnificence of these nuptials was something unparalleled—it is said that the meats brought from the table would have served ten thousand men; and, says Stowe, "Leonell living with his new Wife, whilst after the manner of his own country, as forgetting or not regarding the change of air, addicted himself very much to untimely banquettings, spent and consumed with a lingering sickness, died at Alba."

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

Two Dukes of Albany have died in France in old times. The first was Alexander, son of James II. and brother of James III. of Scotland. His life-history was in some respects not unlike that of the late Prince Leopold, allowing for the chronological difference of four centuries. He was born in 1454. He married Anne de la Tour d'Auvergne in 1480. He died in his thirty-first year (like Prince Leopold), wounded by the splinter of a lance in an encounter between the Duke of Orleans and another knight. We all know the kindly interest taken by the head of the house of Orleans (the Comte de Paris) in Prince Leopold and his fate. He was buried in the church of the Celestins in Paris. His son John, second Duke of Albany, was Regent and Protector of Scotland during the minority of James V., in 1515 and 1516. He left Scotland in 1517, and settled on his wife's property in Auvergne. She was his cousin, Anne de la Tour d'Auvergne, aunt of Catherine de Médicis. He died in France in 1536, and was buried in the chapel of Vic le Comte.

The widow of the first Duke of Albany mentioned above, married again in 1487 the Count de la Chambre, by whom she had a son Philip, who obtained a cardinal's hat on the marriage of Catherine de Médicis with Henry II. of France.

SIGMA.

FEA FAMILY (6th S. ix. 269).—There is a quantity of literature giving particulars of the Fea of Clestran, in the Orkneys, who seized, by extraordinary skill and courage, John Gow Smith, the buccaneer, on Feb. 17, 1725. Sir Walter Scott's preface to the *Pirate*, telling something of the story of the model from which he drew, has valuable details; but in Peterkin's *Notes on Orkney*, published in 1822, additional knowledge of exact kind will be found, especially the letters which passed between the pirate and Mr. Fea before the seizure. The whole story of the capture is told with graphic realism. There is mention of a sasine or writ of possession, of the date of 1716, given "in favour of Margaret Calder, spouse to William Gow, merchant in Stromness, and John Gow, their lawful eldest son, of Ramsness, now Gowsness." This John was the notorious pirate, and as Gow is the Gaelic name for Smith, it is inferred that his ancestors were not Orcadians. Mackay, in his *History of the Mackays*, who also gives a full account of the buccaneer's doings, says that he and his father were natives of Scrabster, a port on the opposite side of the Pentland Firth. There is a tradition that young John was a house servant to the Earl of Caithness, in Murkle Castle, and that for some crime he had his ears cropped, according to the justice of the time. It is added that he and his father had thereafter to go to the Orkneys. When the pirate returned from the West Indian seas, after much villainous work, he changed his vessel's name to the *Revenge*, and on his way to Stromness to winter bombarded the earl's home, with the effect of knocking down a chimney. Had Mr. Fea not seized him shortly after he would have returned to complete his revenge. In the *Newgate Calendar* there is a long narrative of his doings, and particularly his unpleasant visits to the houses of the country gentlemen of Orkney. How Sheriff Honeymann's gold and papers were saved by his wife and daughter is one of the many romantic passages of a wonderful enough tale. The pirate and seven of his crew were hung in chains on the banks of the Thames. Fea of Clestran had been Gow's school comrade, and when the latter got into desperate straits, just before his seizure, he tried unsuccessfully to make capital out of the fact. In Tudor's recent work, *Orkney and Shetland*, much on this subject appears.

What the lineage of the Feas is may be difficult to discover, from want of records. This seems the only branch of them that possessed land, and the gipsy origin is not an improbable one for many

reasons. The principal gipsies of the Borders have Fa for surname, the gipsy royal family giving this as theirs. In the north-west of Scotland the McFies are the prominent wanderers, and it is easy to understand that the Gaelic of the district is responsible for the Mac. In Orkney, where Gaelic is unknown, the Fea agrees with the royal Fa. It is, however, quite possible that if there are descendants of Fea of Clestran they may have another origin for themselves. One thing further has to be said, namely, that in Orkney before the eighteenth century there were more opportunities of rising to proprietorship of land for wanderers like the gipsies than anywhere else in the kingdom. T. S.

Though the name of the captor is not mentioned, yet there is the following allusion to the capture of the buccaneer Gow, supposed to be the original of Goffe in *The Pirate*, in Barry's *History of the Orkney Islands* (Edinburgh, 1805):—

"1725. Trusting to the defenceless state of the country at that time, the pirate Gow entered this harbour, with a view, no doubt, to extend his depredations from this place as a centre; and he would have unquestionably done so, to the great terror as well as the detriment of the inhabitants, had not the resolute spirit of one of the proprietors, then residing in the house of Carrick, stimulated and supported by his equally intrepid neighbours, seized the pirate, his crew, and his ship, and thus rid the world of one who had been for a long time a pest to society."—P. 53.

The book is in point of size quarto, and was written by the Rev. George Barry, D.D., minister of Shapinshay, one of the Orkney islands, and has several well-executed whole-page engravings of objects of interest, some of which are after drawings by James Skene, Esq., of Rubislaw, Aberdeenshire, the friend of Sir Walter Scott, well known as an excellent draughtsman, and to whom the fourth canto of *Marmion* was dedicated.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

NATHANIEL SCARLETT (6th S. ix. 329).—Nathaniel Scarlett died Nov. 18, 1802, æt. fifty. He was educated at the Wesleyan School, Kingswood, and at Merchant Taylors' School. He became a shipwright, and afterwards an accountant, and was the projector of the *Commercial Almanac*. He was a member of the Universalist Church founded by Elhanan Winchester at Parliament Court, and afterwards ministered to by William Vidler. Like his friend Vidler, he was a Baptist; but, unlike Vidler, he does not appear to have become an Antitrinitarian. The translation of the New Testament published in his name in 1798 was made by the Rev. James Creighton, an Anglican clergyman associated with John Wesley, and one of the two who assisted him in ordaining at Bristol, in 1784, two presbyters for America. Wesley left him by his will, 1789, 40*l.* and his "pelisse," and, by the same document, made him one of the stated

preachers at City Road Chapel. Scarlett collated Creighton's translation with all the other versions accessible to him, and once a week Creighton, Vidler, and John Cue met Scarlett at his house at an early hour, and compared Creighton's translation with Scarlett's collations and with the Greek. They discussed each disputed point till they arrived at an agreement, and when this was not possible the consideration was deferred till another meeting; finally a majority of votes was suffered to carry a still disputed point. The sections into which the translation is divided, with their headings, and the sort of dramatic arrangement into which the whole is cast by the introduction of the speakers' names, &c., were entirely the work of Scarlett. He published also *A Scenic Arrangement of Isaiah's Prophecy of the Fall of Babylon*, 1801, originally contributed to the *Universalist's Miscellany*. V.H.I.L.I.C.I.V.

There is this notice of the translation in P. Hartwell Horne's *Introduction to the Scriptures*, vol. v. p. 354, Lond., 1846:—

"This translation is executed in conformity with the tenets of the Universalists. 'It is with sincere regret that we see so much piety and good intention so very expensively misemployed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a play!.....It will be hardly credible to those who do not see the book that this strange method is employed throughout, wherever it is practicable' (*British Critic*, O.S., vol. xiii. p. 435)."

ED. MARSHALL.

The earliest notice I have found of this name is from the will of "Israel Scarlett of Great St. Hellen's, London," proved in 1651, in which he leaves to his sons Nathaniel and John, besides his property in London, the rather doubtful legacy of "the sums of money due to me upon the Public Faith, and sums disbursed for land in Ireland." There were two Nathaniel Scarlets about the same time. The wills of both are proved in the P.P.O., one in 1686 (Canterbury) and the other in 1694 (London). But the translator of the New Testament was probably the Nathaniel Scarlett who signed as a witness the will of Richard Baxter (the author) in 1689. Baxter died in 1691. He probably helped in the translation, as he answers to the description of a "man of piety and literature." From the address given in the Testament I imagine Nathaniel Scarlett to have been a printer and publisher, but know of no other books sold by him. B. F. SCARLETT.

HARTLEY COLERIDGE (6th S. ix. 389).—The eldest son of S. T. Coleridge was undoubtedly named after the metaphysician David Hartley, and during his earlier years was called by both names; but at his baptism, which took place when he must have been seven or eight years old, the David was

omitted. Hartley Coleridge was born Sept. 19, 1796. Six weeks later, on Nov. 1, his father, writing to Mrs. Poole, said, "David Hartley Coleridge is stout, healthy, and handsome." Mr. Richard Reynell, after a visit to S. T. Coleridge in August, 1797, wrote, "Coleridge has a fine little boy, about nine or ten months old, whom he has named David Hartley—for Hartley and Bishop Berkeley are his idols, and he thinks them two of the greatest men that ever lived." As Mr. Cox says, Charles Lamb called the child David Hartley so late as 1802. In the memoir prefixed to the collected edition of his poems (2 vols. Moxon, 1851), his brother, the Rev. Derwent Coleridge, says:—

"His name—Hartley—bore evidence to his father's early fondness for a study which was destined to supersede, within a few years, what perhaps most may consider the more genial pursuit of poetry. It was given him in honour of the metaphysician David Hartley; and had he been baptized in his infancy, he would have borne both names. His baptism did not, in fact, take place till within the period of his distinct remembrance."

J. H. NODAL.

Hartley Coleridge was certainly named in honour of David Hartley, but appears to have been baptized Hartley only. See memoir by Derwent prefixed to Hartley's *Poems*, 1851. Your correspondent may inform himself regarding S. T. Coleridge's opinion of David Hartley by referring to the *Religious Musings*, where he is described as

"He of mortal kind  
Wisest, he first who mark'd the ideal tribes  
Up the fine fibres thro' the sentient brain."

While writing this I am reminded of a passage I once copied from a MS. note-book of S. T. Coleridge, as follows:—

"Hartley fell down and hurt himself. I caught him up angry and screaming, and ran out of doors with him. The moon caught his eye—he ceased crying immediately; and his eyes and the tears in them, how they glittered in the moonlight!"

In *The Nightingale: a Conversational Poem*, written in April, 1798, when Hartley was twenty-one months old, is to be found the following passage about "my dear babe":—

"He knows well  
The evening-star; and once, when he awoke  
In most distressful mood (some inward pain  
Had made up that strange thing, an infant's dream)  
I hurried with him to our orchard-plot,  
And he beheld the Moon, and, hush'd at once,  
Suspends his sobs, and laughs most silently,  
While his fair eyes, that swam with undropt tears  
Did glitter in the yellow moonbeam!"

It is a pity the fond parent did not keep to the true incident as noted in prose. He evidently recognized that he had turned it into twaddle, for he adds in the poem, "Well! it is a father's tale."

J. DYKES CAMPBELL.

In an *Oxford University Calendar* for 1820 the name of Hartley Coleridge is at the end of the list of the Fellows of Oriel College, simply as

"Hartley Coleridge, B.A."; and amongst the honoured names of his contemporary Fellows of the college are Richard Whately, John Keble, James Endell Tyler, Edward Hawkins, Thomas Arnold, and John Wither Awdry. Hartley Coleridge was then only twenty-three years of age, and, as is well known, lost his fellowship owing to intemperance. About 1839 he assisted at Sedburgh School, and one of the pupils, Mr. Blackburn, has recorded how "he used to hear them their lessons in Mr. Green's parlour," at that time the second master of the school. Hartley Coleridge died in 1849, and his gravestone may yet be seen in Grasmere churchyard, close to that of William Wordsworth.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

[J. L. S. and Mr. C. A. WARD write to the same effect. MR. ALGERNON F. GISSING supplies from De Quincey's *Autobiographic Sketches*, vol. ii. p. 160, ed. 1854, a passage showing Coleridge's "passionate admiration" in early life for the Harleian philosophy, and his subsequent complete recantation. G. F. R. B. quotes from the memoir of Hartley Coleridge prefixed to the second edition of his poems a passage the purport of which is to support the views given above, and MR. THOMAS BAYNE supplies the passage from De Quincey with MR. GISSING and the allusion in *Religious Musings* given by MR. J. DYKES CAMPBELL.]

TAR (6th S. ix. 405).—If MR. WEDGWOOD will refer to *Folk-Etymology*, s.v. "Train-oil," p. 402, he will find that I have anticipated his suggestion as to bringing tar, A.-S. *teoru, teru, tyruwa*, into connexion with tear, A.-S. *tear*, and have supported that view by a number of analogous usages, in which words meaning a tear also bear the sense of an exudation from trees. However, I must confess that, on the face of the fact that the German philologists and Prof. Skeat are unanimous in connecting the word with *tree*, Sansk. *dāru*, I do not feel very confident that my own theory is correct.

A. SMYTHE PALMER.

Woodford, Essex.

The able writer of the note on this subject says, "Kluge, indeed, would refer it to the Sanskrit *dāru*, tree, wood, as being the produce of wood, but that would obviously be far too general a character to supply the designation." But if this reference is thought worthy of record, is it not also worth recording that the very word *tār*, the Sanskrit-derived name of the Palmyra tree, has become a household word through its juice, *tāri*, its actual and etymological derivative? If this is "barking up the wrong tree," the tree is at all events a particular tree, with a remarkably suggestive name and a produce, instead of a tree in general, without a suggestion of produce. One cannot help adding, though it does not do much to illustrate the matter, that the corruption of *tāri* into *toddy* is a fact with which every schoolboy is etymologically, but it is hoped not practically, acquainted.

KILLIGREW.

MRS. GODOLPHIN (6th S. ix. 228).—With the exception of her to whom Evelyn's biography has given a place on our English saint-roll, I can find only one "Mrs. Godolphin" whose name has come down to our own times:—

"Died Oct. 6, 1766, Mrs. Margaret Godolphin, aged ninety, at Abertanat, in Shropshire; she was the eldest and last surviving daughter of Col. Sidney Godolphin, by Susannah his wife; she has left her fortune to her nephew, Lord Godolphin, and his sister, Mrs. Owen, of Parkington, Shropshire. Her funeral was, according to her desire, attended by as many old women (dressed in white flannel gowns) as she was years of age; and followed by her tenants to Llan-gilwell church, where she was interred."—*Annual Register*, 1766, p. 171.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

"L. E. L." (6th S. ix. 88).—The two poems were originally published in the *Literary Gazette*, March 29, 1823, p. 204. They were not her first poems, which were "Fragments in Rhyme," "Ballads," and "Medallion Wafers," which appeared in the same journal in 1822 and the early part of 1823. A poem "To L. E. L." is inserted on Feb. 15, 1823, to which the editor, W. Jerdan, has appended the following note:—

"It is something like self-praise to admit into our columns anything complimentary to what has appeared in them; but the many tributes we receive to the genius addressed in these lines will escape this censure, when we acknowledge them as due to a young and a female minstrel, and expressive of feelings very generally excited by her beautiful productions."

WM. FREELOVE.

Bury St. Edmunds.

"VESICA PISCIS" (6th S. ix. 327, 409).—The numerous notes which have been published in "N. & Q." on this symbol as used in the Christian Church might almost appear to exhaust the information which can be gathered together on this subject. The allusions to its Hindoo origin—that is to say, to the use of a form suggestive of the cuneiform *vesica piscis*—have not, however, been accompanied by any reference to types of that form. In Moore's *Hindoo Pantheon* many of the Hindoo gods are figured. Amongst others Surya, a personification of the sun, is seated cross-legged, borne on a chariot drawn by a six-headed horse. Surya is surrounded with an oval of fire tongues. Then there is Brahm as Narayana, or the supreme god, "moving on the waters"; he lies on a lotus leaf distinctly cuneiform in general outline. Adibuddha, another god altogether, stands on a blossomed lotus, and is surrounded with a cuneiform radiation of fire tongues. But without seeking the esoteric meaning of these adjuncts to human types of deities, it is conclusively shown by the Rev. Mr. King, in his work on the Gnostics, that the symbols and even the rites of the Mithraic religion were used in the early days of Christianity.

Tertullian denounced Mithraic symbols and rites when so used as subtleties of the devil "in mimicking certain things of those that be divine," apparently overlooking the essence of the situation, that the worship of Mithras, so popular in Rome, preceded Christianity. Christianity, indeed, adopting popular pagan symbols and emblems, divested them of their pagan significance, and thus the *vesica piscis* merely becomes an evolution of ornament, a diagram, in fact, of the spiritual glory which may be supposed to encircle a divine personage. I have not seen any authority for assuming that the Christian *vesica piscis*, aureole, or nimbus, has any esoteric meaning as to productiveness, creation, fertility, and so forth.

ALAN S. COLE.

ISAAC CRUIKSHANK (6th S. ix. 309, 416).—In my notes from the parish registers of Barrowden, Rutland, I find the following entry: a baptism, 1787, George Alexander, son of the Rev. James Cruikshank, curate of Barrowden, and Margaret his wife, July 20. It is the first time that I have met with this somewhat uncommon family name in my collection of extracts from the parish registers in this neighbourhood. Query, What, if any, relative to Isaac, the father of the artists George and Robert Cruikshank? JUSTIN SIMPSON.

W. HODGSON, M.D. (6th S. ix. 409).—I am unable to find any trace of the "volume of minor poems" to which reference is made in the *Gentleman's Magazine*, vol. xxxv. p. 560. As neither Watt nor Allibone gives a full list of Dr. Hodgson's works, and as the Catalogue of the British Museum distributes them under three different Hodgsons, the following list of his writings may be of some interest to readers of "N. & Q."—

1. The Picture of the Times.—Third edition was published in 1795.
2. The Commonwealth of Reason. London, 1795, 8vo.
3. The System of Nature; or, the Laws of the Moral and Physical World. Translated from the French of M. Mirabaud. London, 1795, 8vo.—Originally published in forty weekly numbers.
4. The Case of William Hodgson, now confined in Newgate for the Payment of Two Hundred Pounds after having suffered Two Years' Imprisonment on a Charge of Sedition, considered and compared with the existing Laws of the Country. London, 1796, 8vo.
5. Proposals for Publishing by Subscription a Treatise called The Female Citizen; or, a Historical, Political, and Philosophical Enquiry into the Rights of Women as Members of Society. London, 1796, 8vo.
6. The Temple of Apollo, being a Selection of the Best Poems from the most esteemed Authors. London, 1796, 8vo.
7. Memoranda; intended to aid the English Student in the Acquirement of the Niceties of French Grammar. London, 1817, 8vo.—This book went through many editions, and its title was changed to that of "A Critical Grammar of the French and English Languages."
8. Flora's Cabinet.
9. The Life of Napoleon Bonaparte. London, 1841? 8vo.

This does not pretend to be an exhaustive list, and as Dr. Hodgson is stated to have died at the advanced age of one hundred and six, it is quite clear that he had plenty of time to write more. He also contributed numerous articles to *The Guide to Knowledge*. The charge for which he was imprisoned (according to the account which he gives in his "Case") was that of having given as a toast "The French Republic," and also having compared the king to a German hog butcher.

G. F. R. B.

"At Hemingford-terrace, Islington, at the age of 106, William Hodgson, M.D., author of some botanical works, of which *Flora's Cabinet*, in which the relation of chemistry to the flower-garden was elucidated, was formerly well known."—*Annual Register*, "Deaths," March 2, 1851.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

"IGNORANCE IS THE MOTHER OF DEVOTION" (6th S. ix. 320).—In answer to my inquiry concerning this phrase you refer me to Jeremy Taylor and to Dryden as using it. But the saying is much older than either of those writers. One of their contemporaries, Thomas Vincent, a London minister ejected in 1662, begins his "Epistle to the Reader" in his *Explicatory Catechism* with these words: "That popish maxim is long since exploded, that ignorance is the mother of devotion." Now what I, an outsider on the Mississippi, beg to know is "a lower deep than your lowest deep," that is, earlier appearances of a saying that must have been long used before it became a maxim, and still longer before it could have been "long exploded."

JAMES D. BUTLER.

Madison, Wisconsin, U.S.A.

PORTRAIT OF NOSTRADAMUS (6th S. ix. 107, 276).—There is a beautifully executed contemporary miniature in oil on copper of Nostradamus in the Hôtel de Ville Library at Aix, in Provence (St. Remy was his birthplace), by his son, whose own (very handsome) portrait is also there, with the name "Cæsar Nostradamus" written round it. It is a fine thoughtful face, and does not belie his Jewish origin.

R. H. BUSK.

THE DEATH OF HENRIETTA MARIA (6th S. ix. 426).—The widow of Charles I. died on Sept. 10, 1689; and her daughter Henrietta Anne, the Duchess of Orleans, died suddenly on June 29, 1670, "every one" said of poison. This recalled the recent death of the mother, and all sorts of reports were circulated. It was said, in her life, published at Paris in 1690, that an astrologer in England had foretold that she would "die of a grain," and that her physician had told her formerly that opium would be fatal to her. It is then stated that the day before her death, it being necessary to take an anodyne, one was prepared;

she asked whether it contained any opium (which it did), was assured that it did not, took it, went to sleep, and never awoke. Ludlow, in his *Memoirs*, 1698, iii. 224, says: "Upon taking something prescribed by the physicians to procure sleep, the potion operated in such a manner that she wak'd no more." There is, however, a very full account of the matter to be found in a letter from Lord St. Alban to King Charles II., preserved in the State Paper Office, and printed by Mrs. Green in her *Letters of Queen Henrietta Maria*, 1857, p. 416:—

"On Saturday last she had a consultation of physicians, at which assisted M. Vallot, M. d'Acquin, M. Esprit, and M. Eccellen. .... It was also a result of the consultation to give, towards night, in order to the quieting of the humours in her body, from whence they conjectured the great disorder came, with some rest, a grain of laudanum. About ten o'clock she was in too much heat to venture the grain of laudanum, and the resolution was taken not to give it at all. She caused thereupon her curtains to be drawn, and sent us all away, just as she used to do several nights before—fearing her yet no more than she had done, nor, indeed, imprinting in any of us the least imagination of that which immediately followed. Not being able to sleep of herself, she called to M. d'Acquin for the grain; he, contrary to his former resolution, and as he sayeth, to his opinion when he did it, suffered himself to be overruled by the queen, and gave it her in the yolk of an egg; she fell presently asleep; he sitting by her, perceiving her to sleep too profoundly, and her pulse to alter, endeavoured by all the means he could to wake her, and bring her to herself, but could effect neither, by all the remedies used in such cases; she lasted thus till between three and four o'clock, and then died."

It seems clear from this that she took the grain of laudanum knowingly, not by desire of her medical attendant, but rather in spite of him; and anyhow, if ignorance was shown or imprudence committed it was not done by M. Vallot.

EDWARD SOLLY.

SOLEMN LEAGUE AND COVENANT (6th S. ix. 370, 396, 414, 457).—MISS BUSK (*ante*, p. 457) states that she has been informed that there is a copy of the Solemn League and Covenant in the register at Eastwell of the date of 1642-3. Is the date wrong, or has her informant made a mistake about the document? The Solemn League and Covenant was not in existence at the time mentioned.

SAMUEL R. GARDINER.

TRANSMOGRIFY (6th S. ix. 449).—This, I think, is clearly a vulgar form of *transform*. Applied to a thief who has disguised himself with a wig and false beard, it was fair enough to say, "The beggar was quite *transmogrified*"; applied to a restored church it would be stupid slang. The word *transmogrify* is defined by Bailey in his *Dictionary*, vol. ii. 8vo., edits. 1727, 1731, 1737, 1756, and 1775, as "to transform, to metamorphose." In his folios of 1730 and 1736 he gives the same definition; and in the edition of 1764 Dr. Scott adds, "a low, barbarous word." This was copied

by Ash in 1775. In Newbery's *Pocket Dictionary*, 1753, it is explained as "to transmute or alter"; and in Dyche, 1740, we have, "to alter, to change, to turn topsy-turvy, &c." Lemon, 1783, says, "Plainly derived from the Greek, to change the form of anything, to metamorphose it." In Bailey's *German and English Dictionary*, 1736, he gives, "*Transmogrify*, to transform, verwandeln." In the *Slang Dictionary* of Grose, edits. 1785, 1788, 1796, and 1823, we have, "*Transmography*, or *transmogrify*, to patch up, vamp, or alter." This is also given in the *Lexicon Balatronicum* of 1811. Lastly, Jon Bee, in his *Slang Dictionary*, 1823, says, "To alter, to change. A transmogrifier, one who so changeth the works and the cases of watches that the real owners cannot recognize their property." EDWARD SOLLY.

*Transmogrify* is found in Shadwell, *Squire of Alsatia*, 1688: "Ay, ay, I know I am *transmography'd*; but I am your very brother, Ned." The word apparently has nothing to do with Celtic *mog*, but is a hybrid made up of Latin *trans* and Greek *γράφειν*.

Cardiff.

F. C. BIRKBECK TERRY.

By the help of Annandale's *Ogilvie* I can carry back the appearance in print of this word from 130 to 140 years, for in the dictionary referred to there is the following quotation from Fielding: "I begin to think...that some wicked enchanters have *transmogrified* my Dulcinea."

JOHN RANDALL.

[MR. JNO. GREEN supplies the same quotation from Fielding as MR. RANDALL; G. S. opines that *transmogrify* will be found in Capt. Marryat's *Jacob Faithful*; MR. H. WEDGWOOD regards the base of the word as *transmigration*; and MR. E. H. MARSHALL refers to a neat use of the colloquialism in the *Recollections* of Mr. G. V. Cox, 1868.]

AUTOGRAPH RHYMING LETTER OF THE POET COWPER (6th S. ix. 443).—The autograph letter communicated by MR. JOY at the above reference may be found, though greatly mutilated (the second and third paragraphs and the postscript, for instance, being altogether omitted), in Hone's *Table Book*, p. 376. With this exception I have not found it in print anywhere. It is eminently satisfactory to have the correct original letter instead of a mutilated copy. The letter was indited to the Rev. John Newton. ALPHA.

The "rhyming letter" is a very old friend to all who read Cowper. It will be found in Southey's edition, vol. iv. p. 111, addressed to the Rev. John Newton. SYPHAX.

The letter quoted was addressed to the Rev. John Newton. It appeared in the third (8vo.) edition of the *Works of William Cowper*, "now first completed by the introduction of Cowper's private

correspondence, edited by Rev. T. S. Grimshawe, London, Wm. Tegg & Co., 1851," p. 77; but the second and third paragraphs which MR. F. W. JOY gives are omitted, and also the "P.S." The letter is dated from "Olney." I remember seeing the same letter in another octavo edition about 1848. ESTE.

Fillongley.

[HERMENTRUDE, the REV. C. F. S. WARREN, G. S., MR. J. CHURCHILL SIKES, and SIR J. A. PICTON write to the same effect. E. S. W. says it will be found, "with the omission of the personal and local allusions which have a special interest for those who are familiar with Olney," in *The Life and Letters of William Cowper, Esq.*, by William Hayley, Esq., Lond., 1812, vol. i. p. 330. MR. P. J. MULLIN adds, it was, "with similar frivolities by other poets," included in an essay entitled "Poets at Play," which appeared in *Blackwood* for June, 1874.]

MELANCHOLY (6th S. ix. 368).—The passage from Aristotle referred to by Emerson is from the *Problemata*, xxx. 1:—διὰ τί πάντες ὅσοι περιττοὶ γεγόνασιν ἄνδρες ἢ κατὰ φιλοσοφίαν ἢ πολιτικὴν ἢ ποίησιν ἢ τέχνας φαίνονται μελαγχολικοὶ ὄντες. Then, after mentioning Heracles, Ajax, Bellerophon, καὶ ἄλλοι πολλοὶ τῶν ἡρώων, he proceeds:—τῶν δὲ ὕστερον Ἐμπεδοκλῆς καὶ Πλάτων καὶ Σωκράτης καὶ ἕτεροι συχνοὶ τῶν γνωρίμων. "Ἐτι δὲ τῶν περὶ τὴν ποίησιν οἱ πλείους. Πάντες δ' οὖν ὡς εἰπεῖν ἁπλῶς εἰσὶ, καθάπερ ἐλέχθη, τοιοῦτοι τὴν φύσιν. For his knowledge of this passage the above author was probably indebted to Burton, who quotes it in his *Anatomy of Melancholy*, but without reference save to the name of Aristotle, part i. sec. 3, mem. 3. I do not know what passage of Plato is meant, or on what authority the saying is attributed to him. W. E. BUCKLEY.

CERBERUS (6th S. ix. 409).—The rationalist Palæphatus represents Cerberus as a dog named "three-headed" from the city from which he came: δῆλον δὲ ὅτι καὶ οὗτος ἀπὸ τῆς πόλεως ἐκλήθη Τρικέφαλος; and explains the story of Hercules bringing him up from below by making Hercules find him in a cave and drag him out, for ἔλεγον οὖν οἱ ἄνθρωποι, ὅτι διὰ τοῦ ἄντρον καταβὰς εἰς ἄδον ὁ Ἡρακλῆς ἀνήγαγε τὸν κύνα ("De Incred. Hist.," cap. xi., in *Opuscula Mythologica*, &c., p. 50, Amst., 1688).

Heraclitus, another rationalist writer, "De Incredibilibus" in the same volume, remarks of Cerberus as the "three-headed": οὗτος γὰρ εἶχε δύο σκύμους, ὧν αἱ συμβαδιζόντων τῷ πατρὶ ἐφαίνετο εἶναι τρικέφαλος (cap. xxxii. p. 40).

Servius, in his notes on Vergil, as referred to by Forcellini (s. v. "Cerberus"), observes: "Ideo Herculem dici eum ab Inferis traxisse quia omnes cupiditates et terrena vitia contempsit" (in *Æn.*, vi. 395), giving a moral sense to this labour of Hercules.

The grammarian Fulgentius, glancing at the

lawyers then as the vulgar do now, makes Cerberus, in his explanation of the esoteric truths in the Vergilian poems, to be "causidicus" (see in *Mythographi Latini*, Auct., Muncker, 1681, or Lug. Bat., Van Staveren, 1742).

Ludovico Vives has a note on "De Cerbero quod sit triceps" in his commentary on St. Augustine (*De Civitate*, l. xviii. c. 13).

ED. MARSHALL.

The myth is very variously interpreted. Dahler's *Lex., voc.* "Peregrin.," is said to contain a good account; also Stephens's *Thesaurus*, London, first edition, p. xxxii; but I cannot refer. Cerberus was not always three-headed. Hesiod makes him to have fifty heads, and Horace one hundred. Generally he has but three. The word seems connected with darkness. *Cerberian* is given by Hesychius as synonymous with *Cimmerian*. Geryon also and Proserpine have a triple form. This is a common phenomenon to represent any nether deity as having also a terrestrial and celestial function, and the three heads symbolize as much. The Indian *Trimurti* is the same. Homer speaks of Cerberus, but not by name or form; the "dog of darkness" in the Eddas is analogous. In Bryant's *Analysis of Mythology* some curious remarks occur, whether well founded or not is another matter. Cerberus is supposed to be the name of a place, and to have signified the temple of the sun (l. 409): Kir Abor, place of light. Also the temple was called Tor-Caph-El, changed into *τρικέφαλος*, or three-headed, and Tor-Koren, royal tower, and this became *τρικάρανος* or *τρικρανος*. Anyhow, the latter word is an epithet of Cerberus in Sophocles, and in the *Hercules Furens* of Euripides.

C. A. WARD.

Haverstock Hill.

The figure of the legendary Cerberus is well known. His purely etymological origin, as given by Bryant (*Analysis*, vol. i. p. 417), is probably less so. Cerberus, Bryant says, "was properly Kir Abor, the place of the sun. This was called Tor-Caph-El, which being changed to *τρικέφαλος*, Cerberus was hence supposed to have three heads. That this fable took its rise from the name of a place ill expressed may be proved from Palæphatus, who in his learned work (*De Incredibilibus*, p. 96) explains fabulous and mythological traditions by historical facts. They say of Cerberus that he was a dog with three heads, but it is plain that he was so called from a city named Tricaren or Tricarenia (Clarke's *Progress*, xlviii)."

J. CORYTON.

The Temple.

"SAUCE FOR GOOSE IS SAUCE FOR GANDER." (6th S. ix. 329, 395).—The father providing for his sons, and the bride claiming her due place in the household, as quoted *ante*, p. 395, are perhaps of doubtful bearing upon the proverb. The idea of

this seems to be a vindication of some wrong, with a sense of humour. There are several other proverbs in affinity with this, e.g., "A Rowland for an Oliver," "Pay him in his own coin"; but the primest analogue is, I think, Portia's treatment of Shylock. One can fancy the *woman* judge, in her rich humour, saying to herself, "Sauce for *goose* is sauce for *gander*," and applying it swiftly. The letter of the bond was the Jew's right, but the same letter saved Antonio. I think "Par pari refertur," the heading of Phædrus's fable of the fox and the stork, is a good parallel to goose and gander. The moral of this is "Sua quisque exempla debet æquo animo pati."

W. F. HOBSON.

The French equivalent is "A bon chat, bon rat." It is amusingly worked out in a little one-act play of Paul de Kock, to which it forms the title.

R. H. BUSK.

INVERTED CHEVRON (6th S. ix. 387).—An example of an inverted chevron occurs in a coat of arms represented in one of the seven stained-glass windows of the Trinity Hall, Aberdeen—the window of the Baker Incorporation. It may be thus described: Gules, a chevron reversed quarterly azure and or, surmounted by a balance and scales argent, suspended by a dexter hand proper issuing downwards from the honour point; in base two garbs of the third; on a chief of the same an anchor cabled, fessways, proper. I should be glad to learn whether these are the bearings of any Baker Incorporation, and whether the chevron reversed has any symbolic meaning in connexion with that trade. The arms of the Aberdeen bakers (duly granted by the Lyon in 1682) are correctly shown in an adjacent part of the same window. They furnish a curious instance of metal upon metal, the patent running thus: "Or, two bakers Pylls disposed in salter gules, each chaired with thrie Loavs in pale argent, betwixt a Tower triple-towered in cheif and a Milnrind in base of the third." The tower triple-towered is part of the ancient bearings of the city of Aberdeen, and is introduced into each of the interesting series of coats granted to the incorporated trades of the burgh. The supporters, the crest, and the motto, "Panis nil saturat, Deus ni benedicat" (absurdly given as "*ne benedicat*" in Jervise's *Account of the Trinity Hall*, Aberdeen, 1863), which appear in the window in connexion with the bakers' arms, have no authority.

P. J. ANDERSON.

Aberdeen.

SOME OBSOLETE WORDS, &c. (6th S. ix. 405).—*Rommaginge*.—The word is derived from *remuer*, to move or stir. When finings are put into casks of wine, and are stirred round and round with great velocity by a stick introduced at the shive-hole, that is called *rummaging* a cask, and if the cask be quite full to the bung a little will overflow in so doing. A *rummage* sale is a

clearance sale at the docks of unclaimed goods. I have never heard of such a nautical term as that named by MR. BAXTER. In the *Sailors' Word-Book* *rummage* has but one meaning, a search by Customs officers for smuggled goods, and that only means a search by stirring about (or *remuant*) amongst the goods under examination.

C. A. WARD.

Haverstock Hill.

YORK CANONRIES (6th S. ix. 428).—The peculiar nature of the patronage of the York residentiary canonries, which were collated to from the non-residentiaries, may be seen in the reports of the Dean of York's case in 1841—a case in which Sir Alexander Cockburn gathered some of his earliest laurels, in his successful defence of his uncle's simoniacal proceedings. A similar system of election prevailed at one time in the chapter of St. Davids. See Sir R. Phillimore's *Ecclesiastical Law*. The patronage of the canonries was secured to the Archbishop of York by the Act 13 & 14 Vict. c. 98, s. 25.

EDWARD H. MARSHALL, M.A.

Hastings.

AUTHORS OF QUOTATIONS WANTED (6th S. ix. 309).—

The lines,

"The pure white arrow of the light  
They split into its colours seven," &c.,

are by the late Alexander Smith, at one time secretary of Edinburgh University, and author of *City Poems*, *A Life Drama*, *Edwin of Deira*, *Dreamthorp*, *Alfred Hagart's Household*, *A Summer in Skye*, &c.

JAMES HANDYSIDE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Tales and Poems of Edgar Allan Poe*. With Biographical Essay by John H. Ingram, and Fourteen Original Etchings, &c. 4 vols. (Nimmo.)

THE new edition of *The Tales and Poems of Edgar Allan Poe* puts forward strong claims upon recognition. It is, in the first place, the most attractive collection that has yet appeared, the etchings with which it is accompanied giving it precedence over any previous edition. For the first time, it is asserted, the tales have been fully classified. The poems, too, which have been chronologically arranged, include several which now for the first time see the light. The chief claim to superiority rests, however, upon the appearance of "The Journal of Julius Rodman," a long fragment of a romance which has not been included in any previous collection. To this the admirers of Poe will first turn. It is in all respects worthy of Poe's reputation. How important it is may be inferred from the fact that it occupies more than a fourth of the volume—the fourth—in which it appears. "The Journal of Julius Rodman" claims to be "an account of the first passage across the Rocky Mountains of North America ever achieved by civilized man." Much pains have been taken by Poe in depicting the character of Rodman and the circumstances which drove him to attempt

the hazardous exploit which is described. Interesting enough as a specimen of Poe's workmanship, this portion of the romance loses its full significance in consequence of the interruption to the story. When once the formation of the party by which the adventure is to be accomplished begins the interest springs to the highest point. It is difficult to avoid comparisons with Defoe, whose method of workmanship probably commended itself to Poe. An air of veracity almost equal to that in *Robinson Crusoe* is assigned the whole description. Such less-known works, however, of Defoe as *A New Voyage round the World* are recalled more directly than any acknowledged masterpieces of that writer. The descriptions of fights with Indians and of struggles with the obstacles opposed by natural difficulties are signally interesting. So stirring is the whole, it is with a strong feeling of discontent the reader finds the story arrested. The most humorous part of the narrative is the description of the amazement among friendly Indians caused by the first sight of a negro, who is one of the party of assumed explorers. Mr. Ingram's biographical essay is remarkable in the respects that it gives a concise, a readable, and an animated account of Poe's career, and omits all mention of the fictions which grew up around him and, during a long period, occupied the place of truth. The portrait in the first volume is taken from a lifelike daguerreotype of Poe in Mr. Ingram's possession. The bibliophile will be interested to know that the edition is limited to a thousand copies, and that the type has been distributed.

*The Trojan War*. By Prof. C. Witt. Translated by Frances Younghusband. With a Preface by the Rev. W. G. Rutherford. (Longmans & Co.)

WE have not had the advantage of reading the German original of this charming book. Everything save a bishop is said to lose by translation. Surely *The Trojan War* must also be an exception. More smooth and idiomatic English we never read in an original work. If the title-page had not disclosed the fact, we should never have discovered that Miss Younghusband was not the author of the little book before us. How delightful it is it were vain to endeavour to tell; the exceeding beauty of the story as now told afresh can only be realized by those who read it as a whole. We gather that *The Trojan War* is especially intended for youthful readers. Unless we are much mistaken, many of our readers who are long past youth will be as charmed by it as we have been. The interest in "the tale of Troy divine" is not limited to those who can read Greek. We believe, moreover, that there are hundreds of persons to whom Homer is familiar who will be delighted by these new and bright pictures of a past that never was a present.

*A Booke of Fishing with Hooke and Line*. Made by L(eonard) M(ascall). Reprinted from the Edition of 1590. With Preface and Glossary by Thomas Satchell. (Satchell & Co.)

ANGLERS and lovers of curious old books have reason to be grateful to Mr. Satchell for his reprint of this very rare little black-letter volume. Of the compiler of *The Booke of Fishing with Hooke and Line*—for it is, as the editor points out in his preface, nothing more than a compilation by a practical angler from *The Treatise of Fyshynge wylth an Angle*, from Etienne's *L'Agriculture et Maison Rustique* and other sources—we really know nothing more than that he was the author of other works on tree-planting, poultry, and cattle. Fuller, indeed, tells us that "Leonard Mascall of Plumsted in this county [Sussex] being much delighted in gardening, man's original vocation, was the first who brought over into England from beyond the seas carps and pippins; the one well-cook'd delicious, the other cordial and re-

storative. For the proof hereof we have his own\* word and witness, and did it, it seems, about the fifth year of the reign of King Henry VIII., Anno Dom. 1514." As regards the introduction of carp into England, Fuller's statement cannot be regarded as correct, for we find Dame Juliana Barnes saying in 1486 that "the carpe is a deynuous fyshe: but there ben but fewe in Englonde." But though there were undoubtedly carp in this country before the end of the fifteenth century, they were so few in number at the beginning of the sixteenth century that they escaped the notice of the Venetian noble who wrote the *Relation or rather true Account of the Island of England about the Year 1500*, wherein he states that our rivers contained "every species of Italian fish excepting, however, carp, tench, and perch." Nor can Fuller's statement be substantiated in another respect. L. M. nowhere states in this book that he introduced carp himself into this country, but says: "The first bringer of them into England (as I have bene credibly informed) was maister Mascoll of Plumsted in Sussex, who also brought first the planting of the Pippin in England."

To conclude with a few words of criticism,—we own to desiring an ampler glossary. It is a pity, too, that the title-page and pagination are not the same as in the original edition, of the first half of which this book purports to be a reprint. Nor can we understand why Messrs. Satchell should have troubled themselves to design a fresh initial letter for the commencement of the treatise when they have copied the woodcut on the title-page and the numerous other illustrations so carefully and so well. Notwithstanding these shortcomings, this reprint will be sure of a hearty welcome from many who have never had the opportunity before of reading this quaint old manual of fishing.

A DOUBLE number of the *Lark*, edited by Dr. W. C. Bennett, is published for June. It contains a large number of poems by the best-known writers, from Beaumont and Fletcher to Jeffery Powrie.

MR. ELLIOT STOCK has two fresh facsimiles in course of production—the first editions of *The Vicar of Wakefield* and of Johnson's *Rasselas*. The former will be issued very shortly. A restricted number of copies will be bound in wood taken from the panels of the dining-room of Dolly's Chop-House, one of the haunts of Goldsmith, Garrick, and Johnson, recently pulled down.

THE second annual meeting of the Society for Preserving the Memorials of the Dead will be held on Wednesday next, in the rooms of the Archaeological Institute. The Bishop-Suffragan of Nottingham will preside.

THE announcement of the death of MR. RIDGWAY LLOYD, of St. Albans, in his forty-second year, has been read with much regret. His researches in archaeology and ecclesiology, continued with ardour from early years, had enabled him to accumulate large stores of information, which were always held most generously at the disposal of all inquirers. He occasionally contributed to "N. & Q." His most important publication was *The Altars, Monuments, and Tombs existing A.D. 1428 in St. Albans Abbey*, translations from the Latin documents accompanied by copious and valuable notes. He had been honorary secretary of the St. Albans Architectural and Archaeological Society since 1870; and occasionally, before that society and others, read papers which were all marked by much thoroughness. His loss at St. Albans, where he was in large practice as a medical man, and much beloved, will be deeply felt.

\* \* In his book of fishing, fowling, and planting."

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. T. D. ("Value of Books").—*La Semaine* of Du Bartas won high praise from Goethe, but is not greatly valued by French critics. It was translated into various languages, the English version being by Joshua Sylvester. The edition (Nismes, 1580) you possess is described in no bibliographical work to which we have turned. The works of Du Bartas are not, however, in great demand. A copy of the edition of *La Semaine*, Paris, 1585, 4to., with woodcuts, in a crimson morocco binding, sold for forty francs in the Nodier sale. Your copy is assumably worth a few shillings. The Holy Bible (Newcastle, 1795) is not common. It is unmentioned in the *Bibliographer's Manual*. Hugo, in his *Bewick Collector's Guide*, speaking of a later edition of the same book, says that the engravings—which are on copper, not steel as you suppose—do not increase the reputation of either Beilby or Bewick. It is impossible to judge what price a book like this would fetch at a sale. The edition of Fox's *Acts and Monuments* should be in three volumes. It is, as yet, neither scarce nor dear.

MR. ROUND desires it to be known that the substitution of *u* for *y* in "Blijdschap doet" &c., p. 389, was due to a misreading of his manuscript.

B. ("Right of a Clergyman to shut the Doors of a Church").—The question you send a second time is so exclusively legal in its aspects, we cannot insert it.

JUNIOR ("Whig Myth").—If you will supply the sentence in which the words occurred, we may be able to answer your query.

C. B. N. DUNN ("An Oak and its Contents").—We do not undertake to acknowledge the receipt of communications. While thanking you for your contribution, we fail to see any reason for giving it precedence over other articles of equal interest and value, which have to wait their turn. Only when some purpose in connexion with an immediately forthcoming work has to be served do we feel justified in overlooking long standing matter to insert new inquiries.

G. W. M. ("David Cox").—A biography of David Cox the elder, 1793–1859, will be found in Bryan's *Biographical and Critical Dictionary of Painters and Engravers*.

R. W. ("FitzHardinge Crest").—Shall soon be inserted.

CORRIGENDA.—P. 453, "Three Black Graces," for "Smith, Horace and William," read *Smith, Horace and James*. "Grace in Hall," p. 433, second line of grace, for "sanctis" read *sanctus*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 21, 1884.

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## Notes.

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Concluded from p. 422.)

Derived from the Befana is, perhaps, further the Italian expression *dar la beffa*, *beffeggiare*, to make game of any one, from the circumstance of the Magi having made game of Herod in not going back to him as he expected, but returning to their own country another way. Closely allied with *dar la beffa* is the expression *berta*, a household word in Italy for gossip and small jokes; *far la berta* and *dar la berta* mean to play off a practical joke or make a fool of any one. Prof. Filippo Mori, in the *Giovedì*, gives the following Tuscan legend for the origin of the expression:—

"There was a peasant named Campriano who was condemned to death after this manner: he was to be tied in a sack and thrown into the sea. As the executioners were carrying him bound towards the shore they were overtaken by brigands, who thought there must be some great treasure in the sack. The executioners ran away frightened, and the brigands opened the sack. When they found only a man in it they were so disappointed that they would have killed him.

"How did you get put into the sack?" first asked one of them.

"I was put into the sack," he replied, with great cunning, "because I refused what other men would reckon great good fortune. The two men you saw running away are two great barons, who

were commissioned to fetch me and take me by force to the King of Franconia, who has determined I should marry his daughter Berta. Before now he has sent ambassadors to beg me to come and marry her, but I refused, showing them that I have always lived as a countryman and should be miserable at court."

"And why is he, a king, so anxious that you, a countryman, should marry his daughter?" inquired the brigand, shrewdly.

"Because," replied the peasant, equal to the occasion, "he has learnt from his oracle that unless his daughter marries a countryman he will lose his crown and all the country will go to wrack and ruin. So now he sent these two great barons to take me to him by force, and they are taking me to the shore, where a great ship awaits us in which I am to be embarked."

"You are foolish, indeed, to complain of such good fortune!" answered the brigand.

"Will you change places with me?" asked Campriano.

"Gladly enough," replied the brigand.

"Then I'll give you leave to do so," said Campriano, "on condition that you promise to remember me when you come into possession of your kingdom, for whose marries Berta will be king of all Franconia."

"Yes! yes! I won't forget you," answered the brigand, fairly caught by the bait; "only make haste and let me get into the sack before those great barons come back, lest they should discover the exchange we have made."

Campriano got out readily enough, and walked away as soon as he had made fast the mouth of the sack; and the other brigands having gone away too, the executioners came stealthily back. Finding the coast clear and the sack looking just as when they left it, they ran off with it again, and plunged it into the sea with all expedition before any other hindrance might occur."

The same writer says that *dare la madre di Orlando* is convertible with *dar la Berta*, because one tradition makes Berta the mother of Orlando, and I give it on his authority, as I have not met with it myself, but *dar la berta* is often to be met. He also points out that there are four princesses of the name of Bertha celebrated in the chronicles and minstrelsy of the Middle Ages: (1) Bertha "of the long foot," daughter of Charles Albert, Count of Laon, Queen of France in 751; (2) a daughter of Charlemagne; (3) a daughter of Pepin, King of Aquitaine; and (4) a daughter of Lothario, King of Lorraine, and wife of Theobald II., Count of Provence, who by her second marriage with Albert II. became mother of Guido, Marchese di Toscana; but he does not supply any tradition connecting any of these with the origin of the expression in question.

Bertha holds a prominent place in the popular mythology of Tirol, where her name has received the locally favourite changes, making it Berchtl and Perchtl. I have given in *Traditions of Tirol* some stories concerning her, in which the Zillertal is rife. She is supposed there to appear chiefly at Epiphany time, and to be accompanied by a whole tribe of little people in white but ragged clothing (said by Börner, *Volkssagen*, p. 133, to be the souls of unbaptized children): "If you ask a Tirolean peasant who the Berchtl was, he will probably tell you she was Pilate's wife, to whom redemption was given because of her inter-

vention in favour of the Man of Sorrows, but that it is her penance to wander over the earth till the last day as a restless spirit, and that as the Epiphany was the season of favour to the Gentiles, among whose firstfruits she was, it is at that season she is most often seen and in her most favourable mood. It must be confessed that some of his stories about her will betray a certain amount of inconsistency, for he will represent her carrying off children, wounding belated travellers, and performing many acts incompatible with the character of a penitent soul, and more in keeping with the analogous legend of Lilith.....If you put the same question to a comparative mythologist.....he will tell you she is Perahta ('the bright'), daughter of Dagha ('the day'), whose whiteness has made her to be considered the goddess of winter, who visited the earth for twelve winter nights and spoilt all the flax of those idle maidens who had left any unspun on the last day of the year, and carried in her hand a broken plough in token that the earth was hardened against tillage; whose brightness has made her to be reckoned the all-producing earth-mother, with golden hair like the waving corn; the Hertha of the Suabian, the Jöetha of the Scandinavian,<sup>a</sup> the Berecynthia of the Phrygian,<sup>b</sup> and to other nations known as Cybele, Rhea, Isis, Diana, &c."

The Tirolese have also the very same Tuscan story of the man wheeled into the executioner's sack by the false expectation of marrying a princess, but the name of Berchtl does not occur in it, and the roguish peasant is called Taland instead of Campriano.<sup>c</sup>

Supposing "Berta" to have stood for Pilate's wife, *dar' la Bëta* may be thought to have had a similarity of origin to that ascribed to "All Fools' Day" in the mocking of our Lord and the sending Him backwards and forwards between Pilate and Herod. Nor is it so farfetched to expect to find traditions of Pilate in Roman parlance, for it is a Roman tradition that Pilate returned to Rome after his governorship of Judea, and ended his life by throwing himself into the Tiber.<sup>d</sup> The curious old house now commonly called Rienzi's house, up to the year 1709, when the inscription was found which is thought to prove it to be Rienzi's, had no other name than Casa di Pilato. The name of *bertuccia* was

given to the ape from the above use of the word *berta*.

Another Roman expression, derived from an old custom which calls for notice in this place, is *segar la vecchia*, lit., "to saw the old woman." The *vecchia* in this instance is a puppet representing a very ugly old woman, the personification of Lent, and the amusement in nurseries and schools is to cut this puppet in halves on Mid-Lent Thursday, and scramble for the figs and sweetmeats with which it is stuffed. This custom has not yet died out, but the writer in the *Giovedì* I have already quoted cites a MS. account by Francesco Valesio, the antiquary, from which it appears that it was formerly the custom to carry such a puppet, of colossal size, through the streets of Rome, much in the way Guy Fawkes is carried in England, followed by a hooting multitude till it reached the Forum, where the people had made ready a scaffold to receive it. Two stout youths then undertook the operation of sawing it in two, and as they did so the good things with which it was stuffed, notably figs, apples, and grapes (dried or preserved), for which the crowd below scrambled, fell out. The scaffold was formed of a quadrangular flight of steps, which were well soaped to render the efforts to climb them more difficult and ludicrous. The writer does not say when the custom ceased, but I never met any one who remembered it. Some of those I have asked have added spontaneously to the expression of their unacquaintance with this, "But there is the *scaletta*; that goes on still." The *scaletta* seems to designate the rather sorry game of pinning a flight of steps, cut out in paper, slyly on to the back of any one who is simple enough not to perceive what is being done to him. This operation is no sooner completed than the victim becomes the butt of all the passers-by, and from the upper windows of the houses he passes is liable to have flour and perhaps worse projectiles thrown down upon him. The writer I have quoted also mentions this, and reckons it a remnant of the soapy staircase of the *vecchia's* scaffold. I have myself only once seen the joke played off; the wagging of the ladder certainly had a ludicrous effect as the unconscious victim walked along.

A notice of Italian superstitions would be incomplete without some mention of the Carneval; for the purpose of these columns, however, a few brief passages may suffice. A Turkish visitor to Rome has thus described his impression of it and of the succeeding Ash Wednesday office at a time when it had more life than it is ever likely to present again. "The Romans are annually possessed by a periodical madness," he wrote, "at the beginning of the hot season. But as soon as the malady has fully declared itself, and has attained its height, they are all assembled into their churches, where their priests apply a certain

<sup>a</sup> Nork, *Mythologie der Volkssagen*; and Max Müller.

<sup>b</sup> L'Abbé Banier, *Mythology explained from History*, vol. ii. p. 564, note *apt*.

<sup>c</sup> "How the Richest became the Poorest," in *Household Stories from the Land of Hofer*.

<sup>d</sup> At Ste. Colombe, a suburb opposite Vienne, on the Rhône, is an old tower, where local tradition says that, having been sent in exile to Vienne, he committed suicide by throwing himself into the river. A sort of triumphal arch or gateway with an obelisk on it, in another suburb, also goes by the name of "Pilate's Tomb."

blackish-grey powder to their foreheads, which has the effect of instantly restoring the empire of reason to their brain."

The Carneval has different durations in different parts of Italy; in Rome it is the shortest, and used hence to be the most brilliant. In some places it begins on the morrow of Christmas, at other places on the morrow of Epiphany, at others, again, on the day after St. Anthony's (January 17), at others on the day following the Purification, all, however, ending at the dawn of Ash Wednesday, except in Milan, where the Ambrosian rite permits its prolongation to the Saturday before the first Sunday in Lent. In Rome it only commences on the Saturday before Sexagesima Sunday. In the year 1873 the newly established Italian Government, as a mode of winning popularity, gave permission for it to commence with the beginning of the year, but, with the exception of a few *buzzurri*,<sup>c</sup> no one took advantage of it.

The word is very variously derived by different writers. The most common and obvious derivation is from *carne vale*, "good-bye to meat"; but La Crusca, Ducange, Muratori, Politi, and others reckon it comes from *carne-aval*, from the greater swallowing of meat supposed to take place in the days preceding the long fast; and Ottavio Ferrario makes it the same with *Carnalia*, the Low Latin name for Saturnalia. Menage accepts this derivation. There is no doubt that the Carneval is a remnant of the festivals of the earlier religion, but the time of year is thought to make it more probable that it succeeded to the Bacchanalia. The connexion has been traced by P. Paciaudi, of Rome, and others. One of the present amusements of the Carneval is running about the streets striking people with a long bladder, in which a trace of one of the diversions of the Lupercalia, celebrated in February, may be found. St. Asterius, Bishop of Amasea in the fourth century, mentions the custom of men dressing as women as one of the favourite modes of masquing, and this is also a favourite custom of the Carneval; the *moccoli* night is said to be a remnant of a commemoration of the search of Ceres after Proserpine. Various councils of the Church were occupied with the suppression of these remnants of paganism, but they never succeeded in doing more than moderating their licence to a certain extent. Pious persons have instituted devout functions in various churches and oratories, in-

tended both as a reparation for the follies of those who engage in the Carneval, and as a counter attraction to it. The most remarkable of these was at the oratory of the Caravita, where in former days wax representations of Bible scenes were given. Those of the year 1718, when the vision of Ezechiel was represented; of a series of scenes out of the Apocalypse in 1721; of the Miracle of the Loaves in 1722, are specially on record. The Sovereign Pontiff, too, was wont to go there in state, also to S. Lorenzo in Damaso and to the Gesù, on the three principal days of Carneval, like Job sacrificing for his sons at the time of their feasting. In schools and colleges for all classes it is the custom to let the children get up private theatricals, to which they are allowed to invite their friends, by way of keeping them out of the Corso. The Corso has been the chief site of the Carneval since 1464. Before that, and occasionally since, it was kept in Piazza Navona, Monte Testaccio, Campo de' Fiori, Via Florida, and Via Giulia. R. H. BUSK.

P.S.—The following, from Addison's *Remarks on Several Parts of Italy*, supplies a contemporary testimony to much of what I have advanced, *supra*, pp. 163 and 201:—

"The notion of witchcraft prevails (1703) very much in Switzerland. I have often been tired with accounts of this nature from very sensible men furnished with matters of fact, as they pretend, within the compass of their own knowledge. There have been many executions on this account, and in the canton of Bern there were some put to death during my stay at Geneva."

Oddly enough, Addison goes on after this to admit a kind of lurking belief in it himself:—

"One finds the same humour prevails in most of the rocky, barren parts of Europe. Whether it be that poverty and ignorance, which are generally the products of those countries, may really engage a wretch in such dark practices, or whether," &c.

#### NISBET OF THAT ILK.

(See 6th S. ix. 168, 406, &c.)

More than one correspondent of "N. & Q." has, at different times, lately drawn attention to the history of this ancient Scottish house, and raised questions on which I should be glad to avail myself of the interest shown by their communications to express some views of my own, as well as to raise some fresh problems which have occurred to me in the course of my investigations.

MR. BONE'S "Chiliarch," or Colonel, William Nisbet, of the Swedish service, is one of the many Scots (I do not call them North Britons, any more than I call Mr. BONE himself a South Briton), whose names have become indissolubly associated with the most famous historic armies in Europe. What precise degree of kinship Col. William Nisbet could count with his chief I do not at present know, and the extreme points of time given by

<sup>c</sup> *Buzzurro* is Florentine vernacular for a street-seller of roasted chestnuts (called in Rome a *caldarrostaro*, or seller of hot grilled things). The Romans, who are too courteous ever to laugh at a foreigner, are yet given to be impatient of the multitudinous provincialisms of their own countrymen, and this particular one was caught up, and has been applied ever since as a generic name to those who immigrated from Florence with the Government.

MR. BONE cover a rather wide area. It is not clear to me what is the exact period to be taken as his *floruit*. The first date mentioned, 1596, would be rather early for his apparent history, in any service but that of France. If the second, 1660, can be accepted as the outside date for the death of the "Chiliarch," he may have served as a young man under Gustavus Adolphus, like many others of his countrymen.

The list of officers appended to the *History of Mackay's Regiment*, by Mr. Mackay of Ben Reay, contains the names of several who are recorded to have been subsequently "Colonels of Swedes." But there is no Nisbet among them. It seems probable, therefore, that the "noble and well-born" colonel, who was laid to rest in the church of St. Lawrence at Upsala, went straight from his own country into the service of Sweden.

With regard to Sir Alexander Nisbet of that ilk, Sheriff of Berwickshire, *t. Car. I.*, I may say that the last mention which I find of him in *Act. Parl. Scot.* is in the 1649 c. 364, where his arrest is ordered at the instance of his creditors. He had been imprisoned for debt by the 1647 c. 164, but Montrose had set him free. In the *Retours* I find that by *Inq. Spec.*, Berwick (189), May 2, 1633, Dame Catherine Swyntoun, spouse of Sir Alexander Nisbet of that ilk, Knt., was served heir to John Swyntoun of that ilk, her brother german, in lands in Whitsom, in the regality of Torphichen. Again, by *Inq. Spec.*, Berwick (494), Supp., Feb. 23, 1590, George Nisbet of that ilk was served heir to Philip Nisbet of that ilk, his father, in lands in Lammermuir. And by *Inq. Spec.*, Berwick (25), July 9, 1601, Philip Nesbit was served heir to George Nesbit of that ilk, his father, in the lands of the town and territory of West Nesbit, and others.

The two principal orthographies, Nisbet and Nesbit, are, it will be observed, interchangeably used in the *Retours* and other public documents; nevertheless, the dominant form, and the one which, in view of the great Scottish heraldic author, may well be called the historic form, is Nisbet. So the author of the *System* wrote himself, and so we should write of him. It is about as difficult to recognize the identity of "Nesbit" as a herald as it is to apprehend the personality of the "divine Williams," of whom some continental admirers have spoken in terms of high praise.

It may be of interest to readers of "N. & Q." who follow the English and Scottish Record publications if I mention that the valuable edition of the *Exchequer Rolls of Scotland*, by George Burnett, LL.D., Lyon King of Arms (Edinburgh, H.M. General Register House, 1882-4), contains notices of several members of this house. In the latest volumes of the *Exchequer Rolls* I find the following passages illustrating the history of the Nisbets of that ilk during the fifteenth century:—

Vol. v. p. 489. Computus of Patrick Hepburn of Hailes, A.D. 1451. Relief for the lands of Nesbit, 26*l.* 13*s.* 4*d.*; sasine granted to Adam of Nesbit within the period of the computus.

*Ibid.*, p. 496. William of Nesbit, baillie of Edinburgh, A.D. 1445.

Vol. vi. p. 93. Computus of Patrick, Lord Hailes, A.D. 1455. Relief, 10*l.*, from the lands of Raufburne; sasine thereof granted to Alexander Nesbit.

*Ibid.*, p. 184. Computus of the same, A.D. 1456. Escheat of umquhile James Nesbit, cautioner for James Hog, traitor, who fled into England at the time of the last Iter, and who himself subsequently, "pro demeritis suis pena mortis luit,"—granted to Hugh Liddale.

Vol. vii. p. 282. Computus of John Multrare, Custumar of Ayr, A.D. 1464. Payment of 30*l.* to Murdoch Nesbitt, by order of David Guthrie, treasurer, for the capture of David and John Weyr, rebels, justified at Lochmahen.

I have made these few citations simply, of course, by way of indicating the best sources of documentary evidence for Scottish family history to which inquirers can be referred. My excerpts have no pretension to being anything more than excerpts, but they will serve their purpose if they direct attention to the *Origines* which should always be sought before the construction of any genealogical hypothesis.

Some account of Sir Alexander Nisbet of that ilk, *t. Car. I.*, will be found in Anderson's *Scottish Nation*, *s.v.* He was, with all his sons, a devoted royalist, so that his imprisonment for debt had no doubt a political cause. Sir Philip, his eldest son, was taken at Philiphaugh, and beheaded at Glasgow, 1646, *vita patris*. Two other sons, Alexander and Robert, fell *ex parte regis*, under Montrose. Adam, the youngest, was father of Alexander Nisbet, the herald, who, being himself childless, recognized the family of Dean as next heirs to Nisbet of that ilk. The succession opened on the death of the author of the *System of Heraldry*, which took place at Dirleton in 1725, and I am not aware that any doubt has ever prevailed in Scotland with regard to the representation of Nisbet of that ilk. There is, however, a pedigree of a family of the name in Dugdale's *Visitation of Yorkshire*, 1665 (Surtees Society), which, if capable of proof, would alter the received opinion. I think it may be worth while to return to the subject in a future number.

C. H. E. CARMICHAEL.

New University Club, S.W.

HANS SACHS AND THE STORY OF SIR PHILIP CALTHORPE AND THE SHOEMAKER.—Camden tells us, in his *Remaines concerning Brittain and the Inhabitants thereof*, a good story about Sir Philip Calthorpe, "how he purged John Drakes, the

shoemaker of Norwich in the time of King Henry VIII., of the proud humour which our people have to be of the gentlemen's cut." Sir Philip, having given his tailor some cloth to make a gown, John came one day into the shop, and admiring the cloth, desired to have one for himself, and of the same fashion. When the knight came to fit his gown, and saw the other piece of cloth, he asked whose it was.

"Quoth the Taylour, it is John Drakes, who will have it made of the selfsame fashion that yours is made of. Well, said the knight, in good time be it. I will have mine made as full of cuts as thy shears can make it..... John Drakes, when he had no time to go to the Taylours till Christmas Day, when he had hoped to have worn his gown, perceiving it full of cuts, began to swear with the Taylour for the making of his gown after that sort. I have done nothing, quoth the Taylour, but that you bid me; for as Sir Philip Calthorpe's is, even so have I made yours. By my latchet, quoth John Drakes, I will never wear gentlemen's fashion again."

This story has a marvellous likeness to one told by Hans Sachs, of a Bavarian peasant and his lord:—

"Ein Bauernknecht, Heinz Dölp genannt  
derselbig eines Abends spat  
gen Landshut zu 'nem Schneider trat,  
und ihm 'nen groben Zwillich bracht',  
dass er ihm einen Kittel macht,'" &c.

On entering the shop he finds his lord, who had just come on a similar errand, and having given his orders goes out, but stops outside the door to listen. Heinz Dölp orders his cloak to be made exactly like that of his lord, whereupon the latter, as soon as the countryman is gone, comes in again and says to the tailor:—

"Hör' Meister, nit vermeid',  
Mein Kittel mir durchaus zerschneid',  
Von oben an bis auf den Saum  
Ein'n Strich nit breiter denn ein Daum,'" &c.

On the following Sunday morning Heinz comes for his cloak, and falls into a great rage on finding how literally his instructions have been carried out. He swears that he will not wear the cloak; but his lord is there already before him, and having his own cloak on, compels the unfortunate countryman to put on his and walk to church in it, where, of course, he becomes the laughing-stock of the whole congregation.

The adventure of Sir Philip and the shoemaker, if true, must have taken place not later than 1547, and if it once found its way into Germany, would be likely enough to reach the ears of the witty old Meistersänger of Nürnberg, who would not be slow to adopt and improve upon it. His *Schwank*, which is dated 1557, "den 6 Tag Weinmonand" (i.e., October 6), is well worth reading.

FRED. NORGATE.

RESURGAM.—There is a well-known story told of the origin of this inscription, which is placed over the south door of St. Paul's Cathedral. It is, in brief, that "when Sir Christopher Wren had marked out the dimensions of the great dome, and

fixed upon the centre, a labourer was ordered to bring a flat stone from the heaps of rubbish, to be laid for a direction for the workmen. It happened to be a piece of a gravestone, with nothing remaining of the inscription but the single word RESURGAM." This, adds the guide-book, "was regarded as a good omen, and worthy to be commemorated." Now, in Forshall's *Westminster School, Past and Present*, 1884, p. 140, it is mentioned that Dr. John King, an old Westminster, who became Bishop of London in 1611, and died in 1621, was buried in the choir of St. Paul's Cathedral, "with the single word *resurgam* on his gravestone." If it may be inferred from this that the bishop's gravestone, or a portion of it, was the very one taken to mark the centre, the coincidence seems worth noticing, more especially as this occupant of the see of London was a man of such ability that James I. used to call him "the king of preachers." J. H. L.

"ATHENÆ CANTABRIGIENSES."—As the surviving author of *Athenæ Cantabrigienses*, I may perhaps be allowed to point out an omission from that work. Under the year 1585 there should have been included the name of Thomas Alfield, or Aufield, who was educated at Eton School, and thence elected to a scholarship at King's College, Cambridge, in 1568. Harwood mentions this circumstance in *Alumni Etonenses*, p. 182, but he adds no biographical particulars concerning Alfield, who, I may observe, is not mentioned in William Cole's MS. collections for *Athenæ Cantabrigienses*, now preserved in the British Museum. After residing for some time in the university, Alfield was converted to the Roman Catholic faith, and going beyond the seas to the English College at Rheims, he studied divinity there under the assumed name of Badger, and was ordained priest in 1581. He was sent on the English mission the same year. Soon after his arrival in this country he was apprehended and put to the torture. He so far yielded as to consent to go to the Protestant church, whereupon he was set free. Afterwards, however, he sincerely repented his weakness, and resumed his functions as a missionary. He imported into the kingdom some copies of Dr. (afterwards Cardinal) Allen's *True and Modest Defence of English Catholics that suffer for their Faith*, and dispersed them with the help of Thomas Webley, a dyer. They were both arrested, and most cruelly tortured in prison. On July 5, 1585, they were arraigned at the Sessions Hall, in the Old Bailey, and having been "found guiltie, condemned, and had judgment, as felons to be hanged, for publishing of books, containing false, seditious, and slaundersous matter, to the defamation of our Sovereign lady the Queene, these were on the next morrow executed at Tyborne accordingly" (Stowe's *Annales*, ed. 1614, p. 708). Their offence being

felony, they were simply hanged, and not butchered alive with the knife of the executioner.

Further particulars respecting Alfield may be found in the *Letters and Memorials of Cardinal Allen*, edited by the late Dr. Knox; the *First and Second Diaries of the English College, Douay*; and Bishop Challoner's *Memoirs of Missionary Priests*.  
THOMPSON COOPER, F.S.A.

AN ORCADIAN ANECDOTE.—In the *History of Orkney*, by the Rev. George Barry, D.D., minister of Shapinshay, published in 1805, the following anecdote occurs, purporting to be printed from the MS. (Advocates' Library, Edinburgh) of Mr. Mathew MacKaila, apothecary at Aberdeen, who in 1664 visited those islands:—

"Bees are so rare there that a young man in the end of April stopt the skep (which a lady had taken thither from Angus) with a piece of peat. About eight days thereafter the laird, going to look after them, found them all dead. His family being convened, he inquired who had done it. The actor did confidently answer, that upon such a day he did it because they were all flying away."—P. 453.

Whether Sir Walter Scott had heard this story on his visit to Orkney in 1814, or seen the anecdote in this book, it is impossible to say; but he has certainly reproduced it, and in a much more amusing form, in *The Pirate*, published in 1821, the supposed date of the action of which may be about 1700. It is put in the mouth of the improver of agriculture in Shetland and Orkney, Triptolemus Yellowley. He "had imported nine skeps for the improvement of the country, and for the turning of the heather bloom into wax and honey," and in reply to Cleveland, who inquired in the council chamber at Kirkwall concerning the success of the experiment, he replies:—

"They died of ower muckle care, like Lucky Christie's chickens. I asked to see the skeps, and cunning and joyful did the fallow look who was to have taken care of them. 'Had there been onybody in charge but mysell,' he said, 'ye might have seen the skeps, or whatever you ca' them; but there wad hae been as mony solan geese as fies in them, if it hadna been for my four quarters; for I watched them so closely that I saw them a' creeping out at the little holes one sunny morning, and if I had not stopped the leak on the instant with a bit clay, the deil a bee, or flee, or whatever they are, would have been left in the skeps, as ye ca' them!' In a word, sir, he had clagged up the hives, as if the puir things had had the pestilence, and my bees were as dead as if they had been smeaked—and so ends my hope, *generandi gloria mellis*, as Virgilius bath it."—Chap. xxxv.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EARLY DATED "EX-LIBRIS."—I recently came across a curious *ex-libris*. As it is not mentioned by Mr. Warren in his list of early dated book-plates, it seems to deserve a corner in "N. & Q." Arms, a cross engrailed gu. between four water bougets, impaling three gauntlets, 2 and 1. Tinctures not given; above an earl's coronet; and in a

ribbon running round the shield, "Non est mortale quod opto semper eadem ex dono Rachael Comitessæ Bathon dotariæ an dom MDCLXXI Bon temps viendra Neville fano." A sufficiently incoherent and in parts incomprehensible inscription. It is not stuck in after the manner of book-plates, but stamped on the paper lining the cover of the book, front and back. The same arms, &c., appear in gold on both sides of the binding. The book is *Praelectiones Theologicae* of one Richard Holdsworth, S.T.D., printed in London, "typis Jacobi Flesher, MDCLXXI." ROSS O'CONNELL.

54, Lancaster Gate, W.

CALLING CHURCHES AFTER THE CHRISTIAN NAMES OF EMINENT MEN.—This is not merely a modern and colonial custom. It existed, as it seems, extensively in the old Brito-Celtic Church. Many of the Cornish parishes are believed to be named after the founders of the churches, *e.g.*, those called after the family of King Breachan, St. Constantine, &c. W. S. LACH-SZYRMA.

SMITH'S "DICT. OF GR. AND ROM. BIOGR. AND MYTHOLOGY."—It may be as well to note for future editors two, as it appears to me, inadvertent omissions in this most useful book. T. Cooper, in his *Thesaurus*, 1578, gives them thus:—

"*Cymodoce*, the daughter of Oceanus and Tethis."

"*Cymothoe*, the daughter of Nereus, and wyfe to Neptune."

BR. NICHOLSON.

FROUST.—The authorship of the small and lively work, *Osmè; or, the Spirit of Froust* (1853), has already been noticed in these pages. Did my old friend John Bolland thereby add an expressive word to the English language? I ask this, as, in a leading article on May weather in the *Standard*, May 5, the writer speaks of "a generation that *frousts* over the fire, that is flannelled up to the chin and swathed down to the ankles, that shuts out from its houses every breath of fresh air," &c. CUTHBERT BEDE.

BALLOON.—The *Times* notice of Taglion's career (April 29, p. 4) has the following:—

"The stage slang by which the French describe the elasticity of a dancer is *ballon*, or ballooning power, as to which it may be said that the word 'balloon' is itself believed to be derived from *Ballon*, a famous dancing master in the seventeenth century."

J. F. O.

Stamford.

HOW BIOGRAPHY IS WRITTEN: SIR R. PEEL AND LORD MELBOURNE.—I find a strange statement in Mr. Thomas Archer's *Life of Gladstone*, and one which, if only to deprecate the wrath of the muse of history, ought to be corrected, as it can serve only to lead students of history astray. The author writes, vol. i. p. 98: "Lord Melbourne we find was Premier in 1834, with Sir Robert

Peel as Chancellor of the Exchequer, and Lord Lyndhurst as [Lord] Chancellor." Any confusion more absurd was never made. It would seem as if the author were not aware that Sir Robert Peel held the seals of office from November, 1834, to May, 1835, the interval known generally as "Peel's Hundred Days," between the first and the second administrations of Lord Melbourne. The work is in four large octavo volumes, and is published by Messrs. Blackie & Son, of Edinburgh.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SHAKESPEARE'S BIBLE.—A few days since, my friend Mr. Fithian, formerly a Manchester bookseller, and now proprietor of a temperance hotel in Great Coram Street, gave me the particulars of a curious incident, which so interested me that I asked his permission to make it public through your columns. Some thirty years since Mr. Fithian was offered for sale, by a person living in a village a few miles from Manchester, an old folio Bible, in very bad condition, but having the name of William Shakespeare written in ink upon the title-page. Only a small sum was asked for the book, but as Mr. Fithian doubted the genuineness of the signature, and as it was otherwise valueless, he did not buy it. However, he mentioned the matter to some friends, and by this means it reached the ears of Mr. Sharp, then a well-known collector of valuable books and prints. Mr. Fithian informed this gentleman of his doubts as to the authenticity of the inscription. However, he requested Mr. Fithian to accompany him to the village where the book was to be seen. The upshot was that Mr. Sharp purchased the book, and was so much pleased with his bargain that he spontaneously presented Mr. Fithian with 5*l*. In the mean time, however, the matter had become known to other collectors, and two of these called upon Mr. Fithian. When they were told the book was already disposed of, they commissioned him to try to repurchase it from Mr. Sharp, authorizing him ultimately to give 150*l*. for it if it could not be bought for less. Mr. Sharp, however, declined to part with it at any price; and generously presented Mr. Fithian with another 5*l*. He also showed Mr. Fithian certain marks and signatures upon the title-page of the Bible, which satisfied him that it had been for a long time in the possession of the Shakespeare family. Mr. Sharp was a man of great good sense, and an experienced Shakespearian collector, so that he was not very likely to be deceived in such a matter. What has

become of this Bible? Mr. Sharp, I believe, is no longer living, and Mr. Fithian tells me that before his death he became blind. Of course the inscription might turn out to be a forgery. Nevertheless, the circumstances I have related seem to tell in favour of its genuineness, and it would be satisfactory to have the judgment of experts upon the question of its authenticity.

BERTRAM DOBELL.

62, Queen's Crescent, Haverstock Hill.

HAG.—What is the origin of this old word for a witch? There seems to be no doubt that it is an abbreviated form of A.-S. *hægtlesse*. This word occurs in Wright's vocabularies, under the forms *hægtlesse*, *hægtessa*, *hægtes*, *hægtis*, nine times in all. At one of these places we find in the same column, 189, 11, 12, "*Tisiphona*, wælcyrr; *Parcae*, *hægtesse*." I find Prof. Skeat, in his *Etym. Dict.*, agrees with Mr. Wright in the fancy that the Anglo-Saxon of these words has been transposed. Surely this is an unnecessary supposition. Grimm (*Teut. Myth.*, p. 418), speaking of the *Valkyrja*, the maidens of Odin sent out into every battle to choose the slain, hails it as "a most welcome coincidence that the A.-S. language has retained the very same term *wælcyrre* to English such Latin words as *bellona*, *erinnys*, *alecto*, *tisiphone*." Again, in the Teutonic imagination the *Nornir*, *parcae*, or Fates, were three ugly old women or "hags," as Macbeth styles the weird sisters, the degenerate representatives of the *Nornir*. With regard to the etymology of *hægtesse*, Skeat and the German Weigand agree in the opinion that the base is possibly A.-S. *haga*, a hedge, the suffix *-t-esse* containing a feminine ending. This explanation is hardly satisfactory. According to this analysis the word would mean "a female hedge." The *-t-* is unaccounted for; *-esse* is certainly not an A.-S. feminine personal suffix. The derivation is illustrated by the Du. *hagdis*, a lizard, which both maintain may be easily derived from Du. *haag*, a hedge. But this *haagdis* is probably an instance of a form due to popular etymology. Certainly the form in M. Du. is *eggedisse*; in O. Du. *egithassa*; cp. O. H. G. *egidehsa*, whence Mod. Ger. *Eidechse*.  
Oxford.

A. L. MATHEW.

THE FIVE TOWERS OF WINCHESTER CATHEDRAL.—Is there any record of when, approximately, any of the four forgotten bell-towers alarmed people into pulling it down? They must all have been taken down between 1242, when the city received its corporate arms, representing *five* towers, and 1633, when the misappropriation of the central lantern to hold all the bells was sealed by Charles I. shutting it off with the tawdry sham vault of Inigo Jones's Gothic. The original thick-jointed Norman masonry of Walkelyn being mos.

unsound, his great lantern tower, as is well known, barely stood ten years, and, falling just after the burial of Rufus, was replaced by the present fine-jointed and very firm and noble structure, still wanting, however, the upper story of circular windows that the former doubtless had, after the model its founder left on his elegant church of East Meon. But the four minor towers, making the transept's ill-founded corners overhang as now seen, were successively removed in that interval. Judging from the ways the adjacent windows were altered, I should guess the two eastern were taken first, as the eastward windows of the transept-aisle are the only fourteenth century ones now in the church; then the north-west, its neighbour windows each way being made good "Perpendicular"; and that the south-west stood longest, the windows thereabout being barbarized as if in Stuart times. E. L. G.

CAPOLDOWE.—At the visitation of his cathedral held by Bishop Buckingham, of Lincoln, the year before his reluctant translation to Lichfield by the Pope in 1398, to make way for John of Gaunt's illegitimate son Henry of Beaufort, the dean, one John Sheppy, among other very unprofessional acts—such as getting up wrestling matches in his own cloisters, and offering a "cat-a-mountain" as a prize: "dando datum suum, videlicet 'kat of ye monteyne'"—was accused of treating his poor residentiaries with great contumely, and especially of using to them the term *capoldowe*: "derisorie et opprobrie ipsos frequenter alloquitur, dicendo eisdem *capoldowe*." Can any of your readers interpret this word? E. VENABLES.

Precentory, Lincoln.

"BOZ, THE COCKNEY PHENOMENON."—Under this heading, but with the title above it of "*The Literati*," by William Colpitts Child, author of the papers in *Fraser's Magazine* under the title of "*The Northern Political Union*," a pamphlet of sixteen pages 8vo. was published, about the end of the year 1836, but without date, by G. Berger. This adverse critique is certainly very amusing. It would oblige if any of your readers knowing something about it would supply information. It would, perhaps, be worth reprinting, to add to the scraps relating to Dickens which are so much looked up just at present. The author, Mr. Child, appears to have threatened a further literary lashing of Dickens (whom he accused of plagiarism from Washington Irving and Leigh Hunt), as he winds up his pamphlet with this statement: "In our next, the *Pickwick* get up, and for Mr. Dickens the wind up!" Whether the pamphlet fell flat, and the next never appeared, is matter of surmise, although I cannot discover its correctness, but some of your contributors may be more fortunate. FREDK. HENDRIKS.

Linden Gardens, W.

TWO MEDALS.—I have lately seen two medals, about which I should like to learn more particulars. No. 1 is nearly two inches in diameter, and is composed very largely of lead. One side bears a head couped at the shoulders, in profile and in high relief. Above it are the words, in old Roman capitals, *ATTILA REX*. On the reverse side is represented a bird's-eye view of a walled city, which is surmounted with the word *AQVILEIA*. No. 2 is a medal about 1½ inch in diameter, and, I believe, composed of pewter, of the thickness of an old George III. penny. On one side, within an engrailed border, are an imperial crown and the letters *C. R.* Underneath this crown is the word *BOMB* in Roman capitals. The reverse side bears this inscription in similar letters, *AUSPICIO, REGESSET, SENATUS, ANGLIÆ*, also within an engrailed border. J. WHITMARSH.

Devonport.

PICTURES OF SAINTS.—Are there any engraved representations of the following saints? If so, where are they to be found?—Alban; Alphege; Asaph; Bertha; Bede; Botolph; Columba; David; Edward, K.W.S.; Erconwald; Etheldreda; Frideswide; Margaret, Scot.; Magnus; Mildred; Olave; Osmund; Petrock; Petronilla; Richard, Chich.; Robert, Knaresb.; Winifrede; Wilfrid; William of York. JAY KER.

JOHN SALE, LL.D., M.P.—Whom did John Sale, LL.D., Register of the Diocese of Dublin and M.P. for Carysfort, marry?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BIBLIOGRAPHY OF STAFFORDSHIRE.—Can any of your readers supply information relating to the following printers or their works?—N. Boden, Stafford, 1772; J. Walthoe, 1700–15. James Smith, Newcastle-under-Lyme, 1776, &c.; M. Smith, 1810, &c.; John Smith, 1820, &c.; John Crutwell, 1750; R. Parsons, 1746. G. Nall, Leek, 1840–60. M. Wilson, Wolverhampton, 1746. J. Tregortha, Burslem, 1795–1826. T. J. & A. Allbut, Hanley, 1770–1810. J. Wedgwood, Tunstall, 1795; or any other Staffordshire printer and publisher, author, engraver, painter, &c., especially before the year 1700. Any one who will kindly supply information, either directly or through the medium of this journal, will greatly oblige. J. RUPERT SIMMS.

12, Friars Street, Newcastle.

[Correspondents will oblige by sending replies direct to Mr. SIMMS.]

CAGLIOSTRO.—Is there any record of where Count Cagliostro lived when in London other than in Sloane Street? I do not know the number. Two other localities are associated with his name—Westminster Hall, where he was exposed by a Frenchman, and "The Hercules

Pillars" in Great Queen Street, W.C., whence he used to issue his manifestoes. C. A. WARD.  
Haverstock Hill.

MONFRAS.—It would seem from the *Beunans Meriasek* (the last discovered of the Cornish dramas) that Cornish mediæval tradition represented that one of the chief heathen gods of the ancient Britons was called Monfras. The name is singular, and I hardly see how it can be directly derived from the old Cornish language. Could it possibly be a tradition of the worship of Mithras, which appears before the conversion of Britain to Christianity? There have been Mithraic caves and inscriptions, it seems, found near Hadrian's Wall. From the tone of the Cornish legends it might be supposed that sun worship was the chief foe Christianity had to contend with. If this view be correct, it appears that the Britons of the far West to some extent accepted the religion of their heathen Roman conquerors, or a cultus popular with them, before being converted to Christianity.

W. S. LACH-SZYRMA.

FITZHARDINGE CREST.—What is the origin of the FitzHardinge crest—a mitre? An old lady of the family whom I questioned seemed to think that it naturally belonged to the FitzHardinges, because, as she said, they are all so good. Good enough, I suppose she meant, to be bishops.

R. W.

HERALDIC BIBLIOGRAPHY.—In the *Herald and Genealogist*, vol. ii. p. 375, appeared a letter from Charles Bridger announcing the preparation for the press of a *Bibliotheca Heraldica*. Did this work ever appear, or is Moule still the latest authority on the subject? P. J. ANDERSON.  
Aberdeen.

"THE OLD ENGLISH DRAMA."—Under this title were published in parts—in 1824 by Ch. Baldwin, Lond., and in 1825 by Hurst, Robinson & Co., Lond., and Arch. Constable, Edin.—eight old plays, commencing with *The Second Maiden's Tragedy*. They were completed in the latter year and issued in two volumes. Is it known who was the editor?

BR. NICHOLSON.

KNIGHTHOOD.—When did it cease to be conferred for service in the field only? A.

JOBATION.—I should be glad to know whether anything certain is known concerning the origin of this slang word, which is in rather frequent colloquial use for a good round scolding or setting down, and is marked in Halliwell as dialectal. Probably the most usual idea about it is that it is derived, like the expression "Job's comforters," from the long blame-imputing discourses of Job's friends who had come to comfort him during his illness. In accordance with this, Wedgwood remarks that "*Jobation* is still in use for a taking

to task, such as Job received at the hands of his friends." The word, however, has probably come to us through the French, and Littré seems to be opposed to this view of its origin. He says: "*Le Berry dit jobber, joner, s'amuser. Scheler tire ces mots du flamand jobbe, nigaund, et en écarte le patriarche Job, qui, suivant Génin, avait donné son nom à cette famille de mots.*" Is it possible to obtain more decided light on the subject, and can the first use of the word in English be traced?

W. T. LYNN.

Blackheath.

AUTHORS WANTED.—Can any one give the names of the authors of the following works?—

Celenia; or, the History of Hyempsal, King of Numidia. London, 1736. 12mo. 2 vols.

Anecdotes of Mary; or, the Good Governess. London, 1795. 12mo.

The Fortunate Villager; or, Memoirs of Sir Andrew Thompson. London. 12mo. 2 vols.

The Beau-Philosopher; or, the History of the Chevalier de Mainvillers. Translated from the French original. London, 1751. 12mo.

The History of the Life and Adventures of Mr. Anderson. London, 1754. 12mo.

Memoirs of Sir Charles Goodville and his Family. London, 1753. 12mo.

The Adventures of Mr. Loveill, interspersed with many real Amours of the Modern Polite World. London, 1750. 12mo. 2 vols.

The History of Sir Roger and his Son Joe. London, 1757. 12mo. 2 vols.

The History of Miss Harriot Fitzroy and Miss Emilia Spencer. London, 1767. 12mo. 2 vols.

The History of Betty Barnes. London, 1753. 12mo. 2 vols.

The Amours and Adventures of Charles Careless, Esq. London, 1764. 12mo. 2 vols.

Journal of Sentimental Travels in the Southern Provinces of France shortly before the Revolution. London, 1821. 8vo. with coloured plates by Rowlandson.

Journal of a Landseman from Portsmouth to Lisbon. London, 1831. 4to. with coloured plates.

Paddiana; or, Scraps and Sketches of Irish Life. By the Author of *A Hot-water Cure*. London, 1847. 8vo. 2 vols.

W. R. CREDLAND.

Free Reference Library, Manchester.

SOCIETY OF TEMPERS.—Can you or any of your readers give information concerning the Society of Tempers, instituted at Hereford in 1752?

JOHN J. MERRIMAN.

[A letter in the *Hereford Journal* of May 31 speaks of Dr. Campbell, a well-known citizen of Hereford, as treasurer in 1760, and president in 1770. His portrait was painted by A. J. Oliver in 1801, at the request of the Society.]

HERALDIC.—I shall feel greatly obliged if any of your correspondents can tell me what were the armorial bearings of Marisco of Lundy Island. What was the connexion of the De Seneschal family, which became extinct temp. Edward III., with Upton-on-Severn, in Worcestershire? The coat of arms of this family was formerly in the

east window of Upton Church, which dated from the thirteenth century.

R. LAWSON.

Rectory, Upton-on-Severn.

CATHERINE BABINGTON.—Of what family was Catherine Babington (widow), who married, Aug. 2, 1740, Col. John Pigott, and died November, 1758?

J. PIGGOTT.

#### AUTHORS OF BOOKS WANTED.—

*The Bondman: a Tale of the Times of Wat Tyler*, which formed one of a series published some fifty years ago, entitled, I think, the "Library of Romance," and comprehended *The Stolen Child*, by Galt, and *Waltham*.

JOHN PICKFORD, M.A.

*Tour to the Loire and La Vendée in 1835*. By a Country Gentleman. Second edition. London, 1836.

P. J. MULLIN.

*Statement of the Penal Laws against the Catholics*. Second edition, 1812. Dublin.

C. HERBERT.

#### AUTHORS OF QUOTATIONS WANTED.—

"Vivere diverso mortales more videntur  
Nam ratio cunctos non regit una viros."

W. G.

### Replies.

#### DATE OF BISHOP BARLOW'S CONSECRATION.

(6th S. ix. 89, 131, 194, 277.)

At the third of these references AN ENGLISH CATHOLIC states that Canon Estcourt has proved that Barlow's consecration must have been after June 12. At the fourth reference I asked him for this evidence. In reply, he most kindly sent me a copy of the booklet *Protestant Orders*. For this I give my best thanks, though it does not, so far as I can see, contain the required evidence. I therefore sent for a copy of Canon Estcourt's book, but was told by Messrs. Rivington that it was out of print, and a copy could not be procured in London. Curiously enough, my friend the Rev. Father Grainger, of Truro, was in search of a copy at the same time, and he, more fortunate than I, succeeded in obtaining one, which he has been good enough to lend me.

Of the newly discovered documents which Canon Estcourt puts in evidence, the first is that hitherto called the restitution to Barlow of the temporalities of St. David's, which the canon states to be rather a grant of custody of the temporalities on account of the vacancy. This no doubt it is; but I have read it carefully, and it appears to me intended to operate also as a restitution. However, what bearing it has on the question of consecration is on the general one, not on the particular one of the date. My present business is with the latter, and I need not, therefore, handle Canon Estcourt's first document.

His second one is a warrant from Cromwell, Master of the Rolls, to Tuke, Treasurer of the Chamber, to pay Clarenceux King of Arms his

allowances for attending Barlow's embassy to Scotland. This warrant is dated June 12, 1536, and Barlow is described in it as elect of "St. Davyes." Now to this evidence I demur. It is a copy, in the first place, and we have no evidence that it is a true one. The fact that the signature is omitted is proof, so far as it goes, that the copier had no very special wish to make it so. It is, indeed, not in somewhat contrary to Canon Estcourt's own principle, that copies are to be admitted only subject to inquiry as to the custody whence they come and the purpose for which they were made. The mere surmise which Canon Estcourt appears to make, that it was copied as a precedent for similar warrants, does not appear to answer the latter stipulation, nor, assuming the surmise to be correct, does it give any guarantee for the correctness of the copy, or render it fit evidence whereon to determine so weighty a matter.

But I will put this for the time aside, and treat the copy (for the sake of argument) as an undoubted original. Canon Estcourt uses the document in two ways—first, as direct evidence that Barlow, being described as elect, was therefore unconsecrated on the day of its date; and, secondly, as collateral evidence that Barlow is unlikely to have been in London at the date (the day before that of the document) given for the consecration. First, then, since the document is not an ecclesiastical one, bearing, or intended to bear, directly on the point at issue, I submit that it requires the more careful examination; and since its date follows so immediately on that whose correctness is in question, I submit that I am quite entitled to ask as follows: How do we know that the document itself is of the same date as its execution, which was undoubtedly on the 12th? How do we know, that is to say, that it was not engrossed on the 10th, or even on the 11th, and the word *elect* allowed by carelessness to remain? Since, as aforesaid, the document is not one bearing upon Barlow's affairs, is it likely that any particular care would be taken to ensure the correctness of his description? But, again, for argument, we will allow that the warrant was engrossed on the very day of its signature. Further, we will allow Canon Estcourt's words that Cromwell, as vicar-general, must have known of the consecration if it had taken place. Does it follow that Cromwell's engrossing clerk knew it? And in this case also what is already said will apply, that there is no authority to assume the case is one in which any special care would be taken to ascertain the fact.

Secondly, Canon Estcourt concludes that Clarenceux King at Arms, for whose allowances this warrant was granted, did not return from Scotland till June 12, the very day on which the warrant is dated; that he left Scotland and returned to London in company with Lord William Howard, the senior ambassador; and that therefore Barlow, who re-

mained behind Howard "somewhat—a daye or twayne," cannot have returned so soon. But setting aside the unlikelihood of Clarenceux receiving his warrant on the identical day on which his journey ended, there is some evidence, if slight, that he was in England sooner. His patent as Clarenceux (at the beginning of the embassy he was Norroy) is dated as long before as May 19 (Noble's *Hist. Coll. Arms*, p. 119), and he was created at Guildford, probably in person, since a coronation was the ceremony. Howard and his herald appear, therefore, for some reason, not to have been in company, and there is no cause for rejecting the assumption formerly made, that he, and consequently Barlow also, may well have returned to London before June 11. But, to go over the acknowledged dates once more: Barlow writes from Edinburgh to Cromwell, dating May 23, to say that he stays a day or two behind Howard, partly at Queen Anne Boleyn's request (not the Queen of Scots' request, as Canon Estcourt says, for there was in 1536 no Queen of Scots except James IV.'s dowager, who can hardly be meant; Anne Boleyn had, indeed been beheaded on the 19th, but Barlow cannot have known it), partly to wait for letters from Cromwell. Howard, therefore, is already gone—may have started the 21st or 22nd—and Barlow is clearly waiting only for letters from Cromwell. From the mention of "a day or two," these letters were, it is obvious, instantly expected, and supposing them to arrive on the 24th, or even on the very day of Barlow's date, Barlow may thus have left Scotland even before the commonly given date of the 25th.

Two other points which I wish to mention are those of Barlow's opinions on consecration, and of the penalty for its omission. On the first Canon Estcourt writes thus (p. 68),—that the opinion "has been claimed as an argument both for and against his consecration; one side affirming that it shows his utter disregard of the rite, the other that the form in which the opinion is stated is in itself an assertion of the fact of consecration." But these two conclusions are perfectly compatible. The opinion does show his utter disregard of the rite, and I admit with shame and sorrow that he did so disregard it; but at the same time, am I either very dull or very much prejudiced if I say that the words "any layman nominated by the king should be as good a bishop as Barlow was, or the best in England," are as distinct an assertion of his consecration as if he had categorically said, "I was consecrated by Archbishop Cranmer on June 11, 1536"? Take a parallel case. Suppose a man to discuss the comparative validity of civil and religious marriages; suppose him to attach no importance to the latter, but to have been so married to please his wife's relations, or it matters not why; then suppose him to say, "Any civil marriage before a registrar is as good as mine, or

the best in England." Could any candid person take this otherwise than as an assertion of the speaker's own religious marriage?

On the second point Canon Estcourt writes (p. 69), that the words of the Act 25 Hen. VIII. cap. 20, inflicting a præmunire for non-consecration, "seem to require some overt act of refusal to constitute a legal offence, and not merely premitting the consecration." The words are (I copy them from Gibson's *Codex*), "if any archbishop shall refuse and do not consecrate" he shall incur the penalty; and I contend that the overt act would be covered by "shall refuse," and the silent omission by "do not." Curiously enough, Canon Estcourt has given the words "shall refuse or do not," a disjunctive clause which would seem to put my interpretation beyond doubt. But though Gibson's conjunctive reading, which I presume to be the correct one, is less strong on my side, yet I cannot but think I am correct. Again, Canon Estcourt appears to doubt whether Barlow himself would come under the Act without some similar overt act of refusal; but surely the very general words, "if any of them or any other person or persons admit, maintain, allow, obey, do, or execute any.....process or act, of what nature, name, or quality soever it be, to the contrary or let of due execution of this Act," are quite sufficient to cover the most silent refusal.

In conclusion, I will take leave to say that I trust this paper has been written without the use of such uncourteous and irreverent language as that in which AN ENGLISH CATHOLIC has indulged himself in the booklet called *Protestant Orders*. One expression particularly, on p. 60, which I will not quote, has given me great and real pain, although I am not what is commonly called a Low Churchman, and anything rather than a bigoted worshipper of our Reformers. I trust and hope that AN ENGLISH CATHOLIC now regrets the use of these and similar words. Canon Estcourt used none such.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

THE TOMB OF THACKERAY'S PARENTS (6th S. ix. 446).—As it is generally recognized to be of importance that "N. & Q." should not unwittingly make false history, I would request the favour of early insertion for the disproof of Mr. JAMES D. MACKENZIE'S assumed discovery. The author of *Vanity Fair* and *Henry Esmond* was born in 1811. It is thus obvious that Mr. MACKENZIE has not discovered the tomb of Thackeray's parents. As a matter of fact, the mother of Thackeray was named Anne, not Amelia, and instead of dying in 1810, she survived her son slightly more than a year. The William and Amelia who are buried at Hadley were the grandfather and grandmother of the nove-

list, his father having been Richmond Makepeace Thackeray, of the Bengal Civil Service, fifth son of William and Amelia, and his mother Anne, second daughter of John Harman Becher, of the Bengal Civil Service. The record of Anne Becher's birth is in my possession, in the family Bible of John Harman Becher. I am not sorry to have the opportunity of stating the real facts in "N. & Q.," as the particulars given in the *Pedigree of Thackeray*, reprinted from the *Herald and Genealogist*, vol. ii., in 1864, are almost nil as regards Thackeray's mother, with whose very name the compiler was unacquainted, and the little that is given is erroneous on the point of her age. She is described, in what appears to be an extract from some private communication, as "a lady of more than eighty years of age," whereas *seventy* would have been the correct statement. She was born "at Kishnagur, in the province of Bengal (so her father writes it in all his entries, not using the ordinary style of *presidency*), on the 13th October, 1792." The true name and parentage of Thackeray's mother might have been found by MR. MACKENZIE in so accessible a book as the current edition of Burke's *Peerage*, in the account of the family of her second husband, Major Carmichael-Smyth, of the Bengal Engineers, who is believed to have been to a great extent the prototype of Col. Newcome.

C. H. E. CARMICHAEL.

New University Club, S.W.

William Makepeace Thackeray and his wife Amelia, who are buried in Hadley churchyard, are not the great novelist's parents, but his grandparents. His father was Richmond Thackeray. His grandmother, Amelia Thackeray, died the year before he was born. There are some interesting memoranda of the family in the correspondence of the famous Dr. Parr, which supplement the notices given by Trollope in his memoir of Thackeray ("English Men of Letters").

From the letters to Parr I gather the following facts. Dr. Thomas Thackeray was born at Hamptwaite, in Yorkshire, in 1695; was educated at King's College, Cambridge; became Rector of Haydon and Little Chiswell, in Essex, and Archdeacon of Surrey; and was elected Master of Harrow at Whitsuntide, 1745. In August, 1760, he resigned, and died in October following. Dr. Parr was asked to write a Latin epitaph for him, in which he calls him, "Vir integerrimus sanctissimus, et ad juventutem liberaliter erudiendam studiis optimarum artium et suavitatem morum egregie instructus." He had nineteen children, fourteen of whom survived him. Thackeray's grandfather was a son of one of these. Another grandson was chaplain to the Bishop of Chester, and another, George, was Provost of King's. The largeness of the family probably prevented their knowing much of each other as years went on.

Some of the most exquisitely ludicrous lines that Thackeray ever wrote were in ridicule of the Public Orator at Cambridge, W. M. Crick. They appeared in *Punch* at the time of the Queen's visit to Cambridge, and after they were published the writer found—half to his discomfiture, half to his amusement—that the subject of his wit was his first cousin. He had not known it before.

W. BENHAM.

32, Finsbury Square.

The tomb in question is not that of the parents of the author, but of his grandfather and grandmother. His father, Richmond, second son of William Makepeace and Amelia Thackeray, of Hadley, died at Calcutta, where he had been Secretary to the Board of Revenue under the E.I.C.

F. ST. J. T.

MR. J. D. MACKENZIE has done well in calling attention to this tombstone; and one hopes that by doing so he may have helped to preserve it, if, indeed, *any* tombstone, or any churchyard, can nowadays be preserved. It is, however, the tomb not of Thackeray's parents, but of his grandparents. Anthony Trollope, in his memoir of Thackeray, says (p. 3): "His father was Richmond Thackeray, son of W. M. Thackeray, of Hadley, near Barnet, in Middlesex. A relation of his, of the same name, a Rev. Mr. Thackeray, I knew well as Rector of Hadley, many years afterwards." Thackeray was born in 1811. His grandfather and namesake died, as MR. MACKENZIE'S quotation shows, in 1813.

A. J. M.

The near kinsman of Wm. Makepeace Thackeray, the author of *Vanity Fair*, was Elias Thackeray, for fifty years Rector of Dundalk. His epitaph could be easily got if desired. In 1798 he was Major Thackeray, then quartered in Ireland, and had charge of Wolfe Tone as his prisoner. Both rode from Donegal to Dublin, and when passing Dundalk he was so much attracted by its surroundings that he resolved to enter the Church and end his days there. Below is my contribution to the inscriptions on the tombs of the Thackeray family. Ten years ago I copied it from the original in Chester Cathedral:—

Here repose the remains of

Eliza, wife of

William Makepeace Thackeray, M.D.

of this city

Died Sept. 8, 1833

aged 64 years

also, the above

William Makepeace Thackeray

Born at Cambridge Ap. 15. 1770

Educated at Eton

And graduated at Trinity Coll: Cambridge

Died July 29, 1849.

W. J. FITZ PATRICK, F.S.A.

[G. B. supplies the same inscription as MR. FITZ PATRICK, and asks in what relation these two Thackerays stood to each other. MR. J. H. NODAL furnishes par-

ticulars of Thackeray's birth consonant with those given above, and MISS HENRIETTA COLE states, in addition, that Mrs. Carmichael-Smyth died in London, in 1864, at the house of one of her granddaughters.]

GENTLEMAN CROSSING-SWEEPER (6th S. ix. 449).—MISS BUSK is certainly right in her suspicion of a misassignment of authorship on the part of the *Court* (not *Art*) *Journal* in giving this creation to Dickens. The only crossing-sweeper Dickens ever presented us with was the pathetic outcast Jo, who so scandalized by his distressing know-nothingness the coroner and jury at the inquest held on the law-writer Nemo in *Bleak House*. Jo certainly was not a gentleman. The *Court Journal* writer had no doubt a misty remembrance of "Frederick Altamont, Esq.," who swept a crossing at the Bank, by which he made an income sufficient to drive a tilbury in the park after business hours, ten to four, and to keep in livery. his cacographical biographer, Charles James Harrington Fitzroy Yellowplush, whose "Memoirs" were contributed to *Fraser's Magazine*, I think in 1838, by William Makepeace Thackeray.

J. J. W. W.

See an interesting narrative contributed to "N. & Q." in 1860 by my former minister, the late REV. SAMUEL BACHE, of Birmingham ("N. & Q.," 2nd S. ix. 21); also a further communication on p. 286, and a letter from another correspondent confirming the statement.

SAMUEL FOXALL.

Edgbaston.

[W. C. F. H. supplies a reference to a story concerning a gentleman crossing-sweeper in Palmer's *History of St. Pancras*, to which allusion is made in *Old and New London*, art. "Highgate." H. J. W. also refers the story to Thackeray.]

ORIGIN OF CHARLES LAMB'S "DISSERTATION ON ROAST PIG" (6th S. ix. 445).—As a question of dates, Elia's "dissertation" appeared in the September number of the *London Magazine*, 1822, p. 245, and Taylor's translation of the *Select Works of Porphyry* was not published till the following year; according to the *Monthly Magazine* for 1823, p. 450, it came out in May, 1823. The subject of roast pig had been in Lamb's mind some months previously, for a good deal of the essence of the dissertation is to be found in his correspondence, such as his letter to Coleridge on crackling, dated March 9, 1822, which ends, "Yours (short of pig) to command in everything else, C. L." The word *plagiarism* is always an unpleasant one, but there is, perhaps, nothing to be said about it in this case, as Lamb used it himself; he fully admits that he did not invent the fiction, but took it from a friend. Writing to Barton on March 11, 1823, he says, "The idea of the discovery of roasting pigs I also borrowed from my friend Manning, and am willing to confess both my plagiarisms." The man, therefore, who

gave Lamb the story of the roast pig and the Chinese boy was Thomas Manning, the eminent Oriental scholar, who died at Bath in 1840.

EDWARD SOLLY.

C. C. M., like all the rest of us, would not willingly pluck any literary laurels from Charles Lamb's brow, but there is another "adaptation, if plagiarism is too grave a word." A quarto volume of forty-six pages, once in "Charles Lamb's library" (according to a pencilled note in the volume) is before me, entitled:—

"Gli Elogi del Porco, Capitoli Berneschi di Tigrinto Bistonio P. A., E Accademico Ducale de' Dissonanti di Modena. In Modena per gli Eredi di Bartolomeo Soliani Stampatori Ducali MDCCCLXI. Con Licenza de' Superiori."

Some former owner of the volume has copied out Lamb's prose with many exact verbal resemblances from the poem, which cannot have been accidental.

ESTE.

Fillongley.

[MR. A. H. CHRISTIE is thanked for a communication on the same subject.]

BIBLIOGRAPHY OF EPITAPHS (6th S. ix. 86).—The catalogue of works (nearly one hundred in number) in Mr. W. Andrews's *Curious Epitaphs*, n.d. (1883), referred to by CUTBERT BEDE, is an acceptable contribution to the bibliography of epitaphs; but it is to be regretted that there has been a want of system in preparation in several respects, that it is inaccurate in several particulars, and that there are omissions of well-known collections of epitaphs. The lack of uniformity is very apparent. Some of the works are collated, but many are not. Sizes are omitted in some instances, as are also dates and places of publication, and these where they are known to the compilers. In one case, that of Mr. Andrews's *Miscellanea*, all the three particulars named are wanting (see Appleby). The system of recording the number of pages is deficient; thus we see *pp.* sometimes before and sometimes after the figures. Amongst the omissions are the following works, which I have in my own small collection of books:

[Anon.] A Collection of Epitaphs and Monumental Inscriptions, Historical, Biographical, Literary, and Miscellaneous. To which is prefixed an Essay on Epitaphs. By Dr. Johnson.....London: printed for Lackington, Allen & Co. 1806.—2 vols. small 8vo. pp. xvi, 1-272, and pp. 287.

[Anon.] Collection of Epitaphs and Monumental, chiefly in Scotland. Glasgow :.....D. Macrae; and sold by James Hopkins.—1861, large 12mo. in sixes, pp. iv, 1-369. This is a reprint of Monteith's collection, with additions, the title of which is very imperfectly and incorrectly given in Mr. Andrews's book. The title-page, which is reproduced, runs as follows: "An [sic] Theater [sic] of Mortality: Or, the Illustrious Inscriptions, extant upon the several Monuments, erected over the Dead Bodies of the sometime Honourable Persons Buried within the Gray-Friars Church-yard; and other Churches and Burial-Places within the City of Edin-

burgh and Suburbs. Collected and Englished by R. Monteith, M.A. Edinburgh: Printed by the Heirs and Successors of Andrew Anderson. 1704.

Booker, Rev. Luke, LL.D., F.R.S.L. (Vicar of Dudley.) Tributes to the Dead: consisting of more than Two Hundred Epitaphs, many of them Original Compositions, suitable for Persons of all Ages and Circumstances. London: J. Hatchard & Son, 187, Piccadilly. 1830.—Large 12mo. pp. xx, 1-98.

Briscoe, John Potter, F.R.H.S. Church and Churchward Gleanings, in his Nottinghamshire Facts and Fictions:.....Second Series. Nottingham:.....Shepherd Bros., Angel Row. 1877.—Fep. 8vo. pp. 16-25.

Briscoe, John Potter, F.R.H.S. Gleanings from God's Acre: being a Collection of Epitaphs.....with an Essay on Epitaphs, by Dr. Samuel Johnson, and a copious Index. Edinburgh: Oliphant, Anderson & Ferrier. London: Hamilton, Adams & Co.—1883. Square 8vo. pp. 160. This Nottingham writer has contributed epitaphs to the *Newcastle Weekly Chronicle*, *Derby Mercury*, *Nottinghamshire Guardian*, *Boston Guardian*, *Boston Independent*, *Buxton Advertiser*, *Leicester Chronicle*, *Shepherd's Illustrated Nottingham Almanack*, v.d., &c.

Brown, Cornelius, F.R.H.S. (editor). Eccentric Epitaphs, in Notes about Notts:.....Nottingham: T. Forman & Sons,.....1874.—Crown 8vo. pp. 128-136.

Johnson, Dr. Samuel. See Briscoe in this list.

Macrae, David (editor). A Chapter of Queer Epitaphs, in Book of Blunders:.....Glasgow: John S. Marr & Sons,.....N.d. (circa 1872), crown 8vo. pp. 92-116. This book has been issued with varying names of publishers.

Monteith, R. See [Anon.] Collection, &c., in this list.

Pike, Richard (editor). Remarkable Blunders, Advertisements, and Epitaphs. London: John Heywood,.....Manchester:.....N.d. [circa 1882], fep. 8vo. pp. 160.

Pulleyn, William.—The work by this author was published about 1826. Mr. A. gives the date as 1830.

Snow, William. Sepulchral Gleanings:.....London: printed for, and sold by the compiler (only).—Large 12mo. pp. 142+2.

Stone, Mrs. God's Acre: or, Historical Notices relating to Churchyards. London: John W. Parker & Son, West Strand. 1858.—Crown 8vo., xvii, 1-406.

Tegg, William. Epitaphs, Witty, Grotesque, Elegant, &c. Fourth Thousand. London: William Tegg & Co.,.....1876.—Square 8vo. pp. vii, 1-120. Compiled almost entirely from Loaring's book of epitaphs.

D'ARCY LEVER.

PETER VOWELL (6th S. ix. 348, 435).—There is an error in the notice of Peter Voell, als Hooker, given at the latter reference. Anastis, daughter of Edward Bridgeman, of Exon, was not the second wife of Peter Voell, but was his mother. She was second wife of John Hooker, first Chamberlain of Exeter, and uncle of the author of the *Ecclesiastical Polity*. I know nothing further of the history of this Peter, from whose elder brother Zachary I am descended; nor do I know whether Peter Vowell, the Bedfordshire schoolmaster, who was hanged at Charing Cross (and of whose family your correspondent Mr. MAXWELL VOWELL asks, p. 348), was any relation of the aforesaid Peter. MR. MAXWELL VOWELL further asks whether there are any other Vowells but those of his own family in existence. I know of

one of that name (possibly his own, for he gives no address), and I will gladly let him know the address if he will communicate with me.

J. D. HOOKER.

Kew.

PRINCE TITE, OR TITI (6th S. ix. 309, 434).—Ralph's "famous pamphlet" of Prince Titi, as F. G. terms it, might be more fittingly spoken of as the famous "cock-and-bull" story, seeing that it was not only never published, but most likely never written. Moreover, the exceedingly dubious pamphlet, even if it ever existed, seems never really to have had the connexion alleged with the French fairy tale of *Prince Titi* (Paris and London, 1736), copies of which Mr. H. H. GIBBS says he has (and copies of which are in the British Museum); nor was the latter written as a satire, or history, of Prince Frederick and his father George II., as Mr. Croker's story has, in part, set forth. For an exposure of the entire Prince Titi-Frederick cock-and-bull story, see the Rev. Alexander Napier's edition of *Boswell's Johnson* (Appendices), just published.

J. W. M. G.

LEVELS OF THE METROPOLIS (6th S. ix. 429).—MR. COLEMAN will find the information he requires in R. W. Mylne's *Geological and Topographical Map of London and its Environs*, published by Stanford in 1858.

JAYDEE.

I have a picture-map giving the levels of the principal places in London and the neighbourhood, from the canal in St. James's Park, 5 ft. below high-water mark, to "Jack Straw's Castle," 433 ft. above it. It was published, September, 1828, by Frederick Wood, of 28, Queen Street, Brompton, and William Moffat, 8, Middle Row, Knightsbridge, land surveyors. I have not seen it elsewhere.

B. W. S.

The diagram described below is hung on the wall of our reading-room here. If not convenient for MR. COLEMAN to call, I shall be happy to send him from it the information he requires:—

"Geometrical Landscape, with Tables of the Relative Altitudes, calculated from the Trinity High-water Mark of the River Thames, to the principal public and other Edifices, Parks, Squares, and Reservoirs in the Cities of London and Westminster and their Environs, from Actual Survey and Admeasurement, by Frederick Wood, 28, Queen Street, Brompton, and William Moffat, 8, Middle Row, Knightsbridge, Land Surveyors. September, 1828."

JAMES DRUMMOND.

Literary and Scientific Institute, Highgate, N.

[MR. E. H. COLLINS recommends application to map-sellers, of whom he supplies a list.]

TOTEMISM AMONG THE OLD ENGLISH (6th S. ix. 429).—Some account of the survivals of this is given in Grant Allen's *Anglo-Saxon Britain* (S.P.C.K.), pp. 79-82, where it is said the suggestion is from Mr. Andrew Lang's essays prefixed to

"*Aristotle's Politics*...i. iii. iv. (vii.)...with a translation by W. E. Bolland, M.A.," 1877; see especially pp. 103-5, where references are given to Freeman's *Norman Conquest*, i. 420, and Kemble's *Beowulf*.

Billing is from *bill*=a falchion, or hooked two-edged sword. Ettmüller (*A.-S. Lexicon*, p. 293) compares Swerding. P. ZILLWOOD ROUND, Westbourne Park Villas.

FOTHERINGAY CASTLE (6th S. ix. 407).—I would refer MR. SIMS to an article in the *Northampton Mercury* of April 27 (contributed by Mr. Taylor) for list of views of and references to Fotheringhay Castle. F. A. TOLE, Northampton.

RAVAGES OF RABBITS (6th S. ix. 427).—Pliny, in bk. ix. chap. lv., says:—

"It is known for certain that the Islanders of Majorca and Minorca made means to the Emperor Augustus Cæsar, for a power of soldiers to destroy the infinit increase of Connies among them."

And in bk. viii. chap. xxix., he observes: "M. Varro writes that there was a towne in Spaine undermined by Connies"; and Campbell, in his *Account of the Balearick Islands*, 1719, states:—

"In the time of Octavius Augustus the Baleares despatched an Embassy to the Senate, begging succours against the Rabbets, which having multiplied to an excessive number, destroyed the Corn, Plants, and Trees, and would not suffer them to live in quiet in these Islands.....This cruel Plague came upon them from the continent of Spain, as Catullus says."

EDWARD SOLLY.

I do not know to what account of the ravages of rabbits in the Balearic Islands MR. SMYTHE PALMER can allude, unless it be the following, in the second chapter of the third book of Strabo. Speaking of Turdetania (another name for Bætica, as *Gymnesiæ Insulæ* is for the Balearic Islands) he says:—

τῶν δ' ὀλεθρίων θηρίων σπάνις πλὴν τῶν γεωρῶν χαλιδέων, οὓς ἐνίοι λεβριδᾶς προσ-  
αγορεύουσι· λυμαινόνται γὰρ καὶ φυτὰ καὶ  
σπέρματα ῥιζοφαγόντες· καὶ τοῦτο συμβαίνει  
καθ' ὅλην τὴν Ἰβηρίαν σχεδὸν διατείνε δὲ καὶ  
μέχρι Μασσαλίας, ὅχλει δὲ καὶ τὰς νήσους· οἱ  
δὲ τὰς Γυμνησίας οἰκούντες λέγονται πρεσβεύ-  
σασθαι πότε πρὸς Ῥωμαίους κατὰ χώρας  
αἰτήσιν· ἐκβάλλεσθαι γὰρ ὑπὸ τῶν ζῴων  
τούτων, ἀντέχειν μὴ δυνάμενοι διὰ τὸ πλῆθος.

I do not know whether any more detailed account exists; but this seems rather to imply that the Baleares sought other lands from the Romans, being driven out by the ravages of the rabbits, than that the Roman soldiers destroyed those animals for them. However, they certainly seem to have suffered from a plague of rabbits, much as our Australian colonists do now.

W. T. LYNN.

Blackheath.

I have seen a reference to Strabo, l. iii., which I have not by me; but Pliny, *N. H.*, l. viii. chap. xlv., has:—"Certum est Balearicos adversus proventum eorum auxilium militare a Divo Augusto petisse." The account in Strabo appears to be a longer one than this. ED. MARSHALL.

It is Strabo who says that some of the Balearic Islands were so overrun by rabbits that the inhabitants had to call in the Romans to help to keep them down. The rabbit was a device of Spain on coins and medals, e.g., on a coin of Hadrian. Hispania is represented on the reverse, with a rabbit in front of her. Cf. Catullus, xxxvii. 18, "Cuniculosæ Celtiberiæ fili."

F. ST. J. THACKERAY.

[MR. W. J. BIRCH supplies a translation from Bohn's "Classical Library" of the passage which MR. SOLLY quotes from Philemon Holland, and an interesting description which follows of the use of ferrets for the purpose of catching them. R. C. A. P. gives the required reference to Strabo, bk. iii. chap. v., and adds the passage from Pliny supplied by other correspondents. In Holland's translation, Adam Islip, 1601, Majorca and Minorca are written Majoricke and Minoricke, vol. i. p. 232. COL. MALET and W. P. H. S. supply also references to Pliny.]

TREE OF LIBERTY (6th S. ix. 320).—The answer to my query is not satisfactory. What is said in *Phrase and Fable* is known to me, but I deny its correctness. Dr. Brewer says: "The Americans of the United States planted poplars and other trees during the War of Independence as symbols of growing freedom." Will Dr. Brewer, or some one else, send to "N. & Q." the proof that poplars were in any case trees of liberty? The tree of liberty in Boston was an elm (*Memorial Hist.*, vol. iii. pp. 12 and 159), in Braintree it was a button-wood (*Works of J. Adams*, ii. 194), in Providence it was an elm (*Rhode Island Hist. Coll.*, vol. v. p. 222), &c. In *Harper's Magazine* (vol. xxiv. p. 721 *et seq.*) an account is given of American historical trees. Among those mentioned, besides several varieties of oak and elm, are the pear, willow, weeping-willow, white-wood, tulip, pine, balm of Gilead, apple, magnolia, sycamore, black walnut, pecan, and cypress. But the poplar is unmentioned. One reason the poplar was not planted was that few or none of the Americans had any poplars to plant—that is, none of the Lombardies, the only variety that has ever figured anywhere as the tree of liberty. Watson, in his *Annals of Philadelphia* (vol. i. p. 414), says the first Lombardy poplars in that city were planted in 1790 by Bingham, and the first in the suburb of Woodlands six years before, and that the plants were from England. I should be glad to find notice of any American Lombardies of an earlier period. The American trees of liberty were not usually *planted* as such, but trees already grown and favourably situated were christened at

will by sons of liberty. The idea of such trees may have been derived from America by the French. The choice of the Lombardy poplar, however, for the tree of liberty was not borrowed from the New World. In Carlyle's *French Revolution* the earliest mention of a liberty tree (vol. i. p. 345) is at the Feast of Pikes, July 14. It is said to have been sixty feet high. The nature of its wood is not mentioned. The Lombardy poplar is called the tree of liberty by Carlyle for the first time (vol. ii. p. 62) at the convocation of June 20, 1790. My question is, When, why, and how was the Lombardy poplar selected as the tree of freedom? After the French Revolution that poplar was extensively planted in the United States, in my opinion as a token of sympathy with French revolutionists. Who will show me that it was so planted before? Proof that my opinion as to the rise and progress of poplar planting in America is well or ill founded will be equally welcome to me. From *Chambers's Edinburgh Journal* (vol. liii. p. 461) I learn that the first French "Arbre de la Liberté" was planted at Cirray, May 1, 1790, &c. But that tree was an oak. My question, when and why the poplar was adopted as, by way of eminence, the tree of liberty, remains—but I hope will not long remain—unanswered.

JAMES D. BUTLER.

Madison, Wisconsin, U.S.A.

GRANTLEY BERKELEY AND MAGINN (6th S. ix. 429).—The following account of the duel is taken from Dr. R. Shelton Mackenzie's *Memoir of William Maginn*, which is prefixed to vol. v. of *Notes Ambrosianæ* (New York, 1863), pp. ix and x:—

"An article in *Fraser* for August, 1836, severely personal on a novel written by the Hon. Grantley Berkeley, led to a duel between that person and Maginn. Berkeley, a large and powerful man, went to Fraser's shop, met the publisher there, closed the door, and while Craven Berkeley (his brother) kept watch, beat the unfortunate bibliophile (a small and infirm man, in bad health) with the butt end of a loaded whip, planting the blows upon the head and neck. On this Maginn informed Berkeley that it was *he* who had written the offensive critique, and in the duel which ensued each party fired three shots, quitting the ground without exchanging a word. For the assault upon Fraser a jury made Berkeley pay 100*l.* damages."

G. F. R. B.

The duel between Dr. Maginn and the Hon. G. Berkeley was not forced on the latter on behalf of L. E. Landon, but was in consequence of one of "The Doctor's" articles, a review of a novel entitled *Berkeley Castle*, in the January number of *Fraser's Magazine*, 1836. Maginn was supposed to be deeply attached to "L. E. L." and hardly likely, therefore, to "injure a defenceless woman," as stated in "N. & Q." *ante*, p. 429; and further it may be remarked that "whatever were the terms on which he stood to that gifted and

fascinating creature, certain it is the strongest friendship existed between them, and on her death he appeared inconsolable." Miss Landon died in 1838 and Dr. Maginn in 1842.—

"Barring drink and the girls, I ne'er heard a sin:

Many worse, better few, than bright broken Maginn."

John Gibson Lockhart.

*Vide also Webb's Irish Biography; The Book of Days*, vol. ii.; *The Maclise Portrait Gallery*; *Timbs's Later Wits and Humourists*.

HENRY G. HOPE.

Freegrove Road, N.

There is, I think, no room for "L. E. L." in this story of a duel, and certainly no reason for bringing in the poor lady's name. The Hon. G. F. Berkeley in 1836 published a most absurd novel called *Berkeley Castle*. In the August number of *Fraser*, 1836, it was savagely reviewed. The whole tone of the review was bad and ruffianly. Mr. Berkeley and his brother went to the shop of Fraser the publisher; one kept the door and the other beat him literally almost to death. Dr. Maginn then avowed the authorship of the review, and the duel took place, with, I believe, no bloodshed. Mr. Fraser brought an action for damages against Grantley Berkeley, and recovered 100*l.* This was not much, since he died of the effect of the assault within the year. But there was a strong feeling at the time that the ferocious personalities of the press required some curb.

A. H. CHRISTIE.

CUNNINGHAME FAMILY (6th S. viii. 517; ix. 417).—From the *Archæological Collections*, recently published, of Ayr and Wigton, I find that over a window in one of the earlier aisles of Kilbirnie Church are cut the armorial bearings of the name of Cunningham, from which it appears that William was the seventh Earl of Glencairn. T. S. C. has it that James was the name of the seventh. Am I correct in stating that Andrew, second son of William, fourth Earl, was the first of the house of Corshill, and that Sir William Cunningham, Bart., M.P., would, as the direct descendant of the said earl, be heir to the earldom of Glencairn?

ALFRED CHS. JONAS.

DICTIONARY OF LOW LATIN (6th S. ix. 349, 411).—A very pardonable inadvertence on the part of a correspondent (p. 412) makes the *Lexicon Manuale* of Maigne d'Arnis appear only half as handy as it really is. The book contains not 2335 *pages*, but 2335 *columns*, each page consisting of two columns. MUS.

ECLIPSES OF THE SUN (6th S. ix. 390, 439).—I quite agree with MR. W. T. LYNN that the lines are very vague; still, there is the possibility of an eclipse that would fix the date at which the play was performed. I say performed, for MR. LYNN has taken the date of publication as his premise,

whereas that was some six or seven years after. Not having the book, might I ask him to kindly refer to the years 1591-5? From other passages I should fix upon 1593—a year given in one place by J. P. Collier, though in two others he somewhat strangely gives 1592.

BR. NICHOLSON.

NOTES ON MR. A. SMYTHE PALMER'S "FOLK-ETYMOLOGY" (6th S. ix. 303, 391, 437).—*Davy Jones's locker*, p. 93.—At this reference I have adopted the view that the nautical phrase "gone to Davy Jones's locker" may originally have been "gone to Jonah's locker," i. e., to the belly of the whale, said of one gone to the bottom, drowned, or dead. I have since met with a passage in Bp. Andrewes's *Ninety-Six Sermons*, 1628, p. 515 (fol.), which seems to lend some probability to this suggestion:

"Of any, that hath beene in extreme perill, we use to say; he hath beene where Iona was; by Iona's going downe the Whales throat, by Him againe comming forth of the Whales mouth, we expresse, we even point out the greatest extremity, and the greatest deliverance that can be."

Can any instances be given of the familiar use of the expression referred to by the bishop?

A. SMYTHE PALMER.

Woodford, Essex.

SOURCE OF STORY WANTED (6th S. viii. 368).—In a reply about "The Dean of Badajos" (*ante*, p. 352) the writer says that the story inquired for is probably from the *Persian Tales* of P. de la Croix, and gives a reference also to Godwin's *Lives of the Necromancers*, pp. 257 *et seq.* Perhaps some one will verify the above references. As to the alleged fact of a long series of adventures taking place in a moment or two, there is a curious passage implying the same in the letters of Philostratus:—"Ἐχθές ἐνγυκλείσας τὰ βλέφαρα ὅσον ἡσυχῇ σκαρδαμύξαι, πολλὴν ἡγούμην τὸν χρόνον. Heri quum palpebras clausissem, ita tamen ut placide nictarem tantum, longum tempus putabam præterisse" (Epist. lix., p. 483, of the *Epistolographi Græci*, Paris, Didot, 1873).

W. E. BUCKLEY.

[The author of *Histoire de la Sultane de Perse et des Vizirs, Les Mille-et-un Jours, Contes Persans*, &c., is François Petis de la Croix. His father's name was François Petis. The *Bibliographer's Manual* mentions him under the name La Croix, and calls him Petit. This error has nothing to do with the question, but is worthy of being pointed out. We have sought for the story in so much of *Les Mille-et-un Jours* as is given in the *Cabinet des Fées*, and have failed to find it.]

RECIPROCITY (6th S. ix. 406).—It is quite true that this word made its appearance about the period alluded to. Johnson does not give the word; but George Mason, who attempted a supplement (1801) to Johnson, to correct palpable errors and supply omissions, gives it together with a quotation from Blackstone, and he defines it "reciprocal obligation." Todd (1818) follows it up

with an assertion that he has heard the introduction attributed to "Lord Shelburne when Secretary of State, which he first was in 1766." Blackstone's preface to the *Commentaries* is dated Nov. 2, 1765, so that he must have written the word before Lord Shelburne spoke it. J. C. calls the legitimate word *reciprocation*, and Webster gives it as synonymous with *reciprocity*. It is not; *reciprocation* is an act of returning. The termination *ity* means quality or power of returning, so that *reciprocalness* would be the nearer synonym. Why all this noise? The word is better, anyhow, than *reciprocality*.

C. A. WARD.

Haverstock Hill.

THE WORLD CREATED MARCH 25 (6th S. ix. 365).—In a reprint of an old calendar which I saw lately in a Roman paper a day was named for commemorating the creation, but I am not sure that it was March 25. The day that Noah came out of the ark, however, was noted as May 22.

R. H. BUSK.

CAREY FAMILY (6th S. ix. 69, 329, 413).—It seems a strange coincidence that there is a place in Stirlingshire, Scotland, called Castle Cary, and in the *Falkirk Roll of Arms* (edited by James Greenstreet) the name of Pipard appears as Ralph, Baron Pipard, 1309, summoned to Parliament 1299–1302. Judhaël de Totness, otherwise De Mayenne, a Breton noble who held the manor of Blachaton, or Blagdon-Pipard, in Devon, it would seem, adopted the name of Pipard as his surname, in accordance with the practice of the age.

T. W. C.

This family is no doubt of Norman origin. The name Kareye occurs in the *Magni Rotuli Scaccarii Normannie*. One Islarion (Hilary) Kareye was present at the consecration of a church in Guernsey in 1129. This surname reappears as Querée in the island of Jersey. In a Jersey family document now in my possession, dated 1545, a Nicollas Carée fitz Collyn Carée is mentioned. In all later documents the form Querée is adopted. A branch of the Guernsey family seems to have settled in Jersey in the early part of the sixteenth century. The variation in the spelling of the British forms of the surname, viz., Carey and Cary, carries no significance. The same thing occurs in many other surnames, such as Stacy and Stacey, Amy and Amej, &c. In ecclesiastical records (of course in Latin) this name is sometimes rendered as Karite. The meaning of the name would seem to be fond or loving.

C. W. AHIER.

TULL, PAINTER (6th S. ix. 389).—I procured about thirty-five years ago an excellent picture by this painter, 8 in. by 7 in., of rural character, plainly and firmly inscribed on the panel on the back, "N. T. Tull, 38, Park St, Camden Town."

THOMAS WARNER,

Cirencester.

ARCHIBALD HAMILTON (6th S. ix. 408).—If your correspondent A. V., who inquires regarding some members of the Hamiltons of Raploch, writes to Mr. Andrew Hamilton, farmer, Quarter, near Hamilton, N.B., I think he will get the information desired.

JOHN T. BARRIE.

COTTON AND SEYMOUR'S "GAMESTERS" (6th S. ix. 321, 381).—In reply to Mr. JULIAN MARSHALL'S inquiry as to whether there is a later edition of *The Compleat Gamester* than that of 1725, I write to say that I have a copy of the sixth edition\* of 1726, "with additions"; it wants the explanation and the frontispiece, though it appears to have had a leaf torn out before the title. It has, between the contents and body of the work, a leaf with a list of "Books printed for J. Wilford at the three Flower-de-Luces in Little Britain." This copy contains, in the following order: Title, Epistle to the Reader, Contents, List of Books, and 224 pages. The contents are, namely:—Of Gaming in General, The Character of the Gamester, 1–19; Ombre, Primero, Bassett, Picquet, Lanterloo, English Ruff and Honours and Whist, French Ruff, Bragg, Cribbage, Putt and The High Game, Gleeck, All-Fours, Five Cards, Costly Colours, Bone-ace, Wit and Reason, The Art of Memory, Plain Dealing, Queen Nazareen, Pennesche, Post and Pair, Bankafalet, Beast, pp. 21–99; Games within the Tables—Verquere, Grand Trick-Track, Irish, Back-Gammon, Tick-tack, Doublets, Sice-ace, Ketch Dolt, 99–115; Games without the Tables—Of Inn and Inn, Passage, Hazzard, The warlike Game at Chess, Billiards, pp. 116–162; A Supplement to the Games upon Cards, containing some diverting fancies and tricks upon the same, pp. 162–169; The Gentleman's Diversion, &c., Riding, Racing, Archery, Cock-fighting, Bowling, pp. 169–224. On the inside of the cover is written in pencil, "4/6 by Cotton." The treatise on chess is copiously annotated and corrected, and the same hand has drawn in pen and ink a sketch of a chess-board showing the positions of the pieces.

EDWARD SWINBURNE.

Leigh House, Bradford-on-Avon.

PHILIP STANHOPE (6th S. ix. 429).—Philip Stanhope, natural son by Madame du Bouchet of the fourth Earl of Chesterfield, was envoy to the Court of Dresden, was born 1732, and died 1768.

\* The full title of this sixth edition is:—"The | Compleat Gamester: | or, Full and Easy | Instructions | For playing at above | Twenty several Games | upon the | Cards; | with | Variety of Diverting Fancies and | Tricks upon the same, now first added. | As likewise at | All the Games on the Tables | together with | The Royal Game of Chess, and Billiards. | To which is added, | the Gentleman's diversion in the Arts | and Mysteries of Riding, Racing, Ar | chery, Cock-fighting and Bowling. | The Sixth Edition with Additions. | London: | printed for J. Wilford at the Three Golden | Flower-de-Luces in Little Britain, 1726."

He married Eugenia Peters, who was said to be natural daughter to an Irish gentleman named Domville. They had two sons, Philip and Charles, whose descendants I am unable to trace. See "N. & Q.," 6th S. vi. 388; *Athenæum*, October 2, 1875.

C. F. S. WARREN, M.A.  
Treneglos, Kenwyn, Truro.

Philip Stanhope, to whom Lord Chesterfield's celebrated *Letters* were addressed, was the illegitimate son of that nobleman and a French lady who went by the name of Madame du Bouchet. Philip Stanhope made a *mésalliance* with a person named Eugenia Peters, who after his death sold the MSS. of the *Letters* for 1,575*l.*, not a bad price for those days. He left by her two sons, both of whom died unmarried. See Lord Mahon's introduction to his edition of the *Letters*.

E. SIMPSON-BAIKIE.

UBIQUARIANS (6th S. ix. 448).—The question is one I should be glad to see answered, for there existed in Barbadoes during the latter half of the last century a society or club of Ubiquarians, and my maternal grandfather, Mr. Gibbs Walker Jordan, was at one time president of it. I found some time back among family papers a copy of an address he had made to this body. It was carefully written, and somewhat eloquent in praise of Ubiquitarianism, and its position before the world, but I could not make out whether or not it was meant as a piece of somewhat gradiloquent banter, or as seriously maintaining a lofty character for Ubiquarians. I found, however, that it was impossible to discover any *raison d'être* for the society, or what the order proposed to itself.

GIBBES RIGAUD.

18, Long Wall, Oxford.

Surely Ubiquarians are the same as Ubiquitarians or Ubiquists—"A name," says Mr. Percy Smith, in his *Glossary of Terms and Phrases*, "applied to those Lutherans who hold that the body of Christ is present in the Eucharist, by the ubiquity or omnipresence of His humanity."

G. F. R. B.

Ubiquarians or Ubiquitarians, "a small German sect, originated by John Brentius about 1560, who asserted that the body of Christ was present everywhere (*ubique*). See Haydn's *Dictionary of Dates*, s. v.

FREDK. RULE.

OLD PROVERBS (6th S. ix. 466).—I think a fair selection of old proverbs may be found in Hazlitt's *English Proverbs and Proverbial Phrases*, which should certainly be consulted before such inaccurate renderings as those already furnished are offered to the public. I protest, for about the hundredth time, against the slipshod method of quoting a mere author's name, without any indication of the work of that author in which the alleged quotation may be found. Thus the first

quotation, "Every honest miller has golden thumbs: Chaucer," is quite wrong. Chaucer never said it. The allusion is to his *Prologue*, l. 563, the wording of which is very different; see the note on the line in Morris's edition. On the other hand, Hazlitt gives the form "An honest miller has a golden thumb," and refers to *A Hundred Merry Tales*, No. 10. No one has ever given any older reference.

If we are to have old proverbs, let them be such as Hazlitt has not already given; and let us have accurate quotations and exact references, wherever such are to be had. A quotation without a reference is like a geological specimen of unknown locality.

WALTER W. SKEAT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Bryan's Dictionary of Painters and Engravers.* Edited by Robert Edmund Graves. New Edition. Parts I. to IV. (Bell & Sons.)

THE reproach under which England has long suffered of having no general biographical dictionary worthy of the name loses a portion of its sting when account is taken of the excellence of special or class biographies. Among these a foremost place is claimed by Bryan's *Dictionary of Painters and Engravers*, of which a new and much improved edition is now being issued by Messrs. George Bell & Sons. The first edition of Bryan was published in two volumes, 4to., in 1816, at a high price. Its value was recognized, and it succeeded in displacing all previous compilations, such as the dictionary of Pilkington, and establishing itself as an authority. Thirty-three years elapsed, however, before a new edition, edited and enlarged by Mr. George Stanley, was given to the world by Mr. H. G. Bohn. In 1873 a third edition, so far as we can ascertain an exact reprint of the previous, was issued by Messrs. George Bell & Sons, to whom we are indebted for the four parts of a new edition which are now before us. Full testimony to the utility of the work is furnished in the diminishing intervals between the appearances of the successive editions. So far as regards fulness of information, disposition of materials, the value of the critical estimate, and the general treatment the reissue is practically a new and a greatly superior book. Some such change as has been made was, of course, requisite. In the thirty-five years which have elapsed since the publication of Bohn's enlarged edition a change all but complete has come over public taste with regard to fine arts. Painters the mention of whose names would have excited surprise in a cultivated assemblage are now popular with a public that may almost be called general, and a generation of new painters has sprung into existence and celebrity. In the first six letters of the alphabet, with which the new issue deals, abundant illustration of improvement is afforded. A meagre notice of little more than a third of a column is in the earlier edition afforded Botticelli; in the second, under the head of Filipepi, apart from the biographical notice, which is extended to thrice the length, a column and a fraction are devoted to a list of his works in the public and private galleries of Europe. Against three painters or engravers of the name of Boulanger in the earlier edition are to be opposed six in the second. In the case of Pieter de Hooch, called in the earlier edition Peter de Hooge, the biography is shortened by the omission of the critical portion which ranked him below

Mieris and Gerard Dow. In the place of this whimsical estimate is supplied a full list of his few works, a third of which, it is pleasant to think, are in London. The date of assumed birth is carried back—on we know not what authority—from 1643, at which it has always stood, to 1632. The most complete change of front is, perhaps, made in the life of William Blake. Not only are the sentences in which his works are spoken of—much as the writings of Shakspeare are described by Voltaire—as things that "sometimes astonish by their sublimity, and at others excite pity or contempt by their extravagance or absurdity," replaced by a judicious estimate, but an account of the life as full as is to be hoped replaces the scanty particulars which had no pretence to rank as a biography. To lapse of time, and consequent loss by death, may be attributed the first appearance of biographies of Cruikshank, Clint, the Chalons, David Cox, E. W. Cooke, Etty, Egg, Hippolyte Chevalier (known as Gavarni), Delaroche, Delacroix, Doré, and many others. The general improvement that is effected as regards both painters and engravers may be ascertained by turning to such articles as those on François Boucher, Charles Clément Bervic, Ferdinand Bol, Jacques Callot, and a score others. The more important biographies have all been rewritten, and the book is, for the first time, brought up to the requirements of the age. Less than a quarter has as yet appeared. Should the succeeding numbers keep up to the level of those now issued, the success of the new edition seems assured. Very far from slight is the labour involved in a task of this kind, and Mr. Graves is to be congratulated on the manner in which it has been executed.

*English Dialect Words of the Eighteenth Century as shown in the "Universal Etymological Dictionary" of Nathaniel Bailey.* Edited by William E. A. Axon. (English Dialect Society.)

*A Glossary of Hampshire Words and Phrases.* Compiled and Edited by the Rev. Sir William H. Cope, Bart. (Same Society.)

BAILEY'S *Dictionary* was once a fashionable book. Johnson used it as the basis of his collections. It was the most handy and complete word list he could procure. The far more learned work of him whom it was fashionable in days gone by to call "the great lexicographer" did not at once destroy the popularity of Bailey; and even to the present time Bailey's *Dictionary* has value for specialists, as giving a very good eighteenth century vocabulary, and because it contains a multitude of dialect words not to be found elsewhere. Mr. Axon has done us no little service by extracting the dialect matter and giving us it severed from the mass of current English words in which it is imbedded. The work has been done very carefully. If there be an error it is certainly not on the side of exclusion. We could pick out scores of words which, to our thinking, are in no sense dialectic. On one page we meet with *chrysom* and *cion*. The first ought to be in every English dictionary, and the other is only the ignorant spelling of some seventeenth or eighteenth century gardener. It is explained by Bailey as a botanical term, meaning "a young shoot, sprig, sucker," and, as Mr. Axon points out, is merely a mistake for *scion*. We can easily excuse a few unnecessary insertions of this kind for the sake of the large store of good dialect words which are now for the first time given us in a handy form. Many of these have a curious history, such as Bailey can never have guessed at. Some have now, in all probability, perished, and are only known because they have had the good fortune to be catalogued by him. Others, which have lived on the lips of the common people, have been raised from their low estate, and are now admitted into the highest society.

When Bailey wrote *shunt* was only a vulgar word, meaning to shove, which any judicious instructor of youth would have rebuked his pupils for using. Fashionable people would not have understood it, or, if they had, would have veiled their knowledge under the densest cloud of assumed ignorance. Time passed on; George Stephenson invented the locomotive, and he, or some of his subordinates, took up the homely word and made it good English. A long and instructive essay might be written on this word alone, and there are many others the study of which would be equally instructive. Mr. Axon has a genuine liking for good Nathaniel Bailey, in which we cordially share. He has been at no little trouble to work out for his readers a sketch of his life and position in the world, and has given what seems to be a complete list of his works. It is not probable that the dictionary will be ever reprinted, but we believe that Mr. Axon's collection of excerpts will become a standard work among those who are interested in the folk-speech.

Sir William Cope's *Glossary* is a useful addition to the series. The collection seems to be full, and the meanings of the terms are, so far as we are able to judge, well explained. We should have been glad of more examples from the lips of those who at present speak the Hampshire form of English. We have one fault, and one only, to find, and that is with the title. It is called *A Glossary of Hampshire Words and Phrases*. The meaning is to us clear enough, but it will mislead persons who have not studied dialect. They will go away with the notion that Sir William Cope thinks all the words that he has gathered are peculiar to Hampshire. Of course, as no one knows better than the author, this is not the case. Why, then, did he not call his book "A Glossary of Words and Phrases used in Hampshire"? There would then have been no ambiguity. To assert that *waps* is a Hampshire word seems to imply that it is peculiar to that county. To say that it is used in Hampshire does not deprive Northumberland or Nottinghamshire of the joint possession of this genuine bit of Anglo-Saxon (*waps*), which has been corrupted in the current English into *wasp*.

*Le Livre* for June 10 contains an interesting account by M. Alfred Bégis of the persecution of journalists during "La Terreur," and one by M. L. Derome on the discredit in France that has fallen on books written in Latin. The illustrations include a representation of a fine binding in silver *reposée*.

MR. J. H. ROUND has reprinted from *Collectanea Genealogica*, part xiii., his paper "On the Barony of Ruthven of Freeland." As this subject was debated in our columns, some of our genealogical readers may be glad to hear of the continuation of the controversy.

In the "Oblong Shilling Series" Messrs. Field & Tuer have issued John Oldcastle's *Guide for Literary Beginners*, the aim of which is evident from the title; *Journalistic Jumbles*, an account of newspaper blunders; and *Decently and in Order*, hints on the performance of morning and evening prayer.

MESSRS. KEGAN PAUL & Co. have published in pamphlet form *Emendations and Renderings of Passages in the Poetical Works of John Milton*. One or two of the suggestions are clear-sighted and important.

MESSRS. B. & J. F. MEEHAN, of Bath, have issued a catalogue of a large number of original editions of Dickens, Lamb, Byron, &c., and other works now in request with the latest generation of bibliophiles.

THE July number of the *Antiquarian Magazine* will contain, *inter alia*, an article on the old toll-house at

Great Yarmouth, now under restoration, by Mr. E. P. Loftus Brock, F.S.A.; and the completion of the Rev. H. Moore's paper on the "Characters of the Wars of the Roses."

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. A. WARD.—

"The waies through which my wearie steps I guyde  
In this delightfull land of Faëry"

are, with the substitution of *delightfull* for "religious," in Spenser. They are the opening lines of the introduction to canto vi.

RICHARD C. RAWLINS ("Remarkable Longevity").—We are obliged by your communication. The question of longevity and that of centenarianism have been so thrashed out and lead to discussion so interminable, we are obliged by considerations of space to decline, except under very special conditions, to reopen them.

F. J. HUNT.—It is possible to speak at the rate of two hundred words a minute, but, like the fastest speed on railways, it is seldom long maintained. One hundred and twenty to one hundred and fifty words would be much more comfortable to hearers as well as speaker.

S. W. TOPPING.—According to derivation the *h* in *hospital* is silent, but custom is rapidly substituting an aspirate in this and one or two similar words.

THOMAS STEELE ("Brave Switzer").—Ulrich Zwingle, or Zwinglius, the Swiss Reformer.

EDWARD MALAN ("A Welshman's Pedigree").—Culpeper, stating that "this furious biting herb [the common buttercup] has as many names as would fill a Welshman's pedigree," refers to the habit jocosely assigned to the Welshman of tracing his descent from prehistoric ancestors.

R. R. ("Letter of Napoleon").—Will, if possible, make room for it when the pressure of matters already in hand is diminished.

M. M. CLARK ("Pouring oil," &c.).—There is no decisive answer to this question, which presents itself every three or four weeks.

W. C. CLOTHIER.—"Lord Montacute" will appear shortly.

T. McB. ("Repetition of Obituary Notices").—Your query in its present shape is too personal for insertion.

ROB ROX ("Elgin").—The *g* in the name is hard.

W. S. D.—Consult a book of etiquette.

CORRIGENDUM.—P. 471, col. 2, l. 9, reverse the order of March 12, A.D. 1, and Jan. 9, B.C. 3.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 23, 1884.

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## Notes.

## MAGYAR FOLK-TALES.

(Continued from p. 443.)

The Magyar fairy seems to pass her time in bathing, singing, eating, drinking, and dancing, with occasionally a little embroidery. When she falls in love, she loves so intensely that if disappointed she fades away in her grief. Most of these fairies are described as good, but there are also traditions extant concerning bad fairies, in which the influence of Christianity is to be seen, e.g., Dame Vénétur's castle belonged to a bad fairy, who defied God and was swallowed up, Dame Vénétur herself becoming a stone frog.\* There is also a rock called Dame Jenös's Carriage, which the people say is the carriage and horses of that bad fairy, who, when her coachman said, "If the Lord help us, we will be home soon," haughtily replied, "Whether He help us or not, we will get home all the same." Another fairy, who lived in Sóvár Castle, while spinning on the Sabbath day, used the Lord's name in vain, and was immediately changed into a block of stone. Traces of Moham<sup>m</sup>edanism are found in the tales wherein fairies kidnap girls, such as Dame Hirip,

who used to stand upon her tower with a wreath in her hand waiting for her two sons, who were busy at the mountain's foot killing the sweethearts of the girls they seized. Two heroes dressed in mourning slew the two sons, whereupon Dame Hirip and her wreath faded away. The fairies now live in caves and underground places, under the castles they used to dwell in, and there their halls and dwellings still flash and sparkle with diamonds as big as men's heads, slung by golden chains,\* and piles of precious gems, that light the windows till they are as bright as day. A magic cock† guards the castle gates, and only sleeps once in seven years. Could any one guess the exact moment when that takes place, he could go into the treasure house and carry off untold wealth. Kozma gives the names of twenty-three castles still in existence which used to belong to fairies, some of which had in earlier times been inhabited by giants, and which the fairies had taken after the extermination of the giant race.

The descendants of bad fairies are witches, cruel, ugly old women with iron teeth or nose, haters of mankind, and possessed of great power. Sometimes they appear as black cats, and other times as green frogs or horses; they change their forms by taking somersaults, and can become fiery ovens, running streams, or what they please; they are the mothers of giants and dragons. They are vicious and spiteful, always doing some evil to their neighbours,‡ very often stealing the cows' milk. It is, however, quite possible to make the witch bring the milk back. The *modus operandi* is as follows: Take a rag saturated with milk, or a horse-shoe, or a chain which has been made red-hot in a clear fire, place it on the threshold, and beat it with the head of a hatchet; or make a plough-share red-hot and plunge it several times into cold water. Either of these charms will infallibly cause the witch to appear.§ Scores of charms of a

\* Cf. "Legend of the Holy Grail," Baring Gould's *Curious Myths of the Middle Ages*, i. 604, &c.

† Lancashire legend of the "Black Cock."

‡ *Wűch* in Magyar=*boszorkány*, according to Prof. Vámbéry, from the Turkish-Tartar root *boshúr*=to tease, to vex, to annoy.

§ It may be of interest to note one or two similar superstitions in our own land. In Yorkshire a relation told me that his mother had seen the following charm. When she was young the horses had the distemper, and were believed to be bewitched, so the heart of one of the horses that had died was taken out and stuck full of pins, then placed on the fire at midnight and slowly roasted, whilst around stood watchers armed with forks, pokers, tongs, &c., all watching the open door, at which the witch must enter, drawn by the potency of the spell. A Lincolnshire friend gave me the following as happening in his neighbourhood. An old witch who lived at G— had a lover, but they quarrelled, and he married another woman, so for revenge the witch bewitched her whilom lover's cattle, the crowning point being when a fine cow was found with its horns stuck in the side of a ditch, drowned, although there was scarcely any water in it.

\* Ladislaus Kövöry's *Historical Antiquities*, quoted by Kozma.

like class are in existence, but I will content myself with one more, after which I will not describe witches any further, for they can be seen by the readers themselves. After the autumn sowing is over leave the harrow out in the fields all the winter, then go out on St. George's Day in the morning and set the harrow upright; having done this, go behind the harrow and watch the cattle pass by on the other side. You will then see the head witch sitting between the horns of the bull, and the minor witches between the horns of the other beasts (Hungarian cattle have long erect horns like those in the Roman Campagna). But woe betide you if you do not know the formulæ to protect you from their power.

The tales are full of witches, such as "The Three Dragons, the Three Princes, and the Old Woman with the Iron Nose" (Erdélyi, iv.), where a poor king wept without ceasing because he was obliged to send ninety-nine men every Friday to feed the dragons who lived by the Blue Sea. This king had three sons, and two set out to slay the dragons (there were only three remaining, one with seven, one with eight, and one with nine heads, which had eaten up the others). Ambrose, the youngest son, who was left at home, had a fairy godmother, and she had given him a black egg with five angles, which was placed under the lad's left armpit, and there remained for seven winters and seven summers, and on Ash Wednesday in the eighth year a horse with five legs and three heads jumped out of the egg. This horse was a *Tátos*,\* and could speak. On this magic horse Ambrose set off, and met and conquered the dragons, who dwelt near the copper, silver, and gold bridges. Afterwards the lad changed himself into a rabbit

The man's temper was up, and he went and got some "wicken tree" and boiled it in a pan. In a few minutes in walked a cat. Knowing that it was his tormentor, he rushed after it with a stick; in desperation the cat flew up the copper chimney. Not to be balked, a roaring fire was at once lighted under the copper; nor did the cat escape before it had received serious injuries. My informant told me that she knew the old woman who laid the witch out after her death, and she asserted that the marks due to the fire in the chimney were clearly to be seen. These are but two out of many I have collected; but they will suffice for comparative purposes. Cf. "The Knight and the Necromancer," *Gesta Romanorum*.

\* The *Tátos* is a mythic horse, generally represented as a most miserable creature to begin with, sometimes lying under a dunghill, yet possessed of marvellous powers. A stroke of its tail makes a city rock as though shaken by an earthquake, and its speed is as the lightning. It feeds on burning cinders and becomes a golden-haired horse, whose magic breath changes old and rotten bridles and saddles into shining gold, and weak and haggard men into heroes whose strength eclipses that of Hercules and whose beauty dims the very sun. The name is still a favourite amongst the peasants for their horses. The old pagan priests were also called *Tátos*, but the word never has this meaning in the folk-tales. Vide Gubernatis's *Zoological Mythology*, vol. i. pp. 288-296.

and ran into the hut where the dragons' wives sat, who took him in turn in their laps and declared that if Ambrose had slain their husbands the first would become a great pear tree, the fruit of which could be smelt thirty-five miles off, but would be deadly poison, and no one could kill it till Ambrose plunged his sword in amongst the roots, and then tree and woman would die; the second said she would become a spring with eight rivers flowing out of it, each running eight miles, and then each subdividing into eight rivers again, and all who drank of it would die till Ambrose washed his sword in the water, which was the woman's blood, and then woman and spring would disappear; the third said she would become a mighty bramble, running over all the world and every road and highway, and whosoever tripped over it would die till Ambrose cut it in two, and then woman and tree would die. Ambrose heard all this and then rushed out, chased by the dragons' mother, the old woman with the iron nose; but he escaped, and delivered his brothers from the enchantments of the three dragons' wives whose conversation he had overheard as a rabbit. The old woman, full of rage, persecuted Ambrose, and he, to get out of the way, fled to a smithy, and became the blacksmith's helper. The witch followed him, and one day she came in her carriage, drawn by two cats,\* and began to make sheep's eyes at Ambrose, who became so vexed that he kicked her chariot, and his foot stuck there.† Away went the cats, and away went Ambrose over hill and dale, till "at last he saw old Pilate looking at him," and so knew he was in hell. Then the old witch wished Ambrose to marry her, and as he would not she cast him into a fearful dungeon, nine miles below the surface, where he lay until a pretty maid of the witch's persuaded him to marry the witch and so worm out of her the secret of her life. After some trouble the old woman told him that she kept a wild boar in the silken meadow, and that if it were killed he would find a hare inside, and inside the hare a pigeon, and inside the pigeon a tiny box, and inside the box two small beetles—one black, that held her power, and one shining, that held her life. If they were destroyed‡ she would die. Ambrose and his

\* Cf. Freyja in the Norse myths.

† Cf. "Lamb with Golden Fleece," Kriza, ix.; also the "Sad Princess," L. Arany; "The Powerful Whistle," Gaal; "Hans who made the Princess Laugh," Asbjørnsen and Moe. I may here mention that my friend Mr. L. L. Kropf and myself have translated the whole of Kriza's and Erdélyi's collections of Magyar folk-tales, which translation is to be published by the Folk-lore Society this year, and from which all quotations in the present article are taken.

‡ Cf. "Jætten, som havde skjult sit Liv i et Hønsæg," from Lapland; "The Giant and the Vesle Boy," from Hammerfest; *Old Deccan Days*, 13; Thorpe's *Yuletide Tales*, 435; Ralston's *Russian Folk-Tales*, 103; *Sagas from the Far East*, 133.

lady love obtained the beetles and slew them, and so destroyed the old witch. They then struck the palace walls with a golden rod, and it became a golden apple, so they harnessed the two cats and drove up to the earth, then the apple was placed in a beautiful spot, tapped with the rod, and became a glorious palace of gold, where Ambrose and his wife lived in great splendour. As for the father's land, it was the most powerful in the world, so strong had the men grown while in the dragons' stomachs before Ambrose killed the monsters and set them free.\*

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

(To be continued.)

#### THE OLDEST FAMILY IN ENGLAND.

I am induced to pen a few lines on this subject by the remembrance of an interesting circumstance in connexion with Lord Palmerston, who, at some public meeting, about two years prior to his decease, good-humouredly related an incident that had occurred to him but a few days previously.

Lord Palmerston's country residence is well known to have been near Romsey, Hants, and the incident he related was as follows. In the course of his accustomed rides in the New Forest he saw a labouring man burning lime, and entered into familiar conversation with him, asking to be obliged with his surname. The man replied that it was Purkiss. Now this was the reply that was sought; and Palmerston exclaimed, "I thought as much." He accordingly asked the man if he were descended from the lime burner of that name who carted away the body of William Rufus after his unfortunate fall by the arrow of Sir Walter Tyrrel? The man answered in the affirmative. "Then give me your hand," said his lordship; "for, though you are a labourer, I must not forget that you are a brother Hampshire man," at the same time handing the man (if my memory serve me) the medium of procuring some refreshment at his earliest cessation from toil. "Thus," said his lordship to the audience, "I have had the great honour of conversing with an honest working man who is descended from the oldest family and bears the oldest surname in England."

Shortly after relating this anecdote Lord Palmerston received a letter from a gentleman who, having read the report, claimed the privilege of correcting a mistake his lordship had made in stating that Purkiss was the oldest of English surnames, and enjoined him to reconsider the

matter, when he would find that the most ancient family in England were the Wapshots of Chertsey, lineally descended from Saxons who were yeomen in that neighbourhood before the Norman Conquest. Lord Palmerston, having weighed the matter over, as requested, admitted that he stood corrected, and thanked his correspondent for putting him right on what he considered a point of no small significance. It is apparent that Palmerston's zeal for his father's favourite county, combined with his laudable ardour in favour of his "brother Hampshire man," caused his wish to become father to the thought, and led to his overlooking the legitimate claim of the adjoining county of Surrey.

About six years ago I resolved upon paying a visit to Chertsey, for the purpose of ascertaining if any of the Wapshots were still living there; but was sorry to learn that not a single member of the family was left to relate anything respecting their ancestry. I consoled myself with the reflection that whilst in the neighbourhood I might, at any rate, find out their residence; but ascertaining, after several hours' research, that so many as three different farms were pointed out as the right one, I determined to abandon my inquiry for the time being. In the next year I revisited the town, with better success, finding out, beyond all doubt, the right house, but not the exact period when the family became extinct in the town. A few weeks ago I reopened my inquiry, with satisfactory results. I think the following statements may be relied upon as truthful.

The house occupied by the Wapshots is situate nearly two miles from the town, and is known as "The Almshouses." It is a goodly messuage, and has been the abode of various persons since the Wapshots. Its present occupant is Mr. Joseph Vincent. It seems to have remained in the possession of the Wapshots down to so late a period as thirty years ago, so that about the time of the temporary presence of the camp\* in its neighbourhood as a precursor to the now permanent one at Aldershot, there were some of the family remaining at The Almshouses who could make it their boast that the soil they daily trod and tilled was the same which their Saxon ancestors trod and tilled in the days of King Alfred.

In the year 1830, when I had just emerged from my teens, I made a pedestrian tour through Surrey, taking Chertsey in my course; but at that time I had no idea of the treat I was losing by my unconsciousness of the fact that I was within bow-shot of what was then, and was to continue for a quarter of a century afterwards, the residence of the oldest family in England. My

\* Cf. Stokes's *Indian Fairy Tales*, pp. 99, 122; Gubernatis's *Zoological Mythology*, vol. i. pp. 140, 406; Rink's *Esquimo Tales*, pp. 260, 438; Tylor's *Primitive Culture*, vol. i. p. 341; "The Greedy Youngster," Asbjörnson and Moe.

\* Chobham, by rail, is the next village beyond Chertsey, going from London, and all visitors to its camp (in 1852) had to alight at the Chertsey station.

chief object was at that time to see St. Ann's Hill, on the acclivity of which stood the former residence of Charles James Fox, who, as the reading world knows, died in 1806, but whose widow, Mrs. Fox, was still residing there at the period mentioned. It is now the residence of Lady Holland.

I should consider myself remiss in my duty to the reader if I neglected to add that Chertsey has been immortalized by another circumstance, for it is also the place

"Where the last numbers flow'd from Cowley's tongue."

A portion of the poet's house is still standing, and displays, on an outer wall, a small stone slab, on which is inscribed the above line from Pope; but the engraver has substituted "accents" for *numbers*, doubtless by direction of those who employed him.

I presume I shall not be deemed either fanciful or capricious if, before taking leave of my subject, I entertain the very agreeable, and by no means unreasonable supposition that Abraham Cowley was on terms of intimacy with the Wapshots of his time. This is quite as probable as that a Duke of Grafton should have been a familiar and social visitor at the cottage of old widow Bloomfield.

HENRY SCULTHORP.

James Street, Buckingham Gate.

#### THE ROMANY TONGUE.

(6th S. iv. 513; ix. 394.)

Scholars agree that the gipsy (like the Jew) comes from the East; but regarding his origin, as they have endeavoured to trace it by studying parts of that strange *patois* and jumble of languages which compose the Romany tongue, they do not possess the same unanimity.

Looked upon as these wanderers are, by staid communities, with suspicion and distrust, no protective freemasonry of signs could avail them so well for the purposes of secrecy as this language, so difficult, so little understood, and so jealously guarded by the Romany people. Some of the learned have endeavoured, from the number of words in the gipsy language bearing a resemblance in meaning and spelling to the Hindostanee, to prove their Hindoo origin, stating that they are descendants of an Indian race called the Suders. Were the language pure and uncorrupted it would be a very easy matter to follow their descent, but it possesses numerous words of Latin, Spanish, and Hebrew origin, besides others of Persian derivation. That it was ever a perfect tongue is much open to question. The very earliest accounts of the gipsies speak of them as necromancers and fortune-tellers, and relate their roving propensities, and it is probable that the very first tent of the tribe that was struck carried with it, as a defensive measure, some mixed jargon,

the root of the Romany tongue. Yet now, marvellous as the statement may appear, there is not a gipsy in Europe or out of it who does not understand and speak the Romany tongue. Take a gipsy from some Indian valley and put him face to face with a cockney gipsy, and it is more than probable that they will talk as easily together as if they had been brought up from childhood in the same tent.

The Romany is emphatically a language of secrecy, and the more mixed its phrases the more bewildering it becomes to the uninitiated and valuable to a race of people which socially has the hand of respectability against it and its hand against respectability. It is the language of bargaining and fortune-telling, as I will presently explain. But touching the Hindoo origin of the speech, many words would seem to be derived from the Indian. Thus *panicee* (water) is the same in Hindostanee, and *boro panicee* (the sea or big water) very little different. Again, the Indian has *rat* for dark night, and the gipsy says *rattie*—"Dorti kallo rattie" (Oh, what a dark night!); but again, the Romany has *aves* for windows, which word would seem to denote a Latin origin. It is useless to pursue this subject of origin any further. Many persons have confused the low gibberish in vogue with thieves and mendicants, called "flash," with the Romany; but that idea is absurdly wrong, and I only notice it for the benefit of the ignorant.

Caste among gipsies is by no means so strictly adhered to as among *gawjas* (house dwellers); a "Romany rye" (gipsy gentleman or rich gipsy) will associate readily with an ordinary "Romany chal moosh" (gipsy man), as will a "Romany rawnee" (gipsy lady) with a "Romany chal monishnee" (ordinary gipsy woman); and a rich gipsy would far rather marry his daughter to the poorest of gipsy men than he would consent to her wedding the wealthiest of *gawjas*, even though that *gawja* were a *boro-rye*, squire, or big gentleman.

Speaking above of the jealousy exhibited by gipsies in guarding their language, I may state that large sums have been offered to some of them to teach their tongue, but they have refused them. This can be no matter of surprise. But to fully realize their reticence a stranger has only got to ask them to express and explain in the Romany a phrase which is to them one of warning or danger,—such a one, for instance, as "The policeman is watching" ("Prasta mangro is dickin"); from the moment he asked such a question he would be looked upon with distrust. A policeman goes under three different names in the Romany; he is called a *prasta mangro*, a *muskra*, and a *gav angro*.

Frequently a word in the Romany stands for three or more things; thus *parvno* expresses white,

flowers, and flour; drink, except wine, beer, and water (*mull, livna, and panice*), is expressed by more than one word, such, for instance, as gin, which is called "tat-a-panice"; tea, "pere mangre"; brandy, "tat-o-cover"; and Irish whiskey, "indy ta mangro peremus." A curious Romany compound word, too, stands for gun; it is "yog and angro." But before I enter any further into this matter I must explain my statement of the Romany being the language of bargaining and fortune-telling.

A person visiting a gipsy's tent to have his or her fortune told never dreams that more than one person is engaged in the business; but this is a mistake, for if the person be of any consequence the whole camp has a hand in it. The oldest gipsy takes the stranger's hand, and the effect of each haphazard guess she makes is noted by numerous sharp pairs of eyes upon the stranger's face, and shrewd suggestions in the Romany tongue pour in upon the fortune-teller from every side. The seeress, apparently lost in thought, pores upon the stranger's palm, but her ears catch every word, and she is guided by the keen observation of the younger members of the camp. By such means many a true prophecy has been made. None can detect this secret correspondence, for the confederates are either listlessly calling to their animals or applying endearments to their children. In bargaining the same duplicity is used.

Now, as I fear I have already taken up too much space, I conclude this paper with a vocabulary of some important words, but, with the permission of the Editor of "N. & Q.," will resume it in a subsequent number:—

Romany.	English.
Doovil	God
Beng	The devil
Di	Mother
Dad	Father
Pen	Sister
Pal	Brother
Cocko	Uncle
Stiffodi	Mother-in-law
Chaffie	Child
Doovil's Lill	The Bible
Chor from the Indian ( <i>tschaur</i> )	A boy or a thief
Sterri mangre	A prisoner
Pere-ancee	A sweetheart
Kinnin	Buying
Bickernan	Selling
Bal	The hair
Bal chinna	A barber
Bal congre	A comb
Congre	A church, chapel, or school
Pharo	The sun
Diwes	Day.

CHARLES KING.

11, George Street, Great Yarmouth.

MISTRANSLATION IN THE ENGLISH LITANY.—  
When the sentence in one of the prayers of the

Litany, "those evils which the craft and subtilty of the devil or man worketh against us," is read carefully, it is at once seen that there is some error in the English version, as the two substantives, *craft* and *subtilty*, are made to act as nominatives to the verb *worketh*, which is in the singular. This was recently brought to my attention by a friend, who had in his possession a copy of a Church Service of the sixteenth century, in which a comma was inserted after *devil*, leading to the impression that *man* was the sole nominative to *worketh*, and that a plural verb of similar sense was left to be understood, having *craft* and *subtilty* as its nominatives. Reference to the Latin, however, proves that this is not the case. The clause stands thus, "Ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates ad nihilum redigas," or, in literal English, "That thou wouldest bring to nought whatsoever the crafts of the devil and the oppositions of men work (heap up) against us." It would seem, therefore, that the mistake was one of inadvertence in translation, and the comma shown me in the old Church Service was probably an insertion conjecturally made by its printer.

W. T. LYNN.

Blackheath.

WYCLIFFE AND JOHN OF GAUNT.—In nearly all the current literature on the subject of Wycliffe which I have seen there is a chronological mistake, generally leading to a further blunder in fact, which I ask leave to point out in "N. & Q." It is constantly said that Wycliffe and John of Gaunt met at Bruges when employed on the embassy of 1374, and it is generally added, or at least assumed, that they made each other's acquaintance on this occasion.

John of Gaunt dates his warrants from Leicester Castle, Tutbury, and Ravensdale during August, 1374, and from Knaresborough, Pontefract, and Rothwell until Sept. 12 (Register of John of Gaunt, vol. i. ff. 91-4, 101, 110, 134). He was at Leicester on Aug. 1.

Wycliffe left London on July 27, and returned on Sept. 14, having been absent fifty days (Comptus of John de Wyclif, S.T.P., Queen's Remembrancer's Office, Miscellanea, Nuncii, 630/48).

How, then, can the two have met at Bruges on this occasion? HERMENTRUDE.

THE ROD OF SIR WALTER SCOTT.—In his review of Robert Montgomery's poems, Macaulay asserts that the poet had stolen certain lines from Sir Walter Scott, and had made but poor use of them. Macaulay says:—

"There is a very pretty Eastern tale, of which the fate of plagiarists often reminds us. The slave of a magician saw his master wave his wand, and heard him give orders to the spirits who arose at his summons. The slave stole the wand, and waved it himself in the air; but he had not observed that his master used the left hand for that purpose. The spirits thus irregularly

summoned tore the thief to pieces instead of obeying his orders. There are very few who can safely venture to conjure with the rod of Sir Walter."—*Critical and Historical Essays*, student's edition, p. 128.

It is an interesting coincidence that Sir Walter Scott, in proposing to introduce in his novel *The Abbot* the difficult character of Mary Queen of Scots, applied to himself this identical figure. "In doing so," writes Scott, in his introduction to the novel, "I was aware that failure would be a conclusive disaster, and that my task was something like that of an enchanter who raises a spirit over whom he is uncertain of possessing an effectual control." Macaulay's essay appeared in April, 1830, whilst Scott's introduction was not written till January, 1831. It is, however, almost certain that Scott did not read Macaulay's essay. Though the latter author quotes his illustration as an Eastern legend, it seems probable that both he and Scott had *Frankenstein* (published in 1817) in mind.

I. ABRAHAMS.

London Institution.

BEN JONSON.—The following lines are printed in Thomas Farnaby's edition of the *Satires* of Juvenal and Persius, fourth ed., 1633 (first ed. 1612):—

"Temporibus lux magna fuit Iuvenalis avitis,  
Moribus, ingeniis, divitiis, vitiis.  
Tu lux es luci, Farnabi: operisque fugasti  
Temporis & tenebras ingenii radiis.  
Lux tua parva quidem mole est, sed magna vigore,  
Sensibus & docti pondere iudicii.  
Macte: tuo scriptores, lectoresque labore  
Per te alii vigeant, per te alii videant.  
"Ben. Johnsonius."

This confirms the supposition that the verses in Farnaby's *Seneca*, 1613, signed B. J., are also his. See "N. & Q.," 4th S. iv. 77. W. C. B.

AFTERNOON TEA.—Fanny Kemble, or Mrs. Butler, in the last book on her life, says that on a visit to a noble duke, a duchess there held afternoon teas in her apartment, to which she invited special friends who were there, as herself, on a visit to the castle. Fanny Kemble gives this occurrence as the probable origin of the present afternoon teas. I happen to have a catalogue of books sent to me, which says, under "Tea," "*The Good and Bad Effects of Tea Considered*, with some Considerations on Afternoon Tea-drinking, and the many Subsequent Evils attending it. 1758." The usage, therefore, was just a century before, and must have been in previous practice thus to have attention called to it.

W. J. BIRCH.

BISHOP HEBER.—Perhaps the following note may be of interest to some of your readers. When I was a boy at Eton (1818) Bishop Heber (then Rector of Hodnet) was on a visit to my father. Whilst he was sitting at the writing table I called his attention to the following extract from Miss

Porter's *Recluse of Norway* (1814), pp. 64-5: "With Theodore the tongue was a secondary organ of speech: he discoursed principally with his eyes." The bishop thereupon took the book from my hand, and wrote in the margin as follows:—

"I've read in a book, with no little surprise,  
Of a man who'd a tongue, but who talk'd with his eyes;  
Which led me, pursuing the jest, to suppose  
He smelt with his ears and he heard with his nose."

I still have the book in my library which contains these lines.

R. E. EGERTON-WARBURTON.

HOW OLD CUSTOMS DIE OUT.—The following extract is from the *Grimsby News* of May 30, 1884:—

"*Suppression of the Goxhill Fair*.—The fair at Goxhill has been suppressed by the county police. It appears that some one had complained of the presence of shows, roundabouts, merry-go-rounds, and stalls in the public streets of the village, whereupon Superintendent Ward ordered the stall-keepers, showmen, and others to move off the roads, and thus suppressed the chartered fair, which has been in existence 900 years."

The village in question is close to New Holland, just on the opposite side of the Humber to Hull.

C. MOOR.

HUNTING THE WREN.—Many years ago I asked a query on the meaning and origin of this custom. It was not answered. I see in the *Academy* of June 7, 1884, p. 404, No. 631, an answer, which I will not transcribe on account of your space, but beg to refer any of your readers who care to know to the above number.

H. A. W.

WATCHMAKERS: STANTON.—The *Athenæum*, No. 2024, Nov. 10, 1883, p. 593, reviewing *Some Professional Recollections*, as to the history of the Carron Company, names Joseph Stainton. He was a watchmaker at Keswick, and made manager of the company in 1786.

H. C.

ABERDEEN BIBLIOGRAPHY.—May I intimate through your valuable periodical that I have in preparation a hand-list of books printed in Aberdeen or by Aberdeen printers, 1620-1736, about which I desire information? A copy will be sent post free to any one applying for it, and I am in hopes that it may elicit information regarding many of the books mentioned in it. I am anxious to leave no stone unturned to make *The Aberdeen Printers*, on which I am at present engaged, as nearly complete as it is in my power to make it, and I consider this a likely means to that end.

J. P. EDMOND.

64, Bon-Accord Street, Aberdeen.

NECESSARY REFORM.—The many more or less speculative "drives" about family and individual histories appearing from time to time in "N. & Q." and other critical publications, which ought to be compiled with the greatest care and trouble, and

not be registered without a due record, appear to me to only prove that the system now pursued by the Heralds' College and parish registers between them is eminently calculated to lead to confusion of identities, &c. As this is not a desirable state of things in a complicated state of society, it would seem high time some more definite system were inaugurated.

GILLYFLOWER FARRYNGDON.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHARLES II. AND A GREEK POET.—Constantine Rhodocanakis, a Greek physician of Oxford, wrote a poem on the restoration of Charles II. The king is said to have presented him with rich domains in the county of Norfolk and a villa in High Holborn (A.D. 1660). When James II. had left England, an exile, the property given to Rhodocanakis was sold; it is not stated by order of whom. Can any of your numerous readers inform me whether such an estate was conferred by Charles II. upon this Greek gentleman, and where the property is situated? My information has been derived from a "*Collection de Monuments pour servir à l'Étude de la Langue Grecque pendant le Moyen Âge*. No. I. *Le Retour de Charles II.* Par Émile Legrand. Paris, Maisonneuve et Cie. 1873." CH. KROLL LAPORTE.  
Birkdale, Southport.

MORSE. — In a reading class lately I came upon this sentence in Sir Walter Scott's *Monastery*, chap. x., not quite half through the chapter: "Hardened wretch!" said Father Eustace; "art thou but this instant delivered from death, and dost thou so soon *morse* thoughts of slaughter?" Not knowing a verb "to morse," I thought it might be a misprint in one or two copies; but we had specimens of several editions, and it was in all of them. I cannot find such a verb in the glossary to the Library Edition of Scott, nor in Jamieson, nor in any dictionary to which I have access—only the nouns "*Morse*, a walrus," and "*Morse*, the fastening of a cope." May I venture to suggest that Scott wrote *nurse*, and the transcriber (I have somewhere read that Scott's own handwriting never went into the printing office) or the compositor mistook "nu" for *mo*, and the error has been perpetuated in all the editions of *The Monastery* for these fifty years? If the matter be as I suppose, it is well it should be noticed, lest we find presently in our dictionaries "*Morse*=to cherish, foster," &c., as a classical English word sanctioned by the authority of Sir Walter Scott.

E. S. W.

"HODER MODER"="HUGGER-MUGGER." — In the *Paston Letters* (edited by Fenn) this expression is explained as meaning "clandestinely." It occurs in the following passage:—

"And let him weet that there have been many complaints of him by that knavish knight Sir Miles Stapylton, as I sent you word before, but he shall come to his excuse well enough so he have a man's heart, and the said Stapylton shall be understood as he is, a false shrew, and he and his wife and others have blavered (blabed or prated) here of my kindred in hoder moder (hugger-mugger, clandestinely), but, by that time we have reckoned old days and late days, mine shall be found more worshipful than his and his wife's, or else I will not for his gilt gypeer (purse)."

If the interpretation given by Mr. Fenn is correct, the meaning of the word must have undergone great alteration. Can any reader of "N. & Q." give an instance where it is used in the sense of clandestinely? HENRIETTA FISHWICK.

[Halliwell's *Dictionary*, after Florio and Earle, gives the meanings "in secret," "clandestinely," to *hugger-mugger*. Nares has "in secret," or "concealment." Cotgrave translates it "en cachette." It has, in fact, always had this meaning, and we know of no other. For instances see *Hamlet*, IV. v.; *Coryat's Crudities*; *Mirror for Magistrates*; *Harington's Ariosto*, &c. *Hoder moder*=*hugger-mugger* is given by Halliwell as in Skelton.]

FAMILY OF JONES OF GARTHKENAN, BY LLANVAIR DUFFERINCLWYD, IN DENBIGHSHIRE.—Arms granted by Barker, who was Garter from 1536 to 1550: Per bend sinister ermine and ermines, over all a lion rampant within a bordure engrailed or; crest, a lion's head erased, per pale argent and sable. Is there any representative of this family; or can anybody give me any information about it? I have a copy of the pedigree from Tudor Trevor down to about 1600, but can trace nothing further.

NICHOLAS ROBINSON.  
Frankton Grange, Shrewsbury.

LEONARDO DA VINCI'S PAINTING OF "THE LAST SUPPER."—What is the tradition as to the order in which the apostles are represented as sitting in Leonardo da Vinci's "Last Supper"? Of course our Saviour is in the centre, and SS. John and Peter close to him, Judas being the third off (with his bag and the upset salt-cellar). How are the other apostles arranged, and how did Leonardo name the other figures in his world-famed painting?

W. S. L. S.

HAUNTED HOUSE AT ENFIELD.—Do any of your correspondents know anything of a haunted house at Enfield? In Mr. Walford's *Greater London* is the following:—

"It is singular that there should have been no haunted house in the parish of Enfield. 'Formerly,' says Bourne, in his *Antiquities*, 'almost every place had one. If a house was built in a melancholy situation or in some old romantic manner, or if any particular accident had happened in it—a murder, or a sudden death, or such like—to be sure that house had a mark set on it, and it

was afterwards esteemed the habitation of a ghost.' 'The most diligent inquiry,' observes Mr. Ford, in his work already quoted, 'has been unsuccessful in tracing the vestige of one here, though the Chase was formerly notorious as the residence of witches.'"

It would appear from the statement of a correspondent of "N. & Q." (see 4th S. xi. 274) that a house decidedly haunted does, or did then, exist, though its name is not mentioned. Any further particulars respecting it will be gratefully received by

ALLAN FEA.

Highgate, N.

#### SOURCE OF QUOTATION WANTED.—

"Secundum Hieronymum, Matthæus in homine figuratur, Lucas in vitulo agens de Christi sacerdotio, Marcus in leone evidentiarius scribens de resurrectione, Johannes in aquila ceteris altius volans, scribens de Christi divinitate. Christus etiam, de quo scribit, omnia ista quattuor fuit, scilicet homo natus de virgine, vitulus in passione, leo in resurrectione, aquila in ascensione." —*Legenda Aurea*, p. 693, ed Grässe, Dresdæ et Lipsiæ, 1846.

Where is this to be found in St. Jerome?

P. ZILLWOOD ROUND.

Westbourne Park Villas, W.

COINS. — Will some of your readers kindly tell me anent two coins?—(1) Cross with four fleurs-de-lis; inscription, "Maria Mater miseri"; on the obverse IHS. and legend, "Per actatem tronsiens." (2) Considerably defaced cross with four fleurs-de-lis; obverse, three fleurs-de-lis in shield; legends almost obliterated. Are these abbey tokens; and of what probable era?

EBORACUM.

PEASANT COSTUMES IN ENGLAND.—Are there any traditions or other evidences of peasant costumes having been worn in England like those local costumes of the Continent which interest artists and tourists? The legendary green costume of Robin Hood and his merry men looks like a peasant costume of the British forester. The smock-frock is a survival of a ploughman's dress, and the Cornish miner and mine-girl (or *balm Maiden*) have a sort of peasant dress. But were there ever costumes localized in certain villages or counties, as in Germany, Poland, or Switzerland at present?

W. S. L. S.

AUTHOR OF HYMN WANTED.—Is the author known of a hymn for Whitsunday, the first verse of which is

"Spirit of mercy, truth, and love,  
O shed thine influence from above,  
And still from age to age convey  
The wonders of this sacred day."

In the *Hymnal* by the Rev. Godfrey Thring, published in 1880, "Anon., 1775," is appended.

JOHN PICKFORD, M.A.

EARLY STEAM NAVIGATION.—I should be glad of any information as to the names of the vessels

and dates of the establishment of lines of mail steamers and passenger steamers prior to 1828. Who built the Unicorn, running, 1836, between Greenock and Liverpool, and what became of her?

JOHN CORYTON.

The Temple.

BACON'S STEPMOTHER.—Is the present Lord Kilmorey descended from this lady, whose first husband was Alderman Barham, her second Sir John Packington, and her third Viscount Kilmorey?

A.

MARLOWE'S "DIDO."—In Dyce's *Marlowe*, p. xxxv, it is stated, on the authority both of Bishop Tanner and of Wharton, that there were copies of *Dido* in 1594 which contained an elegy on Marlowe by Th. Nash. Wharton also wrote to Malone that he had seen a copy in Osborne's shop, and that it was in the latter's catalogue for 1754, apparently one of Mr. Oldys's books. The recovery of the elegy is of some importance, if only because it enumerates five of Marlowe's plays. I would therefore ask what other copies beyond the Stevens's of the Duke of Devonshire and that in the Bodleian are known to be in existence. Might I also hope that their owners or others would examine them for this elegy, which came next after the title-page?

BR. NICHOLSON.

CARICATURES OF THE MULREADY ENVELOPE BY LEECH, PHIZ, AND CRUIKSHANK.—In Mr. Sala's "Echoes," in the *Illustrated London News* for Feb. 3 and 17, reference is made to caricatures of the Mulready envelope by Leech, Phiz, and "more than half a dozen artists"—George Cruikshank among the rest, as I learn from another source. Two caricatures by Leech are reproduced in the *Timbre Poste* for October, 1868; and in the *Philatelic Record* for last December and February I described in all forty-six varieties of these imitation envelopes. My list, however, was confessedly incomplete. I have seen none either by Phiz or by Cruikshank, and of the series published by Fores, Piccadilly, and by Ackermann, Strand, only Nos. 4, 8, 10, and No. 3, respectively. An envelope (having Lord Brougham as Britannia), initialled H. R. H. in lower left-hand corner, but with no publisher's name, I am unable to identify. I should be glad of any information from those who happen to possess Mulready imitations. I have an indistinct recollection of reading, many years ago, an account of these caricatures in an English illustrated magazine—non-philatelic, but cannot recall its name.

P. J. ANDERSON.

Aberdeen.

PRINCESS POCAHONTAS AND HER SON THOMAS ROLFE.—Portraits of them were painted in England. Can any correspondent kindly favour me with the name of the artist?

GEORGE ELLIS.

8, Bolton Road, St. John's Wood.

"ARMS FOUND."—Whence are obtained the coats of arms and crests furnished by the advertising heralds? Are they taken from the records of the Heralds' Office or from old books on the subject? If from the former, are none genuine but those that are so registered; and can they be inspected and copies obtained? If from the latter, will one of your readers give me some information as to the books whence they are taken? I am anxious to verify the crest and coat of arms on an old family seal, and shall be glad of any information which will enable me to do so.

ALARIC.

IDEN FAMILY, OF KENT.—Could any genealogist tell me who was the first wife of Alexander Iden, the sheriff of Kent 1447? His last wife was the widow of Sir William Crowner—not Sir James, as Shakespeare calls him. Upon what authority does Hasted assert that the before-mentioned Alexander left a son William, who left a son Thomas Iden, sheriff of the county in 1501?

W. L. KING.

Watlington, Norfolk.

CAPT. FERGUSON.—Can you give any information concerning Capt. John Fergusson, of the Furnace sloop, mentioned often in *The Jacobite Memoirs of the Rebellion of 1745* (Edinburgh, 1834)? Bishop Forbes (p. 361) says, "He was a man remarkable for his cruelties. Even in his younger years he was remarkable for a cruel turn of mind among his schoolfellows and companions, and therefore he is the fitter tool for William the Cruel. He was born at Old Meldrum, in the shire of Aberdeen."

J. E.

PEREGRINE PELHAM, THE REGICIDE.—Can any reader of "N. & Q." give me the parentage and birthplace of this regicide? But little seems to be known about him personally. He was a scion of the great Sussex family of Pelham, and is said to have been descended from Sir William Pelham, who was Lord Deputy of Ireland in the reign of Elizabeth. He was absent from one only of the sittings at the king's trial, signed the death warrant, and died before the Restoration. I have just met with the following in the parish register of Bosham: "1602. Perigrine Pelham, son of Perigrine Pelham, gent., was bapt. ye xxvij<sup>th</sup> of Sept." Can this be the entry of his baptism? Cawley, the regicide, was also baptized in 1602, at St. Andrew's, Chichester. Any facts about Peregrine Pelham would be welcome.

F. H. ARNOLD.

Hermitage, Emworth.

LAFITTE THE PAINTER.—I have a gallery painting representing a Roman gladiator, wounded to death, extended at length, but leaning on his left hand. His right holds a sword, and his helmet and laurel crown have fallen to the ground. The scene is a kind of cave, and lightning is visible in the small

piece of sky in the left-hand corner of the picture. It is signed "L. Lafitte," but not dated, and I have failed to find any reference to such an artist in the works I have consulted. Can any one give me any particulars as to the artist or the painting?

G. W. Y.

SIR JOHN SHORTER.—Can you oblige by informing me when Sir John Shorter was Lord Mayor of London, where he lived, whom he married, and what he was?

INQUIRER.

[John Shorter was sheriff in 1675; Sir John Shorter was Lord Mayor in 1687. He died within the year, and was succeeded by Sir John Eyles, who was appointed by the Crown.]

SHEFFINGTON.—Is anything known of any other writings of the author whose name I met beneath these lines on an Etruscan tomb?—

"Here they perish'd—yet not for ever,  
For O Stream of Light Divine  
Thou hast beamed in every nation  
From Thy Fount in Palestine.  
Thou hast raised a victor's trophy  
E'en in Hades and the Grave.  
Who can tell what dawn Thou'lt flush  
Upon the prisoners of this cave?"

D. S.

R. M. ROCHE.—Can any one tell me who was Regina Maria Roche, the author of *The Children of the Abbey*, or where I can find any account of her?

J. SOMERS.

PARODIES.—May I ask Miss BUSK to oblige me with a copy of the parody on Gray's *Elegy* containing the lines

"Full many a rogue is born to cheat unseen  
And die unbanged for want of proper care?"

She referred to it in "N. & Q." (6th S. viii. 107), and probably knows where it may be found. I have many amusing parodies on the lines

"Who ran to catch me when I fell?  
My mother," &c.,

but I want a correct copy of the original, and some account of its author.

WALTER HAMILTON.

64, Bromfelde Road, Clapham, S.W.

BEDÉ'S CHAIR is still preserved at Jarrow, near Durham, with the initials of many visitors cut upon it. Of what wood is it made?

C. A. WARD.

Haverstock Hill.

FURSEY SAINT.—He was baptized thus, as with "a name significant of the virtues wherewith he was endowed." What does the name signify?

C. A. WARD.

Haverstock Hill.

HENRY DE ESSEX, STANDARD-BEARER OF HENRY II.—Mr. Eytton's account of this baron and his family is said to have been corrected some years ago by Mr. Chester Waters in the *Athenæum*.

Will one of the readers of "N. & Q." oblige me with the date of the journal which contains this correction?  
W. C.

"DON JUAN," CANTO XV. STANZA 66.—I have two copies of *Don Juan*, one in the London edition of the *Works* (Murray), 8 vols., 1839, the other in the Paris edition (Galignani), 7 vols., 1825. In both copies stanza 66, canto xv., begins thus:—

"Then there were God knows what à l'Allemande,  
A l'Espagnole, timbale, and salpicon—  
With things I can't withstand or understand,  
Though swallowed with much zest upon the whole."

Was the missing rhyme of the second with the fourth line set to rights in any other edition? Salpicon is a Spanish dish, and I suppose Byron wrote, or intended to write,

"Timbale, and salpicon à l'Espagnole."

J. DIXON.

#### AUTHORS OF BOOKS WANTED.—

*Conversations at Cambridge.* London, John W. Parker, 1836, 12mo. The author of this was inquired for by OLPHAR HAMST in 4th S. x. 393, but no reply came.  
C. W. S.

#### AUTHORS OF QUOTATIONS WANTED.—

"The anxious blessing of an only son." L.

### Replies.

#### PESTILENCE IN ENGLAND IN 1521.

(6th S. ix. 269, 317, 377, 430.)

I think it highly probably that in the reference given by DR. BRINSLEY NICHOLSON (*Measure for Measure*, I. ii.) the allusion is to the epidemic known specifically as "the sweating sickness" and "the sweating fever," rather than to "the true plague." The nomenclature of diseases was quite arbitrary amongst medical writers until comparatively recent times. The "sanitary condition" of the people in the sixteenth century is known to have been of a character most favourable to the spread of zymotic disease in all its Protean forms; and there have been epidemics, other than "the true plague," which (being accompanied, perhaps, with specific action upon the lymphatic system and with hæmorrhagic effusion, as in typhus fever) were also described as "the Plague," "the Pestilence," "the Black Death," &c. In Shakspere's time, "the Plague" was a generic epithet applied to what Ambrose Paré significantly calls "popular diseases," and that distinguished surgeon and acute observer has placed upon record the fact that putrid fevers, small-pox, measles, and other zymotic diseases, have at different times gone by that name. The symptoms accompanying the sweating sickness were, however, entirely the opposite of those which distinguished "the true plague," and although I can readily believe that such a distemper as the

former (becoming epidemic) might be chronicled as "the pestilence," I cannot understand why the plague proper should be spoken of as "the sweat." Paré, indeed, gives a particular account of "the sweat," describing it as a disease which had an English origin, which "the plague" certainly had not. Writing concerning the ravages of epidemic disorders (and wisely condemning the then general use of the lancet, "because they commonly dyed who were either let blood or purged") he says:—

"Such also was the English Sweating-sickness or Sweating-fever, which unusuall [*i.e.*, uncommon occurrence], with a great deal of terrour invaded all the low parts of Germany, and the Low Countryes, from the year 1525 unto the year 1530, and that chiefly in the Autumne. As soone as this pestilent disease entred into any City, suddenly two or three hundred fell sick on one day, then it departing thence to some other place. The people stricken with it, languishing, fell down in a swoone, and lying in their beds, sweat continually, having a fever, a frequent, quick and unequal pulae; neither did they leave sweating till the disease left them, which was in one or two dayes at the most; yet, freed of it, they languished long after; they all had a beating or palpitation of the heart, which held some for two or three yeeres, and others all their life after. At the first beginning it killed many, before the force of it was known; but afterwards very few, when it was found out by practice and use, that those who furthered and continued their sweats and strengthened themselves with cordials, were all restored. But at certain times many other popular diseases sprung up, as putrid feavers, fluxes, bloody-fluxes, catarrhes, coughs, phrensies, squinances, pleurisies,.....small pockes and meazels, scabs, carbuncles, and maligne pustles. Wherefore the plague is not alwayes, nor every-where of one and the same kind, but of divers; which is the cause that divers names are imposed upon it, according to the variety of the effects it brings and symtomes which accompany it."—*The Workes of that famous Chirurgeon, Ambrose Paré*. Translated out of Latine and compared with the French by Th. Johnson. London, Printed for Th. Cotes and R. Young. Anno 1634, p. 821.

Noting, therefore, that the *sequelæ* "held some for two or three yeeres, and others all their life after," it is clear to my mind that Mistress Overdon is represented to have been thinking of the sweating sickness, and not of "the true plague," when she gave utterance to her querulous complaint. It is worth noting, too, that Paré, after localizing "the sweat" as an "English" malady, describes its importation into the Low Countries at a date (1525) only a few years subsequent to that fixed by DR. NICHOLSON, viz., 1521. The chronicles use very vague language in referring to epidemics; but "the sweat" was something *sui generis*, and I observe that it is so alluded to both by Fabyan and Stow. The latter gives 1518 as the date of a visitation of this sickness, and, taking Paré as our authority, we may assume that the debilitating effects of the disease continued to be felt by its victims in 1521 and later.

ALFRED WALLIS.

Elm Grove House Exeter.

HENSHAW (6th S. ix. 349, 368, 376, 436).—The Christian name of Henshaw of Eltham, Alderman and Lord Mayor of London, who married Elizabeth Roper, sometimes appears as "Edward"; so perhaps under this name he may be in the list given in Northouck's *History*. He had one son, who died an infant, and three daughters: Susanna Henshaw, who married in 1729 Sir Rowland Winn, fourth baronet; Katherine Henshaw, who married William Strickland, of Boynton, and had no issue; and Elizabeth Henshaw, who married in 1728 Sir Edward Dering, fifth baronet, great-great-grandfather of the present Sir Edward Dering, Bart. At Nostel Mr. Rowland Winn has the celebrated picture by Hobbema of the trial of Sir Thomas More; in it there is the portrait of a Henshaw, obviously an ancestor of Edward Henshaw the alderman, Sir Thomas More's daughter Elizabeth having married Mr. Roper. I am still anxious to ascertain the parentage of Edward Henshaw. His death in 1726, æt. sixty-four, is in the register of Eltham.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

THE MOST NOBLE ORDER OF BUCKS (6th S. viii. 361; ix. 454).—MR. BOHN's letter reminds me of one of the most genial and best informed men it has ever been my fortune to meet—the late Mr. John Henry Skelton. At the time I made his acquaintance, about 1848, he was in reduced circumstances, holding the office of inspector for one of the gas companies. He was always well dressed and wore a wig. I think he told me that one of the rules of the Bucks was that no member should ever appear twice in the same waistcoat. I think almost the last time I saw Skelton was when, passing through the churchyard of St. Paul's, Covent Garden, he was following his only son to the grave.

JAY KER.

ILLITERACY (6th S. ix. 407, 455).—In connexion with the late discussion it is curious to note that Italians, who have not the word *illiterate* at all or any compound (though they supply us with *letterato*), have invented a seemingly synonymous word to express a lower degree of ignorance, viz., *analfabeto*, for a person who cannot read at all.

R. H. BUSK.

EARL FITZWILLIAM PAINTED BY SIR JOSHUA REYNOLDS (6th S. ix. 468).—The picture which G. D. T. is inquiring after is probably that in the possession of the Earl of Zetland. It was exhibited in the Second Loan Collection of National Portraits in 1867, and is numbered 712 in the Catalogue.

G. F. R. B.

A portrait of the fourth Earl Fitzwilliam, 1748-1833, painted by Sir J. Reynolds, was exhibited at South Kensington by the Earl of Zetland in 1867. It is described in the catalogue as "Bust, young; black dress, white collar. Canvas, 30×25 in."

This was probably the portrait engraved by Grozer in 1786.

EDWARD SOLLY.

SIR NATHANIEL WRAXALL (6th S. ix. 387, 457).—The following version of these lines is given, among some curious epitaphs, at the end of Beeton's *Book of Anecdote, Wit, and Humour* (Ward, Lock & Co.). The authorship is assigned to Geo. Colman the Younger:—

"Misplacing, mistaking,  
Misquoting, misdating,  
Men, manners, things, and facts all,  
Here lies Sir Nathan. Wraxall."

This version scans better than any of the three already quoted.

ALPHA.

SERJEANTS' RINGS (6th S. ix. 446).—In vol. v. of the *Transactions* of the London and Middlesex Archaeological Society there is a paper "On the Serjeants and their Inns," by E. W. Brabrook, p. 234. This contains the "Presentation of the Rings," pp. 239, 246, and 248, and the "Cessation of the Custom" at p. 249. I only have the Index, so cannot give further particulars.

B. F. SCARLETT.

REFORMADES (6th S. ix. 348, 432).—As CANON VENABLES has not given the context, it is not possible to be quite sure what his quotations from Bunyan's *Holy War* signify. I have no doubt, however, that "land up" means to "silt up"; or, as the writer was describing a siege, perhaps to "bank up with earth." In Lincolnshire it means to "silt up," and, so far as I know, that only. I have heard it used scores of times. A Trentside farmer complained to me a short time ago that a certain outfall drain in Gunness "was that landed up wi' warp that a goose couldn't get wetshod in it." In the *Instructions for Jury-men on the Commission of Sewers*, a little book published in 1664, we read, "Your water courses.....be landed up and want ditching" (p. 35). And in W. Marratt's *History of Lincolnshire*, 1815, vol. iii. p. 243, there is mention of "a serpentine fishpond about 200 yards long, but partly landed up."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE D'ORVILLE MSS.: AN UNPUBLISHED LETTER OF R. PORSON TO DR. RAINE (6th S. ix. 444).—The Mr. Nares alluded to in the above-named letter was undoubtedly the Rev. Robert Nares, afterwards Archdeacon of Stafford, and a man well known in the literary world. On the authority of *Alumni Westmonasterienses* (1852) it is stated that "he was made assistant librarian to the British Museum in 1795, and afterwards librarian in the MS. Department, where he prepared the third volume of the *Catalogue of the Harleian MSS.*, published by the Record Commission. He resigned this appointment in 1807." (p. 393). In a pleasant notice of Archdeacon

Nares in *Men I have Known* (1866), by my old friend William Jerdan, it is said of him, in reference to his appointment at the British Museum, "Twelve years spent as librarian in the Manuscript Department of the British Museum helped to heap up the measure of a career which was completely literary, and set him high among his compeers as an ornament to the class" (p. 324). Jerdan, I remember, always entertained the highest respect for the archdeacon, and spoke well of his courteous manners in society.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WALTONIAN QUERIES (6th S. ix. 447).—*The Life of Isaac Walton*, London, 1830, 4to., is a small book consisting only of ninety-three pages and a title-page. It is not the same as the memoir written by Sir Harris Nicolas and prefixed to his edition of *The Complete Angler*. The British Museum has a copy of it. May I remind MR. MATHEWS that the edition of which Sir Harris Nicolas was the editor was originally issued in numbers, which were commenced in 1835?

G. F. R. B.

CANOVA (6th S. ix. 449).—The following extracts from the chronological list of Canova's statues and groups, given in *The Works of Antonio Canova* (London, 1824), will probably be of interest to MR. GODDARD:—

"1793. Group of Cupid and Psyche in a recumbent posture, executed in Carrara marble for Col. Campbell, afterwards Earl Brownlow; after various changes it was possessed by Murat, and placed in the royal palace of Compeigne (*sic*), near Paris; the model had been made in 1787. This group was repeated in 1796 for the Russian Prince Youssouppoff."

"1797. Group of Cupid and Psyche in an upright posture, executed in marble for Murat, and placed with the recumbent group in the palace at Compeigne; this group was repeated in 1800 for the Empress Josephine, which is now in possession of the Emperor of Russia."

Outline engravings by Henry Moses of both these groups will be found in the first volume of the book from which these extracts are taken.

G. F. R. B.

I take it for granted that "Cupid et l'Amour" is a slip of the pen for "Cupid and Psyche." Canova executed two groups of this subject, and a replica of each. I believe that there is one of each in the Louvre, and I find in Murray's *Guide* for 1876 the following entry: "Two lovely groups, Nos. 383 and 384, by Canova, 'Cupid and Psyche'; though the *Paris Guide par les principaux Ecrivains et Artistes de la France*, 1867, had only put down one, thus, "Le fameux Groupe de l'Amour et Pysché de Canova."

The first of these two groups, the most lifelike and graceful—that in which Cupid with wings extended is soaring down upon recumbent Psyche—is one of Canova's comparatively early works

(having been produced in 1793 in Rome), and yet it is, perhaps, his most original production, the one which brings him nearest to modern sympathies and borrows least from the antique. This original was taken by Murat to Compiègne, and in 1796 Canova did a replica of it for a Russian prince (called Youssouppoff by Miserini in his list of Canova's works, compiled for his correction during his lifetime), which is now in Villa Carlotta on Lake Como.

Notwithstanding the exquisite beauty of this composition, it did not satisfy Canova, who thought that his creation expressed too much passion for the divine myth he had intended to portray, and took four years to elaborate the more severe standing, partly draped group. This also was taken by Murat to Compiègne, and the Empress Josephine immediately ordered a duplicate of it, which she placed in her collection at Malmaison. At her death this was bought for St. Petersburg. I believe the two Compiègne groups found their way to the Louvre.

R. H. BUSK.

R. SULIVAN (6th S. ix. 427).—In answer to the inquiry in your publication of May 31 as to Mr. R. Sullivan, I would refer your correspondent to Burke's *Peerage and Baronetage*, where he is mentioned under the title of Filmer. He was a son of Sir B. Sullivan, and married Margaret, eldest daughter of Edmund Filmer, Esq. (1765-1810), son of the Rev. Sir Edmund Filmer and grandfather of the present baronet. In Burke he is described as "of the Inner Temple." His wife's mother was a Miss Skene, of this place, and there is now before me a small volume of his *Comedies*, containing, in addition to *The Old Love and the New*, mentioned by your correspondent, *A Beggar on Horseback*, a comedy in five acts, as performed at the Theatre Royal Haymarket, March 21, 1846; and *Family Pride*, a comedy in five acts, also performed at the Haymarket, Nov. 18, 1847. This little book bears an inscription, "From the author to his dear aunt Mary Anne, Jan. 21, 1852," which enables me to identify him with the person about whom the inquiry is made. I do not know the date of his death, but when the book mentioned passed into my hands, on the death of the donee, early in 1863, he was no longer in life. The former owner was not his own aunt, but his wife's aunt, Miss Skene.

RUTTERKIN.

Aberdeen.

HERALDS' COLLEGE: DEGRADATION FROM THE HONOUR OF KNIGHTHOOD (6th S. ix. 448).—The three knights to whom MR. TIMBS refers were probably Sir Andrew Harcla, Earl of Carlisle, who was convicted of high treason, degraded, and afterwards beheaded, *temp.* Edward II.; Sir Ralph Grey, who was degraded at Doncaster, 1468, for the same crime; and Sir Francis Mitchell, who was

degraded in Westminster Hall, May, 1621, having been convicted of "grievous exactions." In 1814 Lord Cochrane, and in 1816 Sir Eyre Coote, were severally expelled from the order of the Bath, but they were not degraded from their knighthood. See Sir Harris Nicolas's *History of the Orders of Knighthood of the British Empire* (1842), pp. xxvii-xxix. If MR. VINCENT will look at the *Annual Register* for 1814 (p. 74 of the "Chronicle") he will find that on August 12, upon the removal of Lord Cochrane's brass plate, helmet, &c., his "banner was then kicked out of the chapel, according to ancient form, by the King at Arms."

G. F. R. B.

The degraded K.B. was Lord Cochrane, the late Earl of Dundonald, who was tried in the King's Bench in 1814 for a conspiracy to raise the funds by a false report of the death of Napoleon; his innocence is now well known. For an account of the trial see *Annual Register*, vol. lvi. p. 325; for an account of the degradation and kicking of the banner, which seems to have been literal, same volume, p. 74.

C. F. S. W.

The Knight of the Bath to whom Timbs refers in the passage quoted by your correspondent was Lord Cochrane, afterwards Lord Dundonald. Dean Stanley, in his *Memorials of Westminster Abbey*, writes (p. 99):—

"One remarkable degradation and restitution has taken place. Earl Dundonald's banner was, after the charges of fraud brought against him in 1814, taken from its place and ignominiously kicked down the steps of the chapel. After many vicissitudes, it was restored to the family upon his death; and in 1860, on the day of his funeral in the Abbey, by order of the Queen, was restored by the Lancaster Herald to its ancient support. In the place of the shield an unknown admirer has rudely carved in Spanish, 'Cochrane, Chili e Libertad viva!'"

In Beltz's *Memorials of the Most Noble Order of the Garter* (1841), p. cxvii, it is mentioned that the achievements of the Duke of Monmouth were removed from St. George's Chapel in pursuance of a decree passed by a chapter of the order on June 18, 1685. On p. cxxv of the same work it is mentioned that the achievements of the Duke of Ormond, K.G., were in like manner removed on July 12, 1716, when

"Clarenceux King of Arms, exercising the office of Garter, read the Sovereign's warrant at the brazen desk. The achievements of the degraded knight were then severally thrown down by the heralds, and spurned out of the choir and the west door of the chapel, where the soldiers of the garrison were under arms. Clarenceux concluded the ceremony by pulling the plate of the arms from the stall."

JOHN L. SHADWELL.

21, Nottingham Place, Marylebone, W.

Degradation appears to have been of two kinds, actual deprivation of the knightly dignity, and expulsion from an order. Of the first, in England

there are three recorded instances: Sir William de Marisco, in the reign of Henry III.; Sir Andrew Harclay, in 1323; and Sir Francis Mitchell in 1621. Sir Ralph Grey was condemned to be degraded in 1468, but the punishment appears to have been remitted. Expulsions from orders of knighthood have taken place from time to time, the cases of Lord Dundonald and Sir Eyre Coote are instances within the memory of living people. The insignia of Lord Dundonald were ignominiously "kicked out" of Henry VII.'s chapel; but time has righted that gallant old hero, and his knightly ornaments are now restored to their proper place again. See Stanley's *Memorials of Westminster Abbey*.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

[MR. E. WALFORD also suggests that the reference is to Lord Cochrane, and ALPHA gives, with slight alteration, the names furnished by G. F. R. B. and Mr. E. H. MARSHALL.

"MEMOIRS OF THE EMPRESS JOSEPHINE" (6th S. ix. 448).—The author of the *Memoirs*, the French and English editions of which were published in 1828 by Colburn, was Madame du Crest. The full title of the French edition is *Mémoires sur l'Impératrice Joséphine, ses Contemporaines, La Cour de Navarre et de la Malmaison*. Mlle. M. A. le Normand's book was translated by Jacob M. Howard and published in America. The two books are quite dissimilar in style.

G. F. R. B.

SIR ROBERT ASTON (6th S. ix. 447).—I cannot tell your correspondent where this knight was buried, but I can supply him with a few biographical notes which may prove interesting to him. Robert de Assheton was "employed on divers journeys in the king's service when Lionel, Duke of Clarence, came last from Ireland," Feb. 19, 1368. This event must have taken place between January, 1365, and February, 1368. The first of these journeys was "from England to Ireland and the Scottish Islands, then from England to Lombardy, and returning to the king" (Issue Roll, Michs., 42 Edw. III.). On the following May 25 he and Thomas Dale are repaid their expenses for "ordering and superintending the passage of Lionel, Duke of Clarence, with his men, horses, and baggage" from Dover to Calais (*Ibid.*, Pasc., 42 Edw. III.). In 1376 Robert de Ashton was Treasurer of the Household to Edward III. (Patent Roll, 50 Edw. III., pt. i., July 2); and in 1377 he was "Chamberlain of the King" (Close Roll, 50 Edw. III., pt. ii., Jan. 11), but the language leaves it a little doubtful whether this means the King of England or the titular King of Castile, John of Gaunt. In this last entry the name appears as "Robert de Assheton, Knt." I do not find any evidence to show that Assheton was ever in the service of Richard II. Sir Simon de Burley was

his first chamberlain, and occurs as such only five days after his accession (Close Roll, 1 Ric. II., *dorso*). But Robert de Asshton was Constable of Dover Castle from Dec. 21, 1381, to April 6, 1384 (Issue Rolls, Michs. 5, and Pasc. 7, Ric. II.). One thing seems evident—that his name was not Aston, but Ashton or Assheton; and I should recommend your correspondent to look for him in Lancashire rather than in Staffordshire or Warwickshire. He was not improbably a relative of three other Asshetons, Matthew, William, and Thomas, who were in the service of John of Gaunt or his son Henry, and who were most likely Asshetons of Downham, near Clitheroe, and ancestors of the famous "Black Lad," Sir Ralph Assheton, knight of the body to Richard III. HERMENTRUDE.

DATE OF BISHOP BARLOW'S CONSECRATION (6th S. ix. 89, 131, 194, 277, 490).—I will not occupy space in "N. & Q." by replying to MR. WARREN (p. 490). What I have said at the place to which he refers, and elsewhere in the same sense, is historically true; and I not only do not regret, but am glad of the opportunity to confirm, "the use of these and similar words." A more extended acquaintance with the subject would probably show MR. WARREN that the competent and honest writers on his own side have ample grounds for their recorded opinions. But that is a matter in which I cannot be supposed to have any interest beyond charitable wishes.

AN ENGLISH CATHOLIC.

CARFINDO (6th S. ix. 407).—This word occurs in Dibdin's song *The Lucky Escape*. In a footnote to the edition of his *Songs*, with the music, 2 vols. 1842, it is said:—"Dibdin says that this word, clearly a corruption of carpenter, occasioned him at least forty anonymous letters."

EDWARD H. MARSHALL, M.A.

Hastings.

"SAL ET SALIVA" (6th S. ix. 428).—MR. MANNING will find "sal et saliva" explained in so accessible a book as the compendious edition of the *Annotated Prayer-Book*, edited by the (alas! late) Rev. J. H. Blunt. Before the child was brought to the font, salt, over which an exorcism had been said, was placed in his mouth, with an appropriate prayer. Then, among other ceremonies, his ears and nostrils were touched with saliva. (See *Administration of Baptism in the Mediæval Church of England*, p. 434.)

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

*The Garden of the Soul*, by Bp. Challoner, on the "Sacrament of Baptism":—

"After blessing the salt, which is a symbol of wisdom, the priest puts a small quantity into the mouth of the person to be baptized, saying, 'Receive the salt of wisdom; let it be to thee a propitiation unto life ever-

lasting.'.....After entering the church, the priest jointly with the person to be baptized, or with the sponsors, if an infant, recites in the vulgar tongue the Apostles' Creed and the Lord's Prayer. He next exorcises the person to be baptized, and, taking spittle from his mouth, applies it with his thumb to the ears of the person, saying, 'Ephphetha, be thou opened'; and to the nostrils, saying, 'Inodorem suavitatis, for a savour of sweetness.'"

Pelliccia, in his *Polity of the Christian Church*, p. 7, ed. 1883, says that in the fourth century the Latins introduced into the office for the preparatory examinations of catechumens the additional ceremony of giving them salt to taste.

M.A. Oxon.

It is very likely part of a form of exorcism. In the Swiss Masonic rite salt is used as an element of consecration, as a symbol of wisdom and strength, in addition to corn, wine, and oil. Saliva is supposed to preserve against incantation, and to effascinate children: "In hominis salivâ vim esse adversus veneficia et fascinationes" (Pliny, xxviii. 4, 22).

"Exemit puerum frontemque atque uda labella  
Infami digito et lustralibus ante salivis  
Expiat."

Persius, ii. 32.

"Infami digito" stands for the *middle finger*. See Juvenal, x. 53. It also preserves from serpents, envy, epilepsy, &c.:—"Jejunæ salivæ hominis contra serpentes, fascinationes, invidiam, comitiale morbum, furunculos, lichenas, lippitudines, &c., miram vim prædicat" (Pliny, vii. 2), and much more to the same effect. All this shows that the two things, "sal et saliva," are both preservative, the one conferring direct good, the other averting evil.

C. A. WARD.

Haverstock Hill.

Both of these form ingredients used in the administration of the sacrament of baptism in the Roman Catholic Church at the present day.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

INTENDED VIOLATION OF THE TOMB OF HENRY VIII. (6th S. ix. 470).—Any statement of Hugh Weston tending to blacken the character of Pole, after the latter had deprived him of the deanery of Windsor and sent him to prison, would, when Pole was dead, be of very questionable value. There seems, however, little doubt that when Pole sent commissioners to the two universities with power to exhume and degrade the bodies of dead Protestants, when the body of Bucer was burnt at Cambridge in 1557, and the body of Peter Martyr's wife was taken up at Oxford the same year and buried under a dunghill, that men's thoughts would naturally turn to the body of so eminent and mischievous a heretic as Henry VIII., who had been buried in spite of the Pope's excommunication. Thomas Heywood, in *England's Elizabeth*, 1632, p. 172, thus refers to this matter: "Nay, in this fury the bones of King Henry the

eighth, and Edward the sixth, hardly scaped free." Pole could have had no compunction, but the queen, though as a religious fanatic she might have consented, yet as a woman she could hardly have approved such a proceeding. She wholly ignored her father's acts, but she could not desire needlessly to defile his remains.

EDWARD SOLLY

CRIMPING (6th S. ix. 388).—Is there any connexion between *crimping fish* and *crimping men*? Not an immediate connexion, but I believe that both senses of the word may be traced to the same fundamental idea. The *crimping of fish* is the contraction of the flesh produced by slicing it across when the fish is either alive or just dead. The name and the thing signified doubtless come to us from the Dutch, with whom *krampen* is to contract, to shrink; *krimp kabeljau*, crimped cod, cod which contracts in knobs when cut in slices (Halma); *krimp visch*, cod cut up all alive, the slices of which are contracted in lumps (P. Marin). "Die vis *krimpt* nog, zoo versch is die"; the fish yet contracts under the knife, so fresh is it. The *crimping of men* is the decoying them into a resort where they can be detained until they are handed over to a shipper or recruiter, like fish kept in a stew till wanted for the table. Du. *krimpe*, "aquarium, lavatrina, locus angustus inter parietes," from *krampen*, "arctare, coarctare," to confine (Kilian).

H. WEDGWOOD.

31, Queen Ann Street.

SAMUEL DANIEL (6th S. ix. 306, 359).—Kingsley no doubt took his quotation from the motto prefixed by Coleridge to the *Aids to Reflection* :—

"This makes, that whatsoever here befalls,  
You in the region of yourself remain  
Neighb'ring on heaven; and that no foreign land.  
Daniel."

The first two lines are the same as those quoted by A. J. M. from Daniel's *Epistle to the Lady Margaret, Countess of Cumberland*; the last was no doubt by Coleridge himself. In the seventeenth of the moral and religious aphorisms in the *Aids* he has similarly quoted lines from Lord Brooke's *Treatise of Warres*, with an alteration by himself and an addition of a line from *Macbeth*.

J. SHELLY.

Plymouth.

TH. NASH (6th S. ix. 409, 434).—MR. C. F. S. WARREN had read my query, but had hardly digested it before he wrote. I am, and was, quite aware that the sun could gain "gainful dross" by his action spoken of. But "baleful" suggested itself as more in keeping with the intent of the contexts, and I only mentioned it as possibly giving a better clue to what I was in search of. This was the piece of folk-lore which gave the sun power to draw dross, whether gainful or baleful,

from the *purest mines*. Mere evaporation will not explain it; for first, in a wet mine evaporation—even if at that time thought of or understood—would be compensated for by the moisture which had originally caused this accumulation of water; secondly, he speaks not of water or of watery vapour, but of *dross*, a word evidently contrasting with its source, a *purest mine*.

BR. NICHOLSON.

THE THIEVES ON CALVARY (5th S. ii. 167, 238; 6th S. ix. 431).—The "good thief" is commemorated in the Roman Calendar by the name of St. Dismas on March 25. The churches of Sta. Croce in Gerusalemme, St. Bartolommeo all' Isola, and SS. Quirico e Giulitta in Rome, claim to possess relics of his cross. I may mention that the centurion who pierced our Lord's side is commemorated as St. Longinus on March 15.

R. H. BUSK.

VIGO BAY BUBBLE (6th S. ix. 429).—The last attempt to raise the treasure was in 1875. The galleons were found, but nothing of any value in them. Some timber with which some of them were freighted is still on board, and a portion was brought up. I have seen a bit of it, and it looks like a lump of hard grey mud. A French company made a like attempt about twenty years ago, with a similar result. I could obtain more particulars if desired.

R. H. BUSK.

In 1872 a French company, organized by a distinguished engineer, M. Bazin, and commanded by the Comte de FitzJames, carried on explorations in the Bay of Vigo to discover the bullion supposed to exist in the galleons sunk in 1702. The scientific apparatus used was complete, and the operations, which I had an opportunity of seeing, were carried on in a thoroughly exhaustive manner; but nothing of any real value was ever found. The failure of this expedition has, I imagine, finally settled the matter, and it is not likely that anything more will be heard of the "sunk treasure."

L.

NEW WORDS: BARIC, DISREPAIR, PRAM (6th S. ix. 426).—The use of the word *baric* in the sense referred to by your correspondent is to be deplored, as the same word is already used in chemistry to mean pertaining to *barium*. *Disrepair* is not new. The word is to be found in Webster's *Dict.*, and there is a quotation from Sir W. Scott for its use: "The fortifications were ancient and in *disrepair*." *Pram* I have known for some time as a child's abbreviation for *perambulator*; I had no idea that the word was becoming "common amongst the lower classes."

F. C. BIRKBECK TERRY.

Cardiff.

*Disrepair* reminds me of the still uglier words *disedify* and *disedification*. I met with these

monstrosities some years ago in a Roman Catholic devotional book, but I did not make a note of them at the time, as I ought to have done. I am sure, however, they exist. ANON.

A.M.: P.M. (6th S. ix. 369, 431).—In the tables of fares and rates issued by the London and Birmingham Railway in October, 1839, the hours of departure on the time tables of the London and Birmingham, the Grand Junction, and the North Union Railways are all specified to be A.M. or P.M.; but the table of the Birmingham and Derby Junction Railway uses throughout morning, afternoon, or evening, so that A.M. and P.M. seem to have become at that time not quite universal.

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

These abbreviations are given in *Chambers's Cyclopædia* (London, 1741), s.v. "Character":—"Characters of Time: A.M. (*ante meridiem*) or M., morning; O. or N. (noon); P.M. (*post meridiem*) or A., afternoon." L. L. K.  
Hull.

HERALDIC CRESTS (6th S. ix. 388).—Gwilym has a page or two of arms of gentlemen (*not* esquires, be it remembered) who have arms but not crests. I do not remember that he gives any instance of crests without arms. Nothing is authentic which the College of Arms does not uphold. P. P.

THE WOODEN WALLS OF OLD ENGLAND (6th S. ix. 429).—The last wooden sailing frigate built for the Royal Navy was the *Sutlej*, launched at Pembroke Dockyard April 17, 1855. She was converted into a screw in 1860. Sailing brigs for training purposes are still occasionally constructed. It may interest Mr. WALFORD to know that H.M.S. *Trafalgar*, to which he alludes, is still to the fore. She was converted into a screw in 1859, and her name changed to *Boscawen* in 1873. With her engines removed she is now the training ship for boys for the Royal Navy at Portland. J. C.

THE PARTICLE "DE" IN FRENCH SURNAMES (6th S. ix. 469).—NORMANNUS will find a good deal about the assumption of titles by plebeian *parvenus* in La Bruyère's chapter "De Quelques Usages," in his *Caractères*. HENRI VAN LAUN.

"JE NE SUIS PAS LA ROSE," &c. (6th S. ix. 447).—I cannot remember where this originally occurs, but I am pretty sure it is quoted in Madame de Sévigné's letters. I have frequently met the words in use (though I think ending, "j'ai vécu près d'elle," not "avec elle"), but not with allusion to another flower, but to one who lives "under the wing," as we say, of a greater person, and acquires some consideration not for personal merit, but for this companionship's sake.

R. H. BUSK.

BRYAN'S "DICTIONARY OF PAINTERS": P. DE HOOCH (6th S. ix. 499).—Mr. Graves's authority for stating that Pieter de Hooch was born in 1632, instead of in 1643, is no doubt M. Havard, who in the third part of his *L'Art et les Artistes Hollandais*—devoted to Beerestraaten, P. de Hooch, and P. Codde—has shown that the second of these painters was probably baptized Dec. 12, 1632, and was married at Delft May 3, 1654.

JOHN RANDALL.

SHAKESPEARE'S BIBLE (6th S. ix. 487).—In the researches which I am making in the records of the Barber-Surgeons' Company, I last week came across the admission of a John Shakspeare to the freedom, and gave the reference to my friend Mr. Robert Hovenden, casually remarking to him that among my collection of Bibles I had one with William Shakspeare's autograph on the title-page; and yesterday he called my attention to the above noted query.

In 1882 I was in an auction-room, and noticing a folio on the shelf, thought that it would do for me, and eventually purchased it. After paying for it, I was surprised to discover on the reverse of the title-page the autograph, or may be the forged autograph, of William Shakspeare. I thereupon procured a catalogue, and, to my further surprise, found that the auctioneer had noted it. A copy is before me, and runs thus:—

"Bible (Holy), Authorized Version, with the Scripture Genealogies, black letter (New Testament wants title, a few leaves slightly damaged; sold with all faults). Barker, 1613.

"Inscription on Back of Title: 'This Bible was bought when John Foulde and Rowland Simson were churchwardens and the prise was xlviii'. 1613.

"WILLIAM SHAKSPEARE."

The auctioneer has not exactly copied the inscription as to orthography, but it is substantially correct.

I do not pretend to be an expert, but I have had a considerable experience in early MSS., and my opinion of this is: (a) that the inscription and the signature are not written by the same hand; (b) that the inscription and signature are decidedly not modern work; (c) that the signature bears a remarkable resemblance to the known autograph of Shakspeare.

The only other name on the title-page is that of "Elizabeth Birch." There are two fly-leaves, however, the first of which is headed "Mr. Hopkins, May ye 4, 1679," and then follows, almost entirely in cipher, a full page of what I take to be a sermon, or notes of a sermon. The second fly-leaf is covered with a variety of scribble, such as is usually found in old Bibles, sundry Greek inscriptions, and among others the following names or signatures: "Samuell Stables, Roger Willson, off woodhousesen in Leicester sheir, Isaac Baaldock, Solomon Newson, April 18, 1693, Samuel Danvers, Joseph Danvers, Benjamin Bradshaw," &c.

The Bible is Lea Wilson, No. 114, or Caxton Celebration Catalogue, No. 1043. Mr. Fithian states that Mr. Sharp's copy was in "very bad" condition, but this book I consider in very good condition. When it came into my possession the binding was very bad and the book was coming to pieces, but that is now put right.

It is possible that if Mr. Sharp became blind he was no longer enabled to take that interest in his books and prints which he formerly did, and that the possession of his "Shakspeare Bible," acquired some thirty years ago, became forgotten, and even unknown to his representatives, and I can easily conceive how, under such circumstances, it might pass unnoticed to the auction-rooms.

SIDNEY YOUNG.

15, Alwyne Road, Canonbury, N.

PRINCE TITE OR TITI (6th S. ix. 389, 434, 494).—I am perfectly well acquainted with the *Memoirs of Prince Titi*, and formerly had in my possession copies of the Amsterdam and Paris editions. I have not seen Mr. Napier's *Boswell's Johnson*, and am at present out of the reach of libraries. In speaking of Ralph's work as "a famous pamphlet," I intended the epithet to apply chiefly to the controversy between Macaulay and Croker. Some critics, among the number Mr. Percy Fitzgerald, I believe, think that Croker had the best of the argument. I do not, however, intend here to discuss the question, which received attention from the late Mr. Dilke, Rev. J. Milford, and other literary men. Some time ago I had an interesting conversation on Prince Tite with Mr. Thoms, who is well informed on the subject. But learning has made rapid progress in these latter days, and "N. & Q." is to be congratulated on having a contributor, viz., J. W. M. G., who is able to decide this long vexed question in a few hasty lines.

F. G.

TRANSMOGRIFY (6th S. ix. 449, 476).—I do not think the etymology of this word need cause any difficulty. It is certainly not from *transmigrate*, nor yet from *trans-graph*, as suggested. It is merely a playful form of *trans-morph*, itself a playful substitution for *transform*, by the putting of the Greek *morphē* for the Latin *forma*. The final -y is due to the intentional confusion of the suffix -fy (to make) with the final letters -phy; otherwise the word would have been *trans-morph*. Thus it may be ultimately analyzed into *trans-morph-fy*, a Latin-Greek-French hybrid, of playful origin.

WALTER W. SKKAT.

May I crave space for two or three words to remove an erroneous impression, which appears by Mr. SOLLY's letter at the last reference to have been produced by an expression in mine about this word having been used in a church report? Mr. SOLLY says that "applied to a restored

church it would be stupid slang." In the church report to which I alluded the word *transmogrify* was not applied to a church, but to a mission-room. I thought I had secured myself from being supposed to mean the former by speaking of its being used to signify an alteration in the *purpose* as well as the *appearance* of the building; for no amount of restoration or renovation can alter the one *purpose* of a church, that of Divine worship.

W. T. LYNN.

Blackheath.

WOMEN WITH MALE CHRISTIAN NAMES (6th S. ix. 186, 335, 436).—I remember to have heard my grandfather, a native of Scotland, say that in his youth it was far from unusual in Scottish families to give men's names to daughters. He kept up a correspondence with two of his cousins, maiden ladies, residing in Dumfries, of whom he always spoke as Willie and Jackey; and a gentleman from that part of Scotland, whom I met with in after years, and who had been acquainted with these old ladies in his youth, knew them by the same Christian names. I cannot say whether they had been christened William and John, or by the more familiar form of the names by which they were generally designated.

E. McC—.

Guernsey.

"THE FISHERMAN OF SCHARPHOUT," BY G. P. R. JAMES (6th S. ix. 369, 432).—I have just discovered this in a volume of *Tales* (in English) by this prolific writer, published at Paris by Galignani in 1839. It is a brief historical romance, but in my judgment one of his best. *Scarphout* is used by James, although Scharphout is more correct.

J. M.

BOON-DAYS (6th S. iii. 449; iv. 13, 55, 358, 545; v. 37; ix. 433).—Dr. Skinner, in his *Etymologicon*, 1671, says, "To *boon*, Vox agro Lincoln. usitate, significat autem vias hyeme corruptas Æstate Reparare, Resarcire, et Instaurare. Fr. G. (Franco Gallica) Abbonner olim Corrigrere Meliorare, &c." It seems to me that the true derivation is through the French *abonner*, to subscribe (together), and this etymology will explain that of *bonfire*, which is a fire made by neighbours subscribing their faggots, &c., together to make a large fire. I have heard of a road being *booned*, or made by the neighbours in common, that is to say, each giving so many days' work on it in the year. Phillips, 1706, gives *bederepe* and *bidrepe*, as synonymous terms with *boon-days*, and explains them as being a service anciently performed by some tenants in reaping their landlord's corn at harvest. The terms *bederepe* and *bidrepe* are very expressive.

J. P.

PALAUVER (6th S. ix. 447).—Ogilvie's *Imperia Dictionary* (new edition) states with reference to *palaver*, "The word comes to us from the

west coast of Africa, where Portuguese was the chief language of intercourse with Europeans." Grose gives the word in his *Classical Dictionary of the Vulgar Tongue*, ed. 1796, as equivalent to flatter, and says, "originally an African [*sic*] word for a treaty, talk, or conference." Quotations from the literature of last century for the use of the word would be interesting. The *Slang Dict.* derives the word from *parler* instead of from Pg. *palavra*.  
F. C. BIRKBECK TERRY.

SCAVELMAN (6th S. ix. 427).—A reference to Prof. Skeat's *Dict.* or to that of Mr. Wedgwood will show your correspondent that this word has nothing to do with *scavenger*.

F. C. BIRKBECK TERRY.

CAPELL'S "NOTES TO SHAKESPEARE" (6th S. ix. 449).—The note in Lowndes (Bohn's edit. 1863, p. 2316) is "*Notes and Various Readings to Shakespeare*. By Edward Capell, Lond. 1759, 4to. Reprinted with Additions 1779, 4to. 3 vols." It might be difficult to prove that no such notes were printed by Capell in 1759. In the mean time it is fair to consider the evidence on which the statement rests, and the very strong probability which exists that it is merely a bibliographical error. Capell published his edition of Shakespeare in 1768, in ten volumes octavo, bearing on the title-page the statement that some other volumes were to follow, containing, "notes critical and explanatory, and a body of various readings entire." On this the *Monthly Review* for October, 1768, observes: "But what shall we do with an edition of Shakespeare without notes? These are reserved for another work, which may possibly be as large as the present publication." The reviewer then proceeds to quote Capell's own statement:—

"The notes upon this author could not precede the publication of the work.....If the meanwhile, and till such time as the whole can be got ready.....the reader will please to take in good part some few of these notes, with which he will be presented by and by, they were written at least four years ago."

This was done in 1775 by the publication of the "*Notes and Various Readings to Shakespeare. Part the First*." The *Monthly Review* was, as might be expected, pretty sharp in its criticisms on Capell. "The obscure diligence of Mr. Capell has at length sent forth the notes to nine plays of Shakespeare" (November, 1775, p. 394); and then again, quoting from Capell's own statement, that after publishing his edition in 1768 he set to work upon the glossary, notes, and readings, the reviewer observes:—

"Hence it appears that these costly annotations on nine plays have been the labour of seven years.....The awkwardness of huge quarto volumes of notes to a text in small octavo, and coming like heavy Falstaff so long after the battle, is obvious."

If Capell had really printed any considerable part

of these notes in quarto seventeen years before, surely he would have referred to the fact, and not have stated that he only began to arrange them seven years ago. And again, if he had so printed them would not this have been known to the reviewers; and, above all, would not there have been copies in the libraries of his dramatic friends such as Garrick?

The statement seems first to have been made by Lowndes in 1863, and it is very remarkable that there is not a word of reference as to when and where a copy of this edition of 1759 had been seen. There is one probable source of error to bibliographers in the fact that though Capell's *Shakespeare* printed in 1767 was without notes, yet it bore on the title-page "with notes"; hence in sale catalogues, such as that of Sabine in 1820, and that of Garrick, 1823, it appears as "*Capell's Shakespeare, with Notes*, 10 vols. 8vo. 1767." There is another circumstance which may have led to the idea that Capell first printed his notes in 1759, namely, that it was in that year that he printed the play of *Edward III.*, with various readings, in his *Prolusions*. As Capell presented his entire collection of Shakesperiana to Trinity College, Cambridge, if there is any foundation for the statement that he printed his notes in 1759, a copy of that work is to be found in the library at Cambridge, if anywhere.  
EDWARD SOLLY.

From the note to the "Advertisement" in John Collins's edition of Capell's *Notes and Various Readings to Shakespeare* (3 vols. 1779-80, 4to.) it would appear that there was no such edition as that of 1759. The note runs as follows: "The 'Notes first Part' was printed in 74, and publish'd then by itself; its advertisement different."

G. F. R. B.

CERBERUS (6th S. ix. 409, 477).—Cf. *Marvels and Myths of Astronomy*. This myth is of East and West variety, apparently originating with Nimrod. Orion, the limiting constellation of both hemispheres, is the hunter of the nether world (*Od.*, xi. 572), accompanied by his dog Sirius= (scorcher). In China Orion is called *Tsan*, three. In Egypt Sirius=Anubis (warner), as that star rises at the Nile's overflowing. The Abbé de Pluche observes that the figure of Anubis was hung in the Egyptian temples at the rising of Sirius. This is referred to in Darwin's *Botanic Garden*, p. 127, in connexion with the monsoon:

"High o'er his head the beams of Sirius glow,  
And, Dog of Nile, Anubis barks below."

*Latrator*, Virg. *Æn.*, viii. 698; *Ov. Met.*, ix. 690. As May, June, July were the three rainy months, *three-headed* seems a priestly adjective enough. Anubis, besides his physical character as god of the chase, also figures as the god of funeral rites and the wise-judging friend of the dead. As Nov. 17 was the day of the dead, he was two-

headed (Janus), marking the departure of the old year and the advent of the new one. Cerberus (accuser) was the surly guardian of *Amenti*, Hades. Classical references are, of course, too numerous to mention.

EDWARD MALAN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Adventures and Discourses of Captain John Smith, sometime President of Virginia, and Admiral of New England.* Newly Ordered by John Ashton. (Cassell & Co.)

CONSIDERING how romantic, how flattering to national pride, and, in spite of all that has been urged against them, how veracious are the *Adventures of Captain John Smith*, the neglect with which they have been treated in England is inexplicable. America, astonished at our apathy, is only too anxious to include Smith among her worthies, but can find no excuse for so doing. That the original editions of his works fetch large sums—so much as 27*l.* having been paid at the Hunter sale, in 1813, for a large-paper copy of the *Generall Historie of Virginia, New-England, and the Summer Isles*—is attributable to American competition. Not a few biographies pass him without mention. His name is not to be found in the *English Cyclopædia* or the *Nouvelle Biographie Générale*. Rose accords him a contemptuous notice of twenty-four lines, and Chalmers assigns him something less than a page. Yet his deeds entitle him to rank with the greatest of English heroes, and the record of his life has an indescribable fascination. The republication of *The Adventures and Discourses* will do something to popularize his name in England. Readers of “N. & Q.” are not to be confounded with the general public; and to assume that they are ignorant of Smith’s marvellous deeds in the wars of Hungary—where, among other actions, he killed in single combat the three champions of the Turkish army, receiving from Sigismund, Duke of Transylvania, for so doing, a pension of three hundred ducats and the right to carry three Turks’ heads proper as his coat of arms—is to tread on unsafe ground. Still more dangerous would it be to assume ignorance of his courage and fortitude in America, of his romantic adventures with Pocahontas, and of her visit to England in 1616 and the stir that was caused by her arrival. Should ignorance on these subjects exist, it is no longer pardonable. The book which now finds its way to light in a species of facsimile edition, with faithful reproductions of the portraits and of the rude and singularly interesting and characteristic engravings, is one of the most stirring in the language. Defoe knew its value, and in more than one portion of his great romance seems to have caught its author’s method. The reprint is a most desirable possession. It is to be hoped that its reception will be such as to embolden Messrs. Cassell to issue a collection of Smith’s minor works. Smith’s *History of Virginia* is included in the thirteenth volume of Pinkerton’s “Collection” of Voyages and Travels.”

*Sussex Folk and Sussex Ways: Stray Studies in the Wealden Formation of Human Nature.* By the Rev. J. Coker Egerton. (Lewes, Advertiser Office.)

MR. EGERTON is Rector of Burwash, a Sussex village. He has evidently a keen sense of humour and a most retentive memory. Dean Ramsay could not tell a story better, and had not more to tell. There is no pedantry, theological or social, in Mr. Egerton’s volume. From first to last it is full of genuine humour; all the better in some cases, perhaps, because it is unconscious. If all

Sussex folk are as amusing and instructive as those with whom the Rector of Burwash is acquainted, we can only say that the jaded Londoner ought to go to Sussex rather than across the sea or to the Scottish Highlands when he requires rest for the brain.

We think we have heard some of Mr. Egerton’s stories before; but if all are not original, they are well selected. Here is one about a clock which is quite new to us. It belongs, however, to a Midland county, not to Sussex. “Why, Mr. Jones, your clock is not quite right, is it?” “Well, you see, sir,” said Mr. Jones, “nobody don’t understand much about that clock but me. When the hands of that clock stand at twelve, then it strikes two, and then I know it’s twenty minutes to seven.” Mr. Egerton suggests that what the real time was when Mr. Jones’s timepiece struck half-past twelve would not be an unreasonable question in a Civil Service examination paper.

We are apt to think that the days of symbolism are past. We say that the human mind now acts directly, not through the medium of allegory. Classicism has, we are told, killed the old free spirit which delighted in showing forth things in picture fashion. There is much truth in this, and all of us who are of imaginative temper have at times lamented the loss of that which gave so much colour and brightness, so much deep tragedy as well as laughter-moving grotesqueness, to life. Many an antiquary has longed to witness a real mystery play as it was acted in England before men’s thoughts of past, present, and future had begun to run in the modern channels. Few of us are aware that what must have been a survival in feeling has existed in Sussex in recent days. A Sussex person is describing a procession on the feast day of a local benefit club: “Oh! ma’am, the procession were beautiful, and at the end of it all the widows that were upon the club came along riding in a waggon, and the club stewards had made up a grave in the waggon and had covered it with turf, and all the widows sat round it, makin’ believe to weep, and they used their handkerchers as naytral as naytral.”

Mr. Egerton takes a deep interest in the welfare of the rural poor. He gives the expenses of a family whose weekly income is fifteen shillings. It is a pathetic document.

*The Law relating to Works of Literature and Art.* By John Shortt, LL.B., Barrister-at-Law. Second Edition. (Reeves & Turner.)

MR. SHORTT’S *Law relating to Works of Literature and Art* has quickly won its way into reputation, and a second edition has now been issued. This takes the shape of a goodly volume of nearly 900 pages, in which the whole of the law of copyright, the law relating to newspapers, to contracts between authors, publishers, printers, &c., and the law of libel is contained. So closely up to date is it carried, that the judgment of the Court of Appeal pronounced on May 12 last, in the case of *Duck v. Bates* (right of dramatic representation) is included. The value of a well-executed work of this class needs no urging. What is or is not a libel is a matter on which the keenest intellect may exercise itself, and the chapter of libels on individuals in Mr. Shortt’s volume is enough to frighten a would-be writer from ever rushing into print. The law relating to works of literature and art meanwhile has a permanent interest for all authors, and the question of infringement of copyright is apt to present itself for consideration in the most unexpected manner and at the least agreeable moment. A valuable feature in the book consists of the forms of agreement between authors and publishers which are supplied.

THE first part of Vol. II. of the new series of *Transactions of the Royal Historical Society* contains “An

Historical Sketch of South Africa," by Sir Bartle Frere; "Notes on the Local Progress of Protestantism in England in the Sixteenth and Seventeenth Centuries," by H. E. Malden, M.A.; and a paper by Mr. Oscar Brown- ing, M.A., on "The Triple Alliance of 1788."

*The Annual Statistician* (San Francisco and New York, L. P. Macarty) is a very creditable product of Western energy. In a book of considerably over 600 pages is supplied a mass of information concerning the United States and other countries such as is seldom assembled in a single volume. The statistics concerning the population of various cities has special interest.

We are glad to chronicle the appearance of Mr. Arber's thirteenth list of publications. In this Mr. Arber announces the addition to "The English Scholar's Library" of the complete works of Capt. John Smith, the President of Virginia, the poems of Richard Barnfield, and other works. The poems of Stephen Hawes and William Dunbar are in preparation. Mr. Arber also announces the full contents of his admirable series, "The English Garner."

Vol. V. of the *Bibliographer* (Stock) contains some noteworthy articles. Prominent among these are "The Literature of Posies," an account of one of the publications of the Odd Volumes; Mr. Wheatley's "John Payne Collier and his Works"; "Gray's  *Elegy* "; "The Bibliography of Sacheverell" and "News and Newspapers," by Mr. E. Solly; Mr. Cornelius Walford on "Book Patents"; and "A Bibliographical Career," giving an account of the life of Mr. B. R. Wheatley. The series is likely to have permanent value.

MESSRS. F. S. NICHOLS & Co. have issued an etching, by Mr. Wilfred Ball, of the late Edward Duncan's water-colour drawing of Old London Bridge. The view, taken in 1820, from Custom House Quay, includes many historical buildings and antiquarian details of high interest, some of which were subsequently swept away by the great fire of 1861. The etching is remarkably well executed, and furnishes a valuable illustration of London sixty-four years ago. In all respects, down to details of costume, it is a faithful reproduction of the past life of vanishing London.

THE *Dickens Catalogue* of Messrs. Jarvis & Son, of King William Street, is a novelty. It contains no less than 220 separate articles, all concerned with the novelist. No small degree of persistency and energy have been required to bring together so large a collection.

THE members of the Harleian Society have received during the week *The Visitation of London, 1633-4*, Vol. II., edited by Dr. J. J. Howard. *The Registers of St. Antholin, Budge Row*, had previously been issued to subscribers by Messrs. Mitchell & Hughes. *The Visitation of Gloucestershire in 1623*, edited by Sir John Maclean and W. C. Heane, Esq., will also be ready for members this year; likewise Vol. I. of *The Registers of St. James, Clerkenwell*, edited by Robert Hovenden, Esq.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to

appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. G. MOREN (Orebro, Sweden).—When *the* is put before a title and name, as in the case you mention, the effect, as in the German, is a little more formal. It is equally correct to say "The Lady L." or even "The Lord L.," and "Lady L." or "Lord L." The latter is more familiar. In the *Shakespearean Grammar* of Dr. Abbott, sect. 92, there is a paragraph concerning Shakespeare's use of the *in* the lines "The Douglas and the Percy both together" (1 *Henry IV.*, V. i. 116) and "To leave the Talbot and to follow us" (1 *Henry VI.*, III. iii. 20). Dr. Abbott says it is there used to denote notoriety, &c. There is no English grammatical authority better than Morris. *The International Dictionary for Naturalists and Sportsmen* (English, French, and German), by E. Simpson-Baikie, F.L.S., &c. (London, Trübner), will probably meet your requirements.

M. A. R. ("Macaulay Allusions").—1. A "brass Otho" is a coin of Otho, struck at Antioch, in Syria, prized by collectors. It fetches about 12*l.* in the market. If a genuine brass coin of Otho of Roman work should ever be found, there is no telling what price it might not bring. 2. A Vinegar Bible is a handsome Bible in 2 vols. folio, Oxford, J. Baskett, 1717. It is so called on account of an error in the running title at Luke xx., where "The Parable of the Vineyard" is printed "The Parable of the Vinegar." This edition is also in esteem with collectors. 3. "The Palace of Alcina" refers to the *Orlando Furioso* of Ariosto. Alcina turned her lovers into stones, wild beasts, trees, &c. 4. "Aiden" is simply Eden. In matters of this kind a reference to Dr. Brewer's *Reader's Handbook* will frequently save you writing to us.

ALPHEA ("Ballad by C. S. C.").—The poem travestied by C. S. Calverley has been supposed to be Mr. Morris's "Two Red Roses across the Moon," commencing, "There was a lady liv'd in a hall," and ending with the refrain which forms the title. See *The Defence of Guinevere and Other Poems*, 1858, p. 223.

HERMES ("Addison's Trunk-maker").—The reference in *The Virginians* is to the *Spectator*, No. 235, in which a description is given of a man in the upper gallery of the playhouse, who was in the habit of expressing his approbation by a loud knock on the benches or the wainscot. This person, known as "the trunk-maker in the upper gallery," was said, by his curious form of expressing approval, to exercise a favourable influence on the fortunes of the theatre. See Chalmers's *British Essayists*, vol. ix. pp. 198 et seq., ed. 1803.

E. H. MARSHALL ("Sandwich Men").—In answer to a query of CUTHBERT BEDE (6th S. viii. 224), MR. SOLLY (6th S. viii. 276) instanced a picture of them in 1826, in Hone's *Every-Day Book*, ii. 720, and MR. PYNE (6th S. viii. 434) supplied the quotation from *Sketches by Boz* you now send.

FIDELIS.—"Though lost to sight to memory dear" is by George Linley. See "N. & Q.," 5th S. x. 417, where the poem is quoted in full.

A. V. E. ("Tommy Atkins").—The application of the name Atkins to the linesman is subsequent to the appearance of *Robinson Crusoe*. See "N. & Q.," 6th S. viii. 525.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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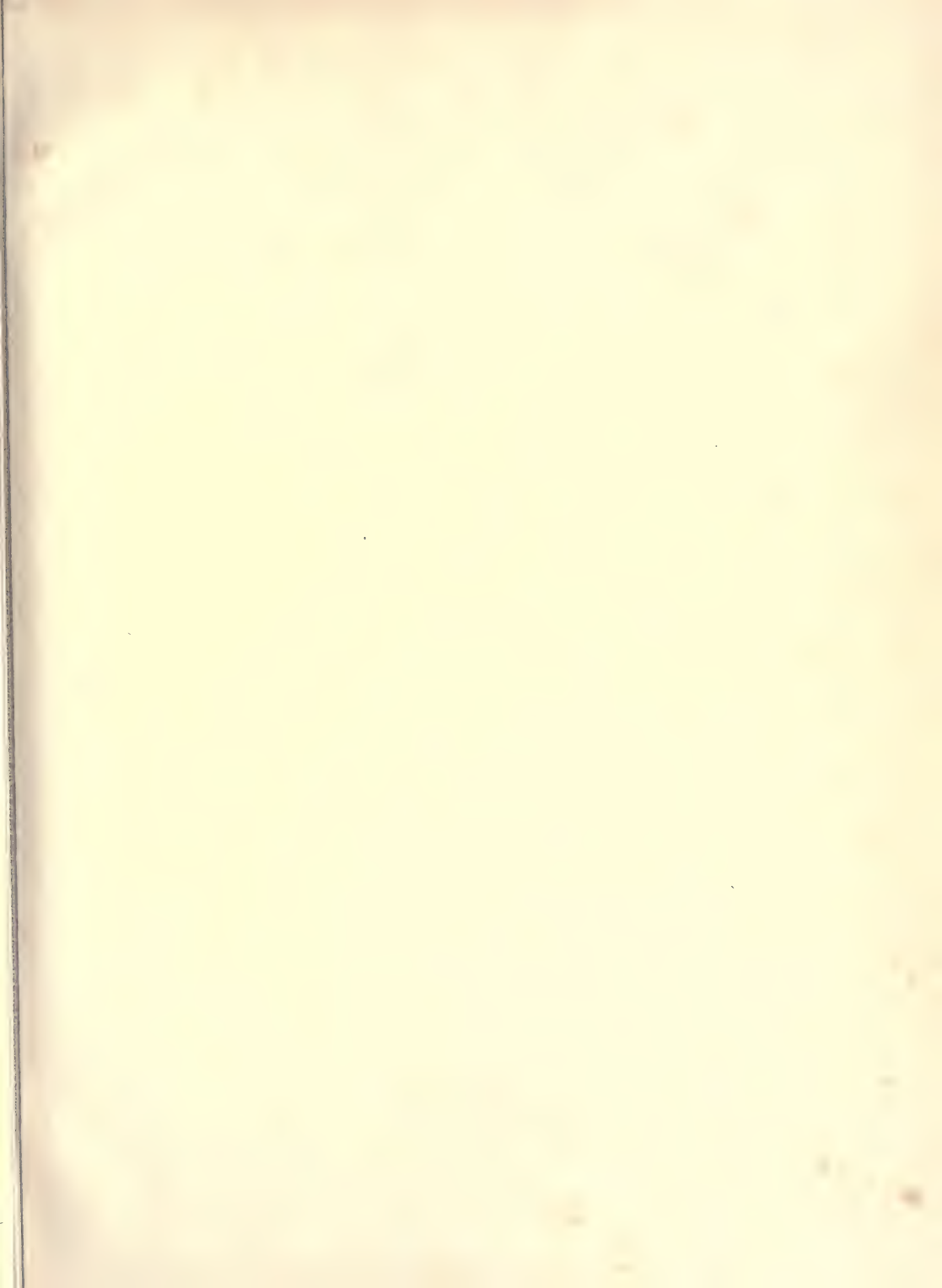
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